

UNIV. OF  
TORONTO  
LIBRARY

*Toronto University Library*

*Presented by*

*Royal Society*

*through the Committee formed in*


*The Old Country*

*to aid in replacing the loss caused by*

*The disastrous Fire of February the 14<sup>th</sup> 1890*



ENDING LIST APR 16 1927



Digitized by the Internet Archive  
in 2008 with funding from  
Microsoft Corporation









LE  
B

THE  
BRITISH CRITIC,  
*A NEW REVIEW,*

FOR  
MAY, JUNE, JULY, AND AUGUST,  
M DCC XCIII.

---

QUO PEDE CÆPIT EAT.

---



---

VOLUME I.

---

London:  
PRINTED FOR F. AND C. RIVINGTON,  
NO. 62, ST. PAUL'S CHURCH-YARD.

1793.



DUPLICATE  
1830

7902

1871/90

Vols 1 to 42 + 2 Indexes



On SATURDAY, JUNE 1, will be Published,

No. I.

(To be continued MONTHLY)

THE

# BRITISH CRITIC, A NEW REVIEW.

*Printed for F. and C. RIVINGTON, No. 62, St. Paul's Church-yard,  
to whom all Communications respecting the intended Review are to be  
directed.*

---

## Prospectus.

IF the number of Reviews already in existence were the only point to be considered, there could be no reason to attract the public notice to a NEW ONE. Nor is it any apparent want of knowledge, or ability in the Authors of these publications, that encourages the present Competition with them. As Critics, some of them perform their task in a distinguished manner; most of them so well, that, on the whole, the cause of Taste and Literature receives, no doubt, a great advantage from their labours. But, highly as we value Taste and Literature, and inseparably as their interests are connected with such works, there are objects of yet more importance continually presented to the mind of a Reviewer; and thence reflected to the Public in such colours as his Principles or Prejudices may chance to give. Such are the opinions that, from time to time, are published, on the two great topics of *Politics* and *Religion*. CRITICISM, though professedly the primary object of Reviews, gives place, in point of public importance, to the discussion of opinions on these subjects. It is of much less consequence to a country, whether its Writers excel in Style and Diction, in the arts of Composition, and the various branches of Literary Skill, than whether their opinions on those leading points are sound and right; and whether their defects or merits of that kind are fairly or unfairly stated by the periodical reporter.

Here then we find the evil that so much demands a Remedy. Some of our principal Reviews have long been animated by a spirit very hostile, not only to the whole establishment in Church and State, but to all that Englishmen in general hold most sacred, in the principles by which it is supported; in Politics, to Monarchy itself; in Religion, to Christianity.

It is vain to temporize, by using words too weak for what they should convey. The advocates for extravagant and democratical claims of right, have never wanted their abettors, in those dangerous publications; and Christianity, though not expressly rejected, is not to be discovered in that human invention, falsely called *Rational Christianity*; that system which diminishes the mercy of God, destroys the dignity of the Redeemer, and bends itself to every fanciful hypothesis that may chance to suit the private reason of any vain or capricious individual. Is there a Writer who would give to the multitude rights, as well as Powers, beyond all definition or controul? he is sure of countenance or commendation. Is there one who fills his pages with doubts, or with denials of all mysteries, and all that places Revelation above the invention or discovery of man? he too has found strong advocates. His blemishes are veiled, his best arguments are brought forward, his worst suppressed, or aided by others of more apparent efficacy: nor has the Reader any chance of being secured from danger, but by the soundness of his own principles, or by the caution which many have adopted, from necessity, that of viewing the whole Picture in reverse. He is invited to a specious feast, where the more the viands are poisoned, the more they are made alluring to the eye, and seductive to the appetite.

On the other hand, with respect to works favourable to our Government, or our Religion, the opposite methods are employed. The Reviewer is a Counsel constantly retained against the Crown and Church. The writer on their side is always thought to be mistaken: his abilities, if they cannot be denied, are considered as overpoised by his errors; and if he gain celebrity or profit, it must be in spite of the Reviewers, not by their assistance.

To obviate these Arts, to check the course of Misrepresentation, and give the chance of favourable hearing to the side we deem the right, is the object of the *BRITISH CRITIC*; the Authors of which, though they never will descend to any thing unfair, can only undertake to write exactly as they feel; that is, as men convinced of certain truths, and zealous to defend them, in proportion to their high importance. They are, and they declare themselves to be, firm friends to real Liberty, as established by the *BRITISH CONSTITUTION*, and to real Christianity, particularly as delivered in the Evangelical Doctrines of the *CHURCH OF ENGLAND*. Such being their principles, they cannot with indifference see the security of Society endangered, or the



foundations of the Christian Faith assailed, whether by pretended friends or open enemies; and, therefore, for their sentiments upon these subjects, they look for commendation only from such persons as agree with them, in what should be maintained as everlasting truths. These are, however, undoubtedly by far the greater part of the inhabitants of this country, among whom, within the class of those who read and think, nothing has been more sincerely wished, than such an effort to resist the forces, and repel the inroads of corruption.

Alarmed by some apparent progress of what they could not but regard as false and dangerous opinions, a Society of Gentlemen published, some time ago, a *Proposal for a Reformation of Principles*. This society, consisting of persons of liberal views, and of various situations and professions, united only by the exigence of the times, which seemed to call for more than common efforts in defence of BRITISH PRINCIPLES, and BRITISH HAPPINESS, was desirous only to REFORM where previous Arts had introduced corruption: where sound opinions yet remained, to give them due support, and to PRESERVE them. Among their plans for effecting this good purpose, was that of bringing forward a REVIEW, conducted in the manner herein proposed.

Under the auspices of that society THE BRITISH CRITIC is now about to appear: the time appointed for its commencement being the FIRST of JUNE. How far it may deserve the venerable name of CRITIC, the Public will hereafter decide; but BRITISH it will certainly be found, in all its sentiments, and in the ground of its decisions; according to those principles that long have formed the glory of the British Nation. In taking such a line, if the Authors of this Review should not be able wholly to escape the charge of partiality, they are at least determined to incur no accusation of intemperance. By the scale of their own opinions, must all men judge of others; we know not of any consideration that should deter us from speaking for ourselves; and if we plainly avow our Principles, we rather should obtain the praise of honesty, than meet with censure or suspicion. A man partial to no opinions is a blank; he neither can have read nor thought. Having opinions, to affect a neutrality by which they should be totally concealed, would be to make a sacrifice without advantage; it would be to displease all parties. We would be candid, not insipid.

Having thus largely given our Reasons for the present undertaking, and expressed our feelings on the most important points connected with it, we have only now to add, that in every other quality that ought to

be required in a Review, our endeavour will be to rival, if we cannot excel, the most respectable of our competitors: favourable to merit of all kinds, and particularly to the efforts of Genius.

Finding the form already adopted for Reviews to be convenient and proper, we have not attempted innovation, where we could not promise an improvement. Our Monthly Publication will, therefore, consist, as they do, of two principal divisions: a Review at large of some productions, and a Catalogue of others, more concisely noticed.

But as it appears that the quantity has been too far increased, and three volumes in a year are thought to lay too heavy a charge on public curiosity, we purpose, by avoiding Supplements, to confine THE BRITISH CRITIC within Two Yearly Volumes.

Foreign Literature, however, which chiefly occupies the Supplements of other Reviews, will not be neglected by us. On the contrary, from the assistance to which we look, we are enabled to promise a peculiarly accurate and intelligent execution of that article. But as few Readers feel as much interested concerning foreign publications, as with those of their own country; and they who do, can easily obtain access to foreign journals; we shall keep this part within a moderate extent, and assign to it only one division of our Monthly Catalogue: which will consequently be distinguished into two parts—*British Catalogue* and *Foreign Catalogue*.

As we commence our Undertaking in the Middle of the Year, we shall neither go out of the current year for subjects of Criticism, nor bind ourselves to notice every work that has already appeared in 1793; but, from the date of our first publication, we mean to make our notice general; and, if possible, to keep pace with the publications that are issued, better than has been usual with reviews. Long arrears of Criticism are prejudicial, in many instances, to authors; and always are displeasing to the public.

Of any merits that may be peculiar to us, we shall leave our Readers both to judge and speak. Learning and Sagacity must be shown by actual proof, not promised and held forth in previous boastings. If we have them, they will plead effectually in our behalf: if they should be wanting, the more we had commended ourselves, the greater would be the public disappointment. The attempt itself argues some persuasion of ability to execute the task: Success will justify our hopes, but not relax our efforts.

APRIL 22, 1793.

---

## PREFACE.

OUR undertaking having commenced with the fifth month of a year, we found ourselves obliged to decide upon the alternative of making two small volumes, of four numbers each, or of enlarging our first volume to eight numbers. Various considerations induced us to prefer the former method; among which, not the least was that of taking an early opportunity to record our gratitude for a patronage almost without example, within so short a period; and to give some further elucidations of our Plan, and of the manner in which our publication will be uniformly conducted.

On the subject of our reception by the Public we are happily secured, as Authors, from too much personal vanity, by our knowledge of the almost universal feeling that prevailed, of the necessity there was for such an undertaking. If we have stood forward as volunteers in the cause of truth, we were at least reminded of our duty by a very general voice among our countrymen, and the liberal support they have so readily bestowed, is but the natural reward of executing what they had so sincerely wished. We are well aware that it still depends upon the unremitting continuance of very strong exertions to maintain the ground which we have gained so suddenly; and that a favourite enterprise, ill or carelessly conducted, would quickly cease to find a patronage, even from those who think it most important. Men cannot support even their best friends, in direct de-

a

fiance

fiance of sound judgement; and though favour may begin the prosperity of such a work, merit only can confirm it. We have, however, the satisfaction to know, by the most direct assurances from quarters the most highly respectable, that it is not solely the popularity of our undertaking, to which we are indebted for our present circulation; and since we also know infallibly that our exertions will not be slackened, the commendations which have already repaid us, in the best manner, for our first anxiety and trouble, become to us the most unequivocal pledges of our future estimation.

Our object has been, and will be uniformly, to give a fair and satisfactory account of every publication which may appear to claim a full consideration; and the problem we endeavour, in every instance, to solve, is to communicate the clearest notion of every such work that can by any means be had without an actual perusal of it. This, in various cases, must be effected by various means: sometimes by abridgement, sometimes by analysis, sometimes by specimens, sometimes by remarks and character, adapted to the general topic, or the particular conduct of the work: and to enable us the better to do this, we endeavour, not confining ourselves to any limited number of assistants, to obtain from the most eminent persons in every branch of science, that species of criticism which they may be peculiarly qualified to give. A mode of communication, which, if we should be able to continue and extend it, as happily as it has been begun, must infallibly render the *BRITISH CRITIC* a repository of the most accurate knowledge this distinguished country can produce.

With respect to the nature of our design, we know but of one objection, even of apparent weight, that has been urged against it: which is, that we began by professing partiality. That this was an improper construction of the words of our *Prospectus*, has been, we trust, sufficiently evinced by the actual execution



cution of our work, so far as it has yet proceeded; in which it may be seen, that writers of all classes and descriptions obtain a fair consideration; and that censure, if it has appeared necessary, has been given sometimes with reluctance, and generally with a degree of delicacy in the manner, which might palliate, in some degree, the harshness of the matter. But if this had not been proved so fully, we contend, that the accusation above stated could not fairly be deduced from our original declarations. We commenced, indeed, by avowing our principles, and we purposely declared them strongly, as a pledge to the public, that if we were to err on any side, which yet we meant most studiously to avoid, it certainly would not be in opposition to the favourite opinions of our countrymen, or in defiance and contempt of the best feelings of true Britons, but rather in behalf of them. We made these declarations as an assurance to the nation, that they would always find, at least in **THE BRITISH CRITIC**, a literary register, in which their genuine sentiments would be respected, and in which the most scanty measure of justice would not be allotted to those writings which defend their established religion, and the unperturbed form of their political constitution; such as they have long enjoyed, and such as they have long revered it. Thus were we doubtless understood by all who chose to understand us; and in this we surely could be liable to no reproach.

Having premised this much, in justice to ourselves, or for the sake of giving a more complete elucidation of our plan and principles, we shall conclude the present address by a concise view of the progress of British Literature, so far as it has hitherto fallen under our observation; noticing only such works as have appeared to us materially to enrich the national stores.

This view we shall exhibit under the several articles of literature, which may form the most convenient arrangement.

## DIVINITY.

This article we place first, because we, whether Laymen, or of the Church, all strenuously adhere to that old-fashioned sentiment, that of all the studies of man, no one is so important as that which tends to prepare him for an everlasting state of existence. In *Divinity*, then, we have been fortunate enough to announce, even in this short space, some works which may be considered as acquisitions of great value. The first of these was the discourse of Dr. *Townson*\*, on the resurrection of our Saviour: a posthumous work, but one well worthy of the character of the living Author; and tending greatly to clear up a point that has been considered as obscure. A volume of sermons from a young, but very industrious Author†, next attracted our attention; and we were happy to bear testimony that Mr. *Gray* had well supported the previous fame acquired by his *Key to the Old Testament*, and had elucidated some difficult points, particularly the much controverted doctrine of the Millennium, with much diligence, and a judgment equally remote from unbelieving cavils, and superstitious credulity. To the sermons of Dr. *Disney*‡, though strongly tainted with a heresy which we think most pernicious to the Christian cause, Unitarianism, and though very hostile to our establishment, we wished not to deny the merit of imparting clear instruction on other points; nor are we now unwilling to repeat that commendation. By those who think with him on the subjects above-mentioned, they certainly will be considered as a work of value. Dr. *Drysdale*, a minister of the established church of Scotland, appears next upon our list, as having left, like Dr. *Townson*, a legacy to the public, and, like him, a legacy of considerable importance. Dr. *Drysdale*'s sermons§ will rank hereafter with those of Blair, Walker and others, whose

\* No. I. p. 70.

† No. I. p. 87.

‡ No. II. p. 156.

§ No. IV. p. 325.

writings of this kind have lately raised the reputation of that pulpit to such a height. A little essay on *the Happiness of the Life to come*\*, we observed with pleasure to handle a very difficult subject in a very rational manner, and to suggest most powerful motives to right conduct in the present life, by conjectures of great probability on the circumstances of a better state. The tract is not entirely original, yet has received such embellishments from the translator, as to naturalize it fairly in this country. Among the sermons produced by the occasion of the National Fast, many were of a rank of excellence which demands particular notice; nor should we omit those of the Bishop of St. David's, and Mr. Hay, on the 30th of January †. The Fast-sermons, we think it most important to mention, are those of the Bishop of Gloucester, and Dr. Huntingford ‡, Dr. King, Mr. Churton §, and Dr. Maclaine ||, not meaning to deny that others also have merit. A few more of these still remain for our consideration: and we have only to regret, that single sermons in general must be passed over, amidst the multiplicity of articles which solicit our attention, more rapidly than their individual excellence may occasionally deserve. This must also be our apology for not specifying in this place any others than such as happen to belong to this particular class.

## HISTORY.

The treasures of history have received some valuable accessions in these four first months of our literary career. Major *Dirom's* Narrative\*\*, may be expected to subsist as long as the fame of Lord Cornwallis, and we know not how to assign a longer date. If Spain did not obtain a complete historian, in an Author whom we noticed in the same number ††, the public has at least gained by that publication a con-

\* No. IV. p. 447.

† No. I. pp. 25, 28.

‡ No. III. p. 343.

§ No. II. pp. 220, 221.

|| No. IV. p. 458.

\*\* No. I. p. 5.

†† Ibid. p. 45.

venient book for the general information on that subject. The journal of transactions at *Port Jackson*\*, from the papers of governor Phillip, and other principal officers, has at least the merit of undoubted authenticity, and this in such documents is a point of no inferior consequence. Mr. *Reeves's* history of Newfounland† was intended for a particular purpose, that of elucidating a point under discussion before parliament, yet is not devoid of information that may interest even the general reader. The history of ancient Europe by Dr. *Russel*,‡ promises to complete a set of books, the modern part of which has been received with general approbation. This part, if the author could expunge the infidelity which disgraces these two volumes, and would avoid prolixities, which almost lead us to suspect a wish to *make the most* of his design, in confidence of his former reputation, might take its place in all collections of this kind, with its established elder brother of younger time; but, without these cautions, we fear these gemini will be separated by a much more permanent division than we assigned to Castor and Pollux. Of Dr. *T. Robertson's* history of Mary Queen of Scots,§ we shall pronounce nothing generally till our whole review of its contents shall have been delivered to the public.

### BIOGRAPHY.

In this branch we have only to record the peculiarity of every worthy and ingenious man, in treating of himself, as *the late Mr. Pennant*;|| whose useful and pleasing labours will not, we hope, be suspended for a moment by what we said jocularly, or what may have been any where said more harshly, on the subject of this innocent caprice.

### ANTIQUITIES.

One labourer in the field of oriental Antiquities, and one in that of national research, are all that have

\* No. I. 79.    † No. II. p. 192.    ‡ No. III. p. 237, and IV. 441,  
§ No. IV. p. 406.    || No. I. p. 15.



yet come under our notice in this department. The first of these Mr. *Maurice*\* has begun with great spirit and vigour; an undertaking, in which, if, as we are inclined to augur, he improves as he proceeds, he will erect a monument of fame to himself, by the very best of all methods, that of giving most instructive information to his countrymen. Indian antiquities afford, in the way they can now be studied, an original field for enquirers, and Mr. M. seems to have the spirit of Columbus in seeking this new world.

Mr. *Douglas*, author of the *Nenia Britannica*,† has gone into the subject of antiquities, to be found in the various barrows in this country, with a degree of diligence which cannot easily be surpassed; and with a degree of merit, as an artist, in representing to the eye what he discovers, which we do not recollect to have seen equalled.

#### TRAVELS.

The pleasing work of Mr. *Hodges* on India,‡ in which the skill of an artist is united with the intelligence of a sensible traveller, leaves us only to regret the smallness of its size. Its value, as an acquisition to national information, is far beyond its bulk. Two different authors have endeavoured, from their own observation, to delineate to their countrymen the state of Paris in the dreadful summer and autumn of 1792.§ The former of these, who writes anonymously, has, we think, the superiority in strength and vivacity of representation, in some particular scenes. His work is only the conclusion of one which commenced before our critical existence. The other, which is by Dr. *Moore*, is, on the contrary, the beginning of one, which is to be concluded at his leisure. It comprises undoubtedly, as far as it has gone, a variety of information, and will probably be classed, though not exactly on an equal line, with some of the same author's earlier publications.

\* No. I. p. 1. and No. II. p. 150.      † No. III. p. 289.

‡ No. I. p. 13.      § No. II. p. 139. and III. p. 273

## TOPOGRAPHY.

The environs of London, certainly more neglected than their locality could be expected to permit, have at length found, in Mr. *Daniel Lysons*, a diligent and curious investigator.\* But of this work also we have to wait for the completion. Mr. *Ireland's* views on the Thames, as a book of rational amusement, received at the same time,† as they deserved, our commendations.

## POLITICS.

On the important, and at present much agitated questions of politics, we have announced several works of merit. But here we are almost prevented by delicacy from bringing forward any names, lest we should be thought to do it with a spirit of party, or of partiality. Suffice it to say that to us, Mr. *Ar. Young's* tract on the example of France,‡ the letters of *Alfred*,§ Mr. *Bowles's* real grounds of the present war,|| and the three letters addressed to Mr. Fox,\*\* have appeared to possess more excellence of various kinds, than any others we have noticed within the same period; others may feel differently, according to their political sentiments, whom we by no means undertake to blame, though we cannot but retain our own opinions. But on Professor *Brown's* tract on the Natural Equality of Men,†† we cannot hesitate to pronounce the most decisive commendation; as calculated to be of singular use to all descriptions and parties; by placing in the clearest light, the most important question, and the most commonly misrepresented, of all those that belong to these discussions: the question which forms, indeed, the rational basis of all political union. In this tract, the vices of all extremes are censured with equal freedom, and truth is placed, where she has ever delighted to reside, at equal distance from exaggeration on the one hand and on the other; from tyrannical maxims, and from the

\* No. II. p. 172.

† No. II. p. 183.

‡ No. I. p. 19.

§ Ibid. p. 51.

|| Ibid. p. 100.

\*\* No. II. p. 198.

†† No. IV. p. 394.

doctrines of anarchy. The papers of the *Association* at the *Crown* and *Anchor*, were commended also without scruple,\* as justified by the general sentiments of the nation, as having proved useful, and as illustrated by a preface of very masterly execution. These things we see no reason to refrain from saying, leaving those, who, for any cause, may dissent from our opinion to maintain their own with whatever strength of argument they can.

## LAW.

In this walk of literature we have yet had little to consider, or at least, we have not brought forward much. The reason is, that articles of this kind are in general too technical for copious description, and may be most conveniently noticed in a concise manner. This task we shall by no means neglect, nor shall we suffer any such work of importance to pass by us, without obtaining the most scientific opinion we can gain upon it. The Vinerian Lectures of Professor *Woodeson*, we noticed at large;† nor can we refrain, in this place, from repeating our congratulations to the students of British law, on so estimable an accession to the means of information.

## POETRY.

We hasten to *Belles-Lettres*, as to the subject most generally delightful. In this branch of them we have chiefly had occasion to notice the efforts of the female sex. Lady *Burrel*,‡ lady *Manners*,§ and Mrs. *Smith*,|| have all proved that elegance may have strong charms in the cultivated state of a language, and that, without rising to the highest flights of poetry, much may be done which a critic cannot but commend. Some dramatic efforts also, not devoid of original merit, have been cursorily noticed by us, which will be found under that article in our catalogues; a drama of high rank, in point of excellence, would demand a fuller examination. Our old acquaintance *Robert Burns*, a true poet, by creation of nature, we have cheerfully greeted on ✓

\* No. IV. p. 435.    † No. I. p. 34.    ‡ No. II. p. 146.

§ No. III. p. 304.    || No. IV. p. 403.

his republication\*, and we may safely promise that we shall be always happy to announce his name.

ENGLISH CLASSICS REPUBLISHED.

The improved and excellent edition of the favorite bard of Britons, by Mr. *Steevens*,† tempted us into a considerable extent of remarks, the result of which was, that the editor had done his duty well, and the poet obtained new ornaments to his immortal crown. Of Mr. *Ritson*'s English Anthology‡ we spoke with some hesitation, as not perceiving the full drift of the editor's design. On this we cannot yet pronounce; but that an elegant book will be added by it, to the elegancies that have lately proceeded from our press, will not admit of any doubt.

TRANSLATIONS OF CLASSIC AUTHORS.

Mr. *Boscawen*'s version on the odes of Horace,§ detained us very pleasingly to ourselves, and we hope not otherwise to our readers, during two considerable articles. It will probably live in the notice of his countrymen, when what we have said of it shall be dismissed from memory. Mr. *Murphy*'s translation of Tacitus,|| long anxiously expected, was received, as does not always happen in such cases, without disappointment; and we are pleased to say, that there is now a translation of that author, worthy, in the main, of his celebrity and merits.

MATHEMATICS.

Among the less popular sciences the mathematics ought to take the lead; and here we have to congratulate our country on the publication of two works of such importance as the new edition of *Archimedes*,\*\* as issued from the Clarendon press; and the elements of Conic Sections by Mr. *Robertson*, of Christ Church, Oxford.†† And we have the more pleasure in announcing these works as produced by that University, because they seem

\* No. IV. p. 393. † No. I. p. 54 and No. II. p. 127.

‡ No. I. p. 95. § No. III. p. 329 and IV. 423.

|| No. IV. p. 557. \*\* No. III. p. 318, and IV. p. 419.

†† No. IV. p. 371.



to refute a notion, too commonly taken up, that the mathematics are neglected there.

## M E D I C I N E, &amp;c.

In this line we have nothing very important to recall to mind, except the Transactions of a Society comprising some of the first names in this country,\* and appearing to be equal in value to the expectations which those names must raise. Of the other publications on the subjects of the healing art, it may suffice to say, that those of Mr. *Earle*,† Mr. *Abernethy*,‡ and Mr. *Biscoff*,§ seem the most important.

## C H E M I S T R Y.

The compilation and translation of papers from *Crell's Chemical Journal*,|| is the only work of this kind which has yet fallen under our inspection: and it is evident that the judicious continuation of it, is a desirable object to that science.

## N A T U R A L H I S T O R Y.

A translation of *Buffon's* history of birds\*\* may certainly be considered as an acquisition of some consequence to English Naturalists. For though the author's inclination to materialism, his attachment to various fanciful notions, and his superficial flourishes on little or nothing, much lower the value of his works, they contain facts which the students in these matters must have within their reach, and which may not be equally convenient to all English students in their original form.

## B O T A N Y.

Professor *Martyn's* manual of the language of Botany, as tending to make perfect, what has†† hitherto been involved in much confusion, the English appellations of plants, is an effort worthy

\* No. IV. p. 394. † No. II. p. 188, and 191. ‡ No. III. p. 265.  
§ No. IV. p. 454. || No. II. p. 165, and No. III. p. 296.  
\*\* No. I. p. 39. †† No. II. p. 142,

of his laudable zeal for that science in which he is so eminently proficient.

### MISCELLANEOUS.

The Asiatic researches, of which we allowed ourselves to announce the second volume,\* are of an excellence too well known to require any additional tribute of applause in this place; we have recapitulated their contents, and in so doing have given an information, of which multitudes will doubtless be eager to avail themselves, by recurring to the publication itself.

The curiosities of literature, by Mr. *D'Israeli*,† is a work of amusement of the best kind; and the Military Miscellany, by the Honourable *Colin Lindsay*,‡ is of yet more importance to military students, than the former to the lovers of literature.

This brief recapitulation of the chief articles noticed in one division of our work, forming, for that period, a sort of History of British literature, will be continued in our subsequent volumes. As we do not undertake to mention all, even of those who might in some degree deserve it, we hope we shall not injure those authors whom we may omit. This at least we can assure the public, that if we were conscious of being guided in it by any thing but our unbiaſſed and candid judgment, we would desist for ever from the undertaking, and would withhold even this first sketch from their inspection.

\* No. II. p. 117, and III. p. 254. † No. III. p. 324.

‡ No. III. p. 247.

# T A B L E

OF THE

## BOOKS REVIEWED IN THIS VOLUME.

N.B. For remarkable Passages in the Criticisms and Extracts, see the INDEX at the End of the Volume.

<b>A</b> BERNE'THY's surgical and physiological essays, p. 265	Burgeſs's sermon, —	462
Alder. Collectio nova numerum Cuficorum seu Arabicorum, 230	Burnaby's sermon, —	460
Alfred's letters, —	Burrel's (Lady) poems, —	146
Almeida tratado da educatio Fy- fica des Meninos, —	Busti del museo Pio Clement. —	471
Anthology, the English, vol. 1, 95	<b>C</b>	
Aquin. Almanach literaire, 343	Callimachi opera, Gr. —	472
Archimedes Torelli, —	Chelfum's sermon, —	457
Argal, or the silver devil, —	Christian minister's advice to a new married couple, —	220
Aristotelis opera omnia Gr. Lat. a Buhle, —	Churton's sermon, —	221
Asiatic researches, vol. 2. 117, 254	Cicero, les devoirs de l'homme par Brosselard, —	111
Association papers, —	Clarke, on lying-in women —	204
———— letter on the present —	Commercial bill, thoughts on, —	217
Astronomiæ Ephemeride de Mi- lan —	Cornide, investigaciones sobre la fundacion y fabrica de la torre llamada da Hercules, en Co- runna, —	472
<b>B</b>	Corſer's sermon, —	463
Balme. Recherches dietetiques du medicin patriote —	Crell's chemical journal, 165, 296	
Barwis's fourth dialogue concern- ing liberty —	<b>D</b>	
Beccatini's history of the Turks, German —	Daubeny's sermon, —	108
Becker. The rights and duties of man, vol. 2. German, —	D'Iſraeli's curiosities of literature, vol. 2, —	324
Beedon's (Bp.) sermon, —	Deſbillon miscella. posthuma. —	232
Bible. Explanation of the New Testament for the unlearned, 2 vols. German, —	Dirom's narrative of the campaign in India of 1792, —	5
Bindeman's Idyllia and Epigrams of Theocritus, German, —	Diſney's sermons, —	156
Bischoff on the extraction of the cataract, —	Doering eclogæ veterum poëta- rum Latinorum, —	351
Booker's sermons, —	Douglas's Nenia Britannica, —	289
Boscawen's Horace, —	Dream of an Englishman faithful to his king and country, —	106
Bowles's real grounds of the pre- sent war, —	Dryſdale's sermons, —	375
Brosselard. Les devoirs de l'homme de Cicero, —	Dupont (M.) remarks on his speech, —	31
Brown's essay on the natural equa- lity of men, —	<b>E</b>	
Burn's poems, —	Earle, on oper. for the stone, —	188
Buffon's natural history of birds, 39	————'s appendix to a treatise on the hydrocele, —	191
Buhle's Aristotle, Gr. Lat. —	Erskine, (Hon. Tho.) poetical epif- tle to, —	104
	———— remarks on his defence of Paine, —	213
	Essay on the happiness of the life to come, —	447
	Europe, —	



# CONTENTS.

Europe, view of the political state of, 1792, —	51	Hall's (Bp.) contemplations on the sacred history, —	74
Exhibition, or, 'There is none greater than I, no not one,' 211		Halma geographie, —	224
F		Hamelfveld's geography to the Bible, Dutch —	474
Fables in verse, —	452	Hardy's patriot, —	144
Fact without fallacy, —	455	<i>Harleian Miscel.</i> selection from, 210	
Failures, thoughts on the causes of the late, —	457	Harruga memorias politicas y economias d' Espagnes, —	225
Faint sketches of lectures on universal history, —	352	Hartford bridge, or, the skirts of the camp, an operatic farce, 340	
Fawcett's sermon, —	218	Hartlebourn cattle, —	453
Follie voyage dans la desert de Sahara, —	465	Harwood's select poems	208
Fox, letter to—postscript—second letter, —	198	Hay's sermon, 30th Jan.	26
——'s speeches on reform of parliament, —	217	——'s letters and essays, —	463
France, letter to a foreign nobleman on present situation of, 67		Hearn's view of the rise and progress of freedom in modern Europe, —	214
——, view of the actual force and resources of —	107	Herculaneum, della antichita di Ercolano, tom. 8, —	471
——, letters from Paris in the summer of 1792, —	139	Hoare's love's victims, —	336
——, Gazetteer of, —	210	Hodge's travels in India, —	13
——, letters during a residence in 1792, —	273	Hodson's sermons, —	460
——le pour & contre; des opinions prononcés dans les procès de Louis XVI. —	346	Hoeft's history of the emperor of Morocco, —	234
Franklin's loves of M. Camarupa & Camalatà, —	305	Homer la Iliada, par Malo, —	226
G		Horsley's (Bp.) ferm. 30th Jan. —	25
Gallic lion, —	208	Humorous hints to ladies of fashion, who wish to appear pregnant, —	211
Gardiner's sermon, —	460	Huntingford's sermon, —	343
Garve's essay on morality, literat. and social life, German, —	232	I	
Georgi's essay towards a description of Petersburg, Russian, 354		Jackon, Port, and Norfolk island, transactions at, —	79
Gideon's cake of barley-meal, 458		Inlay's emigrants, a novel —	341
Gilbank's sermon, —	462	India, East, company, short history of, —	97
Gilson's sermon, —	222	——'s case of the proprietors of annuities, —	342
Gjoerwell's geogr. of Sweden, 353		Ireland's picturesque views on the Medway, —	185
Glass's contemplations on sacred history, —	74	L'Italia, lettres sur, —	109
Gmeineri institutiones juris ecclesiastici, —	350	K	
✓ Godwin's inquiry concerning political justice, —	307	Kett's juvenile poems, —	187
Gray's discourses, —	87	King's two sermons, —	220
—— elegia Græcè reddita, 179		Klinkenberg's Bible, with a paraphrase and remarks, Dutch, vol. 24, —	474
		Kuh's posthumous poems, Ger. —	352
		Kuieggé.	

# CONTENTS.

Kuiegge's German Gil Blas, 212	Neckar's reflexions à la nation François sur le procès intenté Louis XVI. — 461
Letters from a French nobleman to mad. de P——, 453	Norbury's Greek translation of Gray's elegy, — 179
Lewin's sermon, — 462	Norfolk island, journal of trans- actions at, — 79
Lickorish's sermons on tracts, 269	O
Lindsay's military miscellany, 247	Obedience political, thoughts on the new and old principles, 456
Louis XV. memoires de la minorité 110	Ode gratulatoria ad Anglos, 209
Lyson's environs of London, vol. 1, — — 173	O'Keeffe's sprigs of laurel, a comic opera, — 453
M	Otto's abridgment of the natural history of the sea, — 349
Maclaine's sermon, — 458	P
Malo, la Iliada de Homero, 226	Painting, a poem, — 337
Man, duties of, in connexion with his rights, — 106	Palentini, centuria literarum ad Italos, — 230
——, duties of, or civil order, public safety, — 216	Parliament, speeches of Pitt and Fox on reform of, 217
Manner's (Lady) poems, 304	Patriot, — 144
Martial's epigrams imitated 103	Paulin, systema Bramanicum, 225
Martyn's language of Botany, 142	Pearce's Hertford bridge, 340
Mary Queen of Scots, Robertson's history of, — 406	—— midnight wanderers, ib.
Massillon's memoires de la mino- rité de Louis XV. 110	Pennant, literary life of the late, to which is added, on the Pata- gonians—free thoughts on the militia laws—let. from a Welch freeholder to his representative —short letters—on the Flint- shire petition—against mail coaches—proposal for the loyal association in Flintshire—ode to indifference, — 15
Maurepas (C. de) memoires, 110	Petreni cabinetto mineralogico, del collegio Mazareno 225
Maurice's Indian antiquities, 150	Pharmacopœia Londinensis, a poso- logic companion to, 212
Maury's princip. of eloquence, 194	Phillip's necessity of a speedy and effectual reform in parliam. 64
Mease on bite of a mad dog, 125	Picard, le passé, le present, l'avenir 223
Medical transactions of a society for the improvement of medical and chirurgical knowledge, 384	Pictet's letter to a foreign noble- man on the present situation of France, — — 64
Memory, the pleasures of, 336	Pitt's speech on the reform of par- liament, — — 217
Mentor, the female, 49	Playfair's view of the actual force and resources of France, 107
Mercier fragmens de politique & d'histoire, — 467	——'s thoughts on the present state of French politics, 215
Midnight wanderers, 340	Playfair's
Milan ephemerides astronom. 114	
Milton's paradise lost, in Portu- guese, — — 227	
Moor's journal during a residence in France in 1792, 273	
More's, H. remarks on Dupont's speech, — 31	
Morris's false colours, comedy, 209	
Murphy's Tacitus, 356	
N	
Nares's abridgment of principles of government, adapted to ge- neral instruction and use, 216	
——'s man's best right, 334	
Naturaliste, le guide de, 229	

# CONTENTS.

<p>Playfair's better prospects to the merchants and manufacturers of Great Britain, — 215</p> <p>Polwhele's sermon, — 109</p> <p>Popple's consider. on reform, 456</p> <p>Portugal, vestigios da lingua Ara- bica, 226, 473</p> <p>Potts's discourses after confirma- tion, — 108</p> <p>—— two charges, 217</p> <p>—— sermon, — 458</p> <p>Poulter's sermon, — 219</p> <p>Priestley's letters to the philoso- phers and politicians of France on religion, — 29</p> <p>—— sermon, — 459</p> <p style="text-align: center;">R</p> <p>Reeves's history of the government of Newfoundland, 192</p> <p>Regal rambler, or eccentrical ad- ventures of the devil in Lon. 211</p> <p>Rehberg's examination of the French revolution, Germ. 350</p> <p>Reynold's how to grow rich, a comedy, — 338</p> <p>Robertson sectionum conicarum libri septem, — 371</p> <p>——'s history of Mary Queen of Scots, — 406</p> <p>Römer delectus opusculorum ad omnem rem medicam spectan- tium, quæ primum a Italiæ me- dicis edita, — 352</p> <p>Roucel traité des plants, 229</p> <p>Ruizo on the Peruvian bark, 115</p> <p>Russel's history of ancient Europe, S 237, 441</p> <p>Sastres faggi sulla Gran. Bretagna, 464</p> <p>Savary's sermon, — 461</p> <p>Schoenmann bibliotheca historico- literaria patrum Latinorum, 115</p> <p>Scott's sermon, — 461</p> <p>Secession, or true blue separated from buff, — 104</p> <p>Sempill, Lord, on the practice of cashiering officers, 455</p> <p>Silva, Paraíso perdido de Mil- ton — 227</p> <p>Slothower de origine &amp; causis casuum, præsertim in Græca &amp; Latina lingua, — 228</p>	<p>Smith's old manor house, a novel 148</p> <p>——'s emigrants, a poem, 403</p> <p>South Downs, a poem, 451</p> <p>Souza vestigios da lingua Arabica en Portugal, 226, 473</p> <p>Spain, history of, 44</p> <p>Spain, lettres écrites de Barcelone à un zelateur de la liberté, 112</p> <p>Sprengel, history of geographical discoveries. German, 231</p> <p>Stedman's sermon, 219</p> <p>Steevens's Shakespeare, 54, 127</p> <p>Stonchenge, a poem, 208</p> <p>Stuart's Roman history, Dutch, 475</p> <p>Sturges's sermon, — 108</p> <p style="text-align: center;">T</p> <p>Tacitus, Murphy's translation, 358</p> <p>Tatius Achilles, a Maitcherlich, 234</p> <p>Thelwall's essay towards a defini- tion of animal vitality 412</p> <p>Theocriti idyllia &amp; epigrammata, German, — 233</p> <p>Topsy-turvy, — 103</p> <p>Torelli Archimedes, 318, 418</p> <p>Tour through the theatre of the war, — 105</p> <p>Townson's discourses on the evan- gelical history, 70</p> <p>Treason, high, treatise upon the law and proceedings in cases of, 105</p> <p>Trip to Holyhead in a mail coach, with a churchman and a dissen- ter, — — 211</p> <p style="text-align: center;">V</p> <p>Village association, 455</p> <p style="text-align: center;">W</p> <p>Wallis's art of preventing diseases, 284</p> <p>Ware's surgical operations, 341</p> <p>Waters's sermon, — 462</p> <p>Webster's facts, tending to show the connexion of the stomach with life, diseases, and reco- very, — 413</p> <p>Woodeson's Vinerian Lectures 34</p> <p style="text-align: center;">Y</p> <p>Young's example of France a warning to Britain. 19</p>
---	---

---

---

THE  
BRITISH CRITIC,

For M A Y, 1793.

---

PRO PATRIA.

---

**ART. I.** *Indian Antiquities, or Dissertations relative to the ancient geographical Divisions, the pure System of primeval Theology, the Grand Code of Civil Laws, the original Form of Government, and the various and profound Literature of Hindostan.* Compared throughout with the Religion, Laws, Government and Literature of Persia, Egypt and Greece. *By the Rev. Thomas Maurice.* 8vo. 2 vols. 15s. Elmsley.

**T**HIS elaborate performance appears so high'y important, and so truly to deserve the countenance of the public, that we are induced to believe our readers will readily excuse a more extended investigation of it, than we shall usually afford to two octavo volumes, being all that Mr. Maurice has yet published.

The scene which the title page presents, is so vast and so magnificent, that although we contemplated the spacious prospect with delight, we feared that the strength and ability of an unassisted individual could not suffice to perfect the extensive plan. Our anxiety however was soon relieved, and we had not proceeded far in the work, when we found that the genius and learning of Mr. Maurice were equal to his industry, and that the discerning curiosity of the public would doubtless be fully satisfied.

Without taking up our reader's time with any general remarks, we shall immediately enter upon our duty, hoping that the learned author will not impute to us any thing of asperity,



if we shall find occasion to point out any defect, the removal of which may render his future labours more perfect and more useful.

The first volume of the work before us, contains Dissertations on the geographical Divisions, and the Theology of Hindostan.

Mr. Maurice introduces himself to his subscribers in a long, but very interesting preface, which it would be extreme injustice to pass over without some notice. The history and literature of India have not, in a particular manner, engaged the attention and curiosity of the public, till within these last ten years. The grand repository of the sciences of this vast region, is the Sanscreeet language, a language with which very few individuals are even yet acquainted, and in which three gentlemen only are familiarly conversant, namely, Sir W. Jones, Mr. Halhed, and Mr. Wilkins; the first of these, a man never to be mentioned, where literature is held in honour, without reverence, has published a translation of *SACONTALA*, an Indian drama, written by *Calidras*, who it is said flourished about a century before the Christian æra. Mr. Halhed is famous for his translation of what our author justly calls, “that astonishing proof of the early wisdom of the Indians, and their extensive skill in jurisprudence, *THE CODE OF GENTOO LAWS.*”

From Mr. Wilkins has been received the *GEETA*, or dialogues of *Creeshna* and *Arjoon*, being part of a Sanscreeet poem, denominated the *MAHABBARAT*, which is believed in India to be of the venerable antiquity of four thousand years.—The same gentleman has since obliged the world with a translation of the *HEETOPADES*, or amicable instructions.—These four publications have been employed by Mr. Maurice to rectify what was false, and elucidate what was obscure, in the ancient historians and geographers of Greece and Rome; and he claims to himself the merit of being the first author, who in Europe has undertaken the arduous task of comparing Sanscreeet and Greek literature.—In page 11 of his introduction, our author considers the incidents of the great war recorded in the *Mahabbarat*, and indeed all the apparently fabulous events of the remote periods of Indian history, as to be referred to the contests of the sons of *Shem* and *Ham* for the empire of the infant world.—The idea is certainly original, and the argument ingenious; it opens an entirely new view of a subject hitherto inadequately explored, and tends to place the unsubstantial structure of fable, on the solid base of truth.—In page 17, after making an apology, which to us seems unnecessary, for entering at great length into the astronomical speculations of the Oriental world, Mr. Maurice presents the following satisfactory justification of his motives:

“I have

"I have entered farther into these astronomical disquisitions than my friends may think was either necessary, or, in regard to the sale of my book, *prudent*; but this particular subject was intimately connected with others of a higher nature, and more momentous research.—The daring assertions of certain sceptical French philosophers with respect to the age of the world, whose arguments I have attempted to refute, arguments principally founded on the high assumptions of the Brahmins and other eastern nations, in point of chronology and astronomy, could their extravagant claims be substantiated, have a direct tendency to overturn the Mosaic system, and with it, Christianity. I have, therefore, with what success the reader must hereafter determine, laboured to invalidate those claims, with all the persevering assiduity which an hearty belief in the truth of the former, and an unshaken attachment, not merely professional, to the latter system, could not fail of exciting and animating. While engaged on those enquiries, the fortunate arrival of the second volume of the Asiatic Researches, with the various dissertations on the subject, of Sir William Jones, and of Mr. Davis, who has unveiled the astronomical mysteries of the famous SURYA SIDDHANTA, the most ancient Sanscreeet treatise on that science, enabled me to pursue with satisfaction, with security, and, I trust, to demonstration, the plan which I had previously formed, and upon which alone the difficulty can be solved."

In the course of this introduction, the curious reader will find some elucidations of proper names, intimately connected with the researches of the historian and the classic. We have been taught, from our childhood, to name the bold opponent of Alexander *Porus*, his real name it seems was PORAVA. Adam may be traced to the Sanscreeet root ADIM, *the first*; in the prophetic and regal title of MENU of India, may be recognized the patriarch NOAH; BALI, the great Indian hero, is no other than BELUS.—P. 23, contains some acute remarks, intended to prove that the figures of the constellations of the Zodiac are not of genuine Egyptian origin.—This subject is pursued through many succeeding pages with much ingenious observation.

P. 34. From the circular dance in which, according to *the historian* Lucian, in his treatise De Salatione, the ancient Indians worshipped the orb of the Sun, Mr. Maurice is induced to believe, that in the most early periods, they had discovered that the earth in form was spherical, and that the planets revolved round the Sun.

Lucian cannot properly be called an historian; and the observation which follows betrays a little of the spirit of hypothesis, a determination to accommodate every thing to a beloved system. The circular dance might doubtless intimate the motion of the planets round the Sun, but how it could by any means imply a knowledge of the spherical figure of the earth, is far beyond our comprehension.

The tract of Lucian, to which Mr. Maurice refers, is very curious, and the particular passage, of which use is here made, is, we conceive, the following : speaking of the Indians, he says, *προς την ανατολήν ἑσυντες, ὡς χοροὶ τὸν ἥλιον ἀσπάζονται, σχηματίζοντες ἐκυττες σιωπῇ, ἢ μνησμένοι τὴν χρεῖαν τε θεῶν*, that is, standing with the face towards the east, they worship the Sun in a dance, *moving themselves at intervals* in silence, and imitating the dance of the God.—*Σχηματίζοντες* cannot easily be rendered in our language ; for the word *σχημα* or *σχηματιον*, from which it comes, signifies a kind of dance in which the performers sometimes stood still.—See the Pax of Aristophanes.—Lucian, the reader will observe, draws no other deduction, than that this religious dance represents the seeming motion of the Sun in its orbit, for that the Sun moved round his axis, was probably then unknown.

Page 47. We entirely agree with Mr. Maurice in reprobating the insinuation, that nothing either “ novel or interesting can be expected from an author, who has never visited the region he describes.”

Page 55. We revere the spirit which dictated the verses that are here inserted, a tribute to the memory of a beloved wife, and we can properly praise the verses themselves ; but we think them misplaced in a work like the present.

With respect to the orthography of Indian words mentioned in page 60, it has certainly been a matter attended with a great difficulty to the writer, and perplexity to the reader.—Recent discoveries, from a more careful investigation of this subject, have detected various mistakes in the otherwise valuable work of Mr. Richardson. But these difficulties will progressively become less, and we think that the plan which Mr. Maurice has adopted, will contribute its part to this desirable end.

Mr. Maurice’s apology for his style, does not to us seem necessary.—It is generally nervous and good ; there appears however throughout, somewhat of a predilection for words of less usual occurrence.

Page 23. The author, finding in his progress, that maps and engravings were essential to the accomplishment of his purpose, apologizes for the necessity of increasing the price of his book. The liberality of the public is seldom backward in answering such claims, and the present seems a case in which it certainly ought not to be less prompt than usual in the encouragement of literary industry.—The engravings introduced in this work, are well explained from page 90 to page 113. This very learned and interesting introduction, concludes with a representation of the predicament in which the author stands with regard to the public.

He disclaims all base and mercenary motives ; at the same time he finds, that considerable property has been expended in this ar-  
duous

suous undertaking, in which also his health has been deeply, but we trust not irretrievably injured—He hopes, and his hopes have at least our warmest wishes for their accomplishment, that his labours may so far attract the curiosity of the public, as may in some degree compensate his exertions.

The remaining part of the first volume contains the geographical discoveries of Indostan.—On this subject the *classical* writers of Greece and Rome are first considered.—Our author disputes the science of Geometry to have originated with the Egyptians, and thinks the arguments in favour of its being first known in India far more plausible; great as our respect is for Mr. Maurice, we do not think his reasonings on this subject satisfactory or conclusive.—The overflowings of the Nile first taught, as is supposed, the science of geometry in Egypt; but many parts of India, says Mr. Maurice, are annually overflowed, not only by the Ganges, but by many other considerable rivers. But the case is by no means parallel.—In Egypt, where there is little or no rain, the inundations of the Nile are indispensably necessary to the cultivation of the lands, and extend nearly over the whole of those that are occupied for agriculture; consequently when, in early times, the boundaries were such as became obliterated by the water, it was necessary to have recourse to geometry, after the recess of the river, in order to assign to every man his proper portion. This at least is the light in which the ancients represent the fact: but the Ganges and other rivers, though they overflow, do not so far extend over the cultivated land, in their inundations, as to have rendered this expedient at any time necessary.

We shall here take our leave of Mr. Maurice for the present month, again repeating our approbation of his learning and his industry, and our hope that both will obtain the remuneration they so well deserve.

[ *To be continued.* ]

---

ART. II. *A Narrative of the Campaign in India, which terminated the War with Tippoo Sultan, in 1792.* By Major Dirom, Deputy Adjutant General of his Majesty's Forces in India. 4to. Faden, &c. 1l. 1s.

AN event of such magnitude as the close of our late war in India, by which the British power, according to all probable appearance, is established on the continent of Asia, beyond all fear of external injury, for a very considerable period, naturally excites an eager curiosity in all the



subjects of this empire; we wish to be minutely informed by what steps so great advantages were secured, what obstacles were surmounted, and by what means; how far the glory of our country is increased by the manner, as well as her interest promoted by the nature of the conquest.

The detached accounts from time to time transmitted, during the progress of such transactions, cannot fully satisfy this rational curiosity: these, being only parts divided from each other by long interruptions, lose their natural connection, and the distinctness of their reference to the whole; and, the necessary explanations and illustrations not being always attainable, this disjointed history is seldom fully understood. We are gratified therefore with the appearance of any connected narrative, which may fill up these deficiencies of information.

It is not often that a very recent event is so related as to give the narrative a place within the class of finished history; time, and much careful enquiry, are necessary to form a *κίνημα ἐς αἰετ*, like that of Thucydides, whose confession of the difficulty there is in obtaining accurate intelligence, even from eye-witnesses, ought always to be present to the mind of an historian. The first narratives which follow great transactions, may in general be considered only as single evidences in a complicated cause. To an officer of some rank, however, the events of a single campaign, *quorum pars magna fuit*, may be better known than civil or political occurrences can to any individual; and among such narratives, that of Major Dirom well deserves to hold an honourable place. The distinctness of his arrangement, the clearness of his style, the unaffected simplicity of his narration, free from modern varnish, and false taste, contribute to render his work, which is necessarily interesting in point of subject, highly pleasing also in the mode of communication.

Major Dirom very satisfactorily explains the sources of his information: journals and authentic documents prepared while the events were recent, compared with the knowledge possessed by other officers, who were themselves also engaged in the great scenes of action; and the best assistance in the world, that of Major Rennel, in drawing out the maps. We have reason to be well satisfied with the use made of all these means. The narrative has every appearance of candour and correctness, and the maps, and other illustrations, are as clear as can be wished, and executed in a good style.

The division of the work is natural and good. It consists of three parts, the first contains the transactions of the British army and the allies, during their recess from Seringapatam; the second gives the return of the forces to Seringapatam, and the operations before that place, concluding with the cessation of hostilities;

hostilities; the third consists of the treaties of peace, and the transactions relative to their ratification, with some general reflections on the consequence of the war.

It should be remembered, that the campaign here recorded was the third of our war with Tippoo Sultan. The *first* commenced in June 1790, and concluded with that year. It was confined below the Ghauts. The *second campaign* contained the capture of Bangalore, which fixed the seat of war in the enemy's country, and concluded with the retreat of Lord Cornwallis from Seringapatam, towards the end of May 1791. The third commences almost from that point, and terminates in March 1792. Observing, however, as the author very properly states, that, in the fine climate of Mysore, campaigns are regulated rather by plans of operations, than by seasons.

The narrative commences with unfavourable circumstances; the retreat of the two armies under General Abercromby and Lord Cornwallis; the loss of cannon in both; an epidemic disorder among the cattle; and a dreadful scarcity of grain. These evils, however, vanish by degrees; the junction of the Mahrattas affords a supply of necessaries, arrangements are made for obtaining in future the most ample and regular provision of bullocks and grain, and for replacing the battering guns. On the return of the army to the vicinity of Bangalore, the operations began which were to secure the communication with the Carnatic, and reduce the power of the enemy in those parts. The British force was immediately and successfully employed to reduce Oussoor, Rayacotta, and the other hill-forts commanding the Policode Pass. The next object was the forts to the north-east of Bangalore, which interrupted the communication with the Nizam's army, and with the Carnatic, by that route. These being soon reduced, Nundydroog, a place of greater magnitude and strength, was attacked, and, after being besieged from Sept. 22d, was carried by assault, on the 18th of October, in spite of obstacles which might reasonably have been deemed insurmountable. In this part of the narrative we have an anecdote of General Medows, which reminds us of some traits recorded of the generals of antiquity. When every disposition had been made for the assault, some person unthinkingly mentioned, in the hearing of the troops, that a mine was reported to be near the breach, General Medows, with that promptitude which marks his character, replied, "*if there be a mine, it must be a mine of gold.*" P. 46.

By means of dispositions made for that purpose, supplies of all kinds now came in from the Carnatic. Penagra was taken at the end of October; and Kistnageri attacked on the 7th of November; this was almost the only enterprise that was not

completely successful, the lower fort and pettah were taken; but the upper fort maintained its defence, and the attack was relinquished. It seems that it could only have been carried by a *coup de main*, which unluckily failed. On the 2d of the same month another instance of ill success happened to us, the relief of Coimbatore having been prevented, that garrison was obliged to capitulate to Cumberud-Deen Cawn, on terms which Tippoo did not afterwards fulfil.

Savendroog, or the Rock of Death, bore witness, in the month of December, to the invincible ardour and perseverance of the British troops. This fortress standing in the way between Bangalore and Seringapatam, is thus described:

It is "a vast mountain of rock, and is reckoned to rise above half a mile in perpendicular height, from a base of eight or ten miles in circumference; embraced by walls on every side, and defended by cross walls and barriers, wherever it was deemed accessible, this huge mountain had the farther advantage of being divided above by a chasm which separates the upper part into two hills, which, having each their defences, form two citadels capable of being maintained independent of the lower works; and, affording a secure retreat, should encourage the garrison to hold out to the last extremity." P. 67. It is also famed no less for its noxious atmosphere, occasioned by the surrounding hills and woods, than for its wonderful size and strength. Hence it derives its formidable name.

The Sultan is said to have flattered himself, that before this place "half the Europeans would die of sickness, the other half be killed in the attack." He was, however, mistaken. The garrison, fortunately for us, trusted more to the strength of the place than to their own exertions; and on the 21st of December, only the 11th day of the siege, this fortress, hitherto deemed impregnable, was taken by assault, in less than an hour, in open day, without the loss of a man, only one private soldier having been wounded.

Outredroog and other forts successively fell after this brilliant success. The forces of the allies were not equally fortunate during the same interval. The army of the Nizam, after a long siege of Gurramcondah, drew off to join our forces, and only left the place blockaded. To make amends for this failure, the Mahratta army under Purseram Bhow, assisted by our Engineers, took Hooly Onore, Bankapoor, Simoga, and other places. By the latter end of January 1792, the whole allied force, excepting the Bombay army, was assembled in the vicinity of Hooleadroog.

We now come to the second part of the narrative: the operations against Seringapatam. On the 1st of February the allies

allies began their march, and by two o'clock on the 5th, were encamped across the valley of Milgotah, only six miles from the position of Tippoo before Seringapatam. It could not well be expected by the sultan, that he should receive so early an attack as Lord Cornwallis destined for him. His camp was strongly situated and fortified by a bound hedge and several redoubts. Nevertheless, after causing his position to be reconnoitred in the morning of the 6th, the commander in chief issued orders for the attack that very evening. The army was to march at night in three divisions, and without cannon. "The plan of attack, says Major Dirom, was indeed bold beyond the expectation of our army; but, like a discovery in science, which excites admiration when disclosed, it had only to be known to meet with general applause." The outlines of this great enterprise are generally known; the particulars cannot be detailed in this place, but are related with great clearness by the historian, and so illustrated by the attendant plans, that the circumstances cannot be mistaken. The only appearance of partiality in the whole narrative, is the fair colour given in this account to the error of the right division, and the suppression of the formidable consequences which we understood to be very near ensuing from it: and even this may deserve the name of delicacy, rather than partiality. Major Dirom himself was with Col. Nesbitt at the head of this column.

The result of this operation was, that Tippoo was driven from his camp into Seringapatam, all his redoubts taken, and a lodgment established on the island, in a strong position, where Lieut. Stuart remained posted. All possible preparations were made, from this time, for taking the capital by assault: and they were such as probably would have been crowned with full success. On the 16th of February, the Bombay army, under General Abercromby, after overcoming various obstacles, joined the main army, and remained posted to the north-west of the city. On the 19th, it was stationed on the south side of the Cavery, in a situation that seemed to give the Sultan much uneasiness. However, after attacking the advanced post of this army, on the night of the 21st, Tippoo made no further effort; and on the 24th, when the preparations for the general assault were in great forwardness, it was announced that preliminaries of peace were settled. The conferences for this purpose had begun on the 15th; but the operations, on both sides, continued till the 24th. After the cessation of arms which then took place, the conduct of Tippoo Sultan was so equivocal and suspicious, as to make it necessary, on our part, to renew the preparations for the siege. Overawed, at length, by the firmness and decision of Lord Cornwallis, and probably alarmed by the discontent



tent of his own people, the reluctant Sultan submitted to all the terms proposed; and, on the 19th of March, the copies of the definitive treaty were delivered in form, by his sons, to Lord Cornwallis, and the agents of the allied princes. The Nizam's son, Prince Secunder Jah, and the Mahratta plenipotentiary Hurry Punt, thought it beneath their dignity to be present on this occasion in person, and were represented by their vakeels.

Thus ended a war, which, as the author sums it up in his conclusion, "Vindicated the honour of the nation, has given the additional possessions and security to the settlements in India which they required; has effected the wished-for balance amongst the native powers on the peninsula; has, beyond all former example, raised the character of the British arms in India; and has afforded an instance of good faith in alliance, and moderation in conquest, so eminent, as ought to constitute the English arbiters of power; worthy of holding the sword and scales of justice in the East."

The general view of advantages gained by us in this war, may be briefly stated thus:—1. Our most formidable enemy is so reduced by it, as to render our possessions in India both profitable and secure.—2. Madras is secured from invasion by possession of the passes, and covered by a territory defended by strong forts.—3. The value of Bombay is greatly enhanced by possessions gained on the Malabar coast, protected by Paligautcherry and the frontier of the Coorga Rajah. These advantages, it may be presumed, will far overbalance the expences of the war. By a statement in chap. iii. part iii. it appears, that Tippoo lost in this war 67 forts, 801 cannons, and 49,340 men.

In the details of this narrative many interesting particulars occur, among which we shall select a few. The following description of the march of our allies is particularly striking:

“In marching to the eastward, the armies of the allies encamping in the rear of our army, then fronting Savendroog, were not disturbed in the mornings by our march; and having sometimes to pass beyond our camp to their ground, it was highly entertaining to see them in motion the whole day; the chiefs in different groups, Moguls and Mahrattas alternately, themselves and their principal attendants mounted on elephants, distinguished by their state-flags and nagars, also borne on elephants. They were surrounded by cavalry, with their various standards, and preceded by their bards, and bands of music, who sung the praises of their masters, and the heroes of their nation. Group succeeding group; elephants, camels, pikemen, standard-bearers; horsemen innumerable, armed with sword and shield, with lances, bows and arrows, and every variety of ancient and modern arms and armour; tilts and tournaments for exercise, and a continual discharge of pistols and carabines, displayed the jubilee of their march. A spectacle so wild and irregular, yet so grand and interesting, resembled more the visions of romance, than any

any assemblage that can be supposed to have existence in real life !'  
P. 23.

In the fort of Oussoor were found the melancholy traces of the fate of some of our countrymen, who had fallen a sacrifice to the cruelty of Tippoo : the circumstances are thus related :

‘ In one of the storehouses in the fort (a kind of laboratory, where the military stores were kept) there was a little journal found, in English, by which it appeared that some Europeans had been confined here, and mentioned the work the person who wrote it had done as a carpenter. Some poor people, who remained in the pettah, said there had been three Europeans, one of them called Hamilton, prisoners at this place ; who were all very much respected, and regretted by the inhabitants ; that they were alive till after the capture of Bangalore, when Tippoo sent orders to put them to death ; that the killeddar, who was a man of great humanity, evaded the first order, but the second came by a messenger, who was instructed to see it carried into execution. They showed the place where the unfortunate men were beheaded and buried ; and, on digging up the graves, the heads were found severed from the bodies, and, from the appearance of the hair, and some remnants of their clothes, no doubt remained of the truth of this murder ; which is one of the many Tippoo appears to have committed, to prevent his false assertions being detected, of there having been no British subjects detained by force in his country, since the last war. Some have fortunately made their escape ; but where or the tyrant suspected they might fall into our hands, he has always ordered them to be put to death.’ P. 33.

The character and anecdotes of the Rajah of the Coorga country, whom we protected, and finally established in his territory, are highly interesting ; but are too long to be extracted here. They will be found in chap. viii. of the first part. Against this prince, whom he had reason to consider as one of the main instruments of the war, the Sultan doubtless harboured the severest vengeance ; the demand of his country by us was unexpected ; and he is said to have been irritated to a state of phrenzy, when it was mentioned by his vakeels.

Among the circumstances to be regretted in this war, was the unavoidable destruction of the Sultan’s beautiful garden on the island of Seringapatam.

‘ The Sultan’s garden, which had flourished under the mild influence of a climate, where the seasons of spring, summer, and autumn, reign with uninterrupted and united power, became a melancholy spectacle, devoted to the necessities of military service ; and appeared for the first time as if it had suffered the ravages of the severest winter. The fruit trees were stripped of their branches, while the lofty cypress trees, broken to the ground by the troops, to be formed into fascines, were rooted up by the followers to be consumed

fumed as fire-wood. The mausoleum, palace, and bungalow, at first scarcely discerned in the high surrounding shade, were now laid open to view. These the Sultan might regain; but, to speak in the eastern style, the remaining years of his ill-fated life, would be unequal to renew the beauties of his terrestrial paradise.

‘ This devastation, unavoidable on the part of Tippoo’s enemies, must have been a subject of the more poignant regret to himself, from seeing that the same precaution which led him to sacrifice his suburb to the improvement of his defence, and to cut down every tree and bush in the adjoining country that might afford materials for the siege, ought also to have dictated the necessity of destroying this extensive garden. Sensible of his error, and misjudged obstinacy, his people were now cutting down the Rajah’s or Dowlat Baug, with as much diligence as we were employed in felling his own garden; so that the island, which, shaded by large groves, was green and beautiful on our arrival, now presented a most wretched and barren appearance. The Sultan’s fort and city, only remained in repair, amidst all the wrecks of his former grandeur.’ P. 211.

The description of the delivery of the two sons of the Sultan to Lord Cornwallis, in the first chapter of part iii. is very interesting; but as we have extracted so much, we shall refrain, and content ourselves with giving that which ought to live in the memory of every Englishman, the character of Lord Cornwallis.

‘ It is impossible to recollect the busy scene, which has passed in India, without wishing to give some farther idea of the conduct of the personage who directed that great confederacy: not in the operations of the field alone, part of which have been detailed, but in the more laborious duties of office which required the most assiduous and indefatigable attention. Lord Cornwallis, on marching days, was in his tent from the time the army came to the ground of encampment; and on halting days, after visiting the out-posts in the morning, was there constantly employed till the evening, attending to the affairs depending on his station. The business which pressed upon him from the several armies, and from every part of India, may easily be imagined to have been so complicated and various, as to have required every exertion of diligence and arrangement for its dispatch. He gave his instructions, in person, to all officers who went on detachments of importance, and saw them on their return. Officers at the heads of departments applied to himself on all material business; and there was no branch of the service with which he was not intimately acquainted. In the detail of business, he was ably assisted by his secretary, Lieutenant-Colonel Ross, and other gentlemen of his suite; and his Lordship’s tents, and the line of head quarters, appeared more like the various departments of a great office of state, than the splendid equipage that might be supposed to attend the leader of the greatest armies that, under a British general, were ever assembled in the east.’



‘ To this unremitting attention to business, is not only to be ascribed the general success of the administration of Lord Cornwallis in India, and in particular that of the operations of the late war, but also the unexampled economy with which it was conducted, and the readiness with which all accounts will be closed, and the expence ascertained for the information of the public. Before his Lordship quitted Madras to return to Bengal, in July last, 1792, all arrears to the troops, and to the public departments, were paid up; and there is great reason to believe that, after deducting the Company’s share of the fine paid by Tippoo Sultan, the extraordinary expence of this glorious war (that is, beyond the usual allowances to the troops on the peace establishment), will not amount to even two millions sterling!’ P. 258.

With this just tribute to a man who has deserved so well, we shall conclude our account of this very excellent narrative; of which we cannot make a higher or more just encomium, than by saying, that it is worthy of the transactions it relates.

---

ART. III. *Travels in India during the Years 1780, 81, 82, and 83.* By William Hodges, R. A. 4to. 156 pages. Edwards. 11. 1s.

IT is no less remarkable than true, that, till within these few years, very little authentic information has been communicated to Europe concerning the literature, antiquities, and customs of India. The veil of obscurity, however, which has so long been spread over that immense and interesting portion of the globe, seems now in a fair way of being effectually removed. Mr. Hastings led the way, by his patronage of Mr. Wilkins and Mr. Halhed. Sir William Jones, with that unremitting zeal which characterizes real genius, has since brought to light what has for ages been concealed. The successful labours of Mr. Maurice, already noticed by us, have produced a systematic arrangement of much curious and important matter. And lastly, the publication before us must not be suffered to pass without its due share of well-deserved praise, for that branch of information to which it is confined, the local illustration of those parts through which the author travelled. The work of Dr. Robertson, on India, is of a different kind from all the rest. The learned had long been in doubt how far into ancient India the victorious and indefatigable Alexander had made his way: it was certain, that the knowledge which the ancients had of this portion of the globe was vague and inconclusive; and the helps on this subject, which the moderns might expect to receive from Ptolemy, Strabo, and the ancient geographers, rather provoked



provoked than satisfied curiosity. The historical disquisition concerning India, by Dr. Robertson, has removed many of these difficulties; has systematized the knowledge of the ancients, has often illuminated what was obscure, and made clear what was doubtful. We wanted however, and we still require, the efforts of individuals, who, penetrating into the interior parts of a beautiful and picturesque region, will give us a faithful representation of ancient monuments and modern manners. Thus the progress of art, the changes of manners, and the variation of national character, may be more perspicuously understood, and the stock of universal knowledge extended and improved.

Mr. Hodges has long, and deservedly, enjoyed great reputation as an artist; his credit, as a writer, rests, we believe, solely on the present publication. We shall content ourselves with giving a concise analysis of his work:—His first entrance into India was at Madras, which place, with the circumjacent country, he describes. He speaks in high terms of a beautiful Hindoo temple, or pagoda, at Triplicane, within two miles of Madras. His drawing of this temple was lost on board the General Barker East Indiaman; but the subscribers receive an ample compensation by a view of the great pagoda at Tanjore.

From Madras Mr. Hodges proceeded to Bengal, describing Calcutta, the plains of Plassey, Bauglepoor, and Mongheir. A charming view of Calcutta is here introduced, with a most delightful representation of the pass of Sicri Gully: a lovelier scene can hardly be imagined. Returning to the capital of Bengal, Mr. Hodges obtained permission to accompany the governor-general in that memorable expedition up the country, when his safety, and that of all the Europeans in his train, was so greatly endangered by the insurrection at Benares. In the fourth chapter the reader will find an entertaining dissertation on the Hindoo, Moorish, and Gothic architecture. Whether the idea here suggested, of the origin of the different modes of architecture, will meet with universal assent, is more than we will venture to determine. Mr. Hodges was present at the preposterous and cruel ceremony of sacrificing a widow on the pile of her husband. It is much to be regretted, that the interference of our countrymen has not hitherto been able to prevent a crime, which, from every principle of reason and humanity, they must disavow and detest. A drawing of this sacrifice is subjoined. Our author also visited Lucknow, and had a view of the once splendid and imperial city of Agra. He points out, with the ardour of enthusiasm of an artist, many other tours which might be successfully undertaken in this interesting country, and laments that he himself was unable to accomplish more.

We have no scruple in saying, that our traveller has done a great deal. His descriptions are lively and sensible; his plates, of which there are a considerable number, are very beautiful; and his book altogether is a very honourable specimen of the state of the arts in this country. One observation we will venture to make, and with no sentiments of disrespect towards Mr. Hodges:—We should have been better pleased if he had directed his attention, and confined his remarks to the Hindoos, and their peculiarities of religion and manners. All that relates to Mahometanism is not only more generally known, but is more satisfactorily to be obtained from those countries where the doctrine of Mahomet is pre-eminently the national religion. It should be remembered, that in Hindostan, Mahometanism is only incidental, and probably imperfect. The true object of curiosity to a traveller in any country, is that which cannot be observed elsewhere, or not with equal advantage.

It becomes us in justice to add, that this Tour is enriched by a valuable map of part of Bengal and Bahar, with the provinces of Benares, Allahabad, Oude, and Agra. Mr. Hodges, doubtless, will soon receive the proper reward of his talents and industry, in a call from the public for a second edition of his work.

---

ART. IV. *The Literary Life of the late Thomas Pennant, Esq. By Himself.* 4to. 144 pages. 7s. 6d. White and Faulder.

WE have here a singular curiosity: the work of a ghost! but, as the spirit is undoubtedly harmless and benevolent, we neither feel our blood to curdle, nor

- ‘ Each particular hair to stand on end,
- ‘ Like quills upon the fretful porcupine.’

Other quills it will infallibly put in motion, but surely not with the design of the porcupine, to inflict a wound. We gain here an extraordinary piece of knowledge, which is, the manner in which ghosts sign their names: it is not, it seems, by continued strokes of the pen, but by a number of separate specks. This information, which was unaccountably omitted in Mrs. Rowe’s *Letters from the Dead to the Living*, is conveyed by actual example in the signature of the advertisement. Some things, on the other hand, are communicated which there needed no ghost to come and tell us, such as, that the *deceased* author shaves every morning *regular* at seven, p. 35. that he writes a most illegible hand, and keeps an amanuensis in order

to deliver his labours *intelligible* to posterity. P. 39. But at these trifling defects it would be captious to take offence, especially as we do not fully know the effect that death may naturally have upon the human mind, by magnifying the particulars which have reference to its former state: we should, indeed, have suspected the contrary effect to be more natural, but there is no arguing against fact. This however we can safely vouch for, that the ghost is no impostor, the posthumous work being evidently dictated by the same spirit, as the genuine productions of the voluminous author.

Some degree of alarm was really felt by us on the first perusal of Mr. Pennant's title-page, lest, what was certainly very improbable, the celebrated zoologist, antiquarian, and traveller, should actually have departed from this country to that, whence no traveller returns, without the proper tributes of praise and lamentation from the voice of Fame. It was soon discovered, to our great joy, that the death was no more than a metaphorical decease, and alluded only to the cessation of Mr. Pennant's publications; which is fixed, though by some means the reason is not made sufficiently clear, to the 1st of March 1791.

The information in this Life consists chiefly of the progress of the author's studies, the dates of his various publications, the periods of his admission into several philosophical societies, and such other matters as are naturally connected with his literary character. We find that a casual present of Willughby's Ornithology, at the early age of twelve, is considered by Mr. P. as the leading circumstance which gave the bias of his mind to natural history: and that, from the above period to the present, when he is, by his own account, in his 68th year, he has persisted in the active pursuit of various knowledge, and in endeavours to make that knowledge useful and amusing to the public. That he has succeeded in these points, the extensive sale of his productions will testify sufficiently. We are told also of a great work projected about five years since, and, as it seems, already executed throughout, but intended to be *actually* posthumous, which is to consist of no less than *fourteen volumes in folio*, of imaginary travels, illustrated by prints, maps and charts, to comprise "history, natural history, accounts of the coasts, climates, and every thing that he thinks could instruct or amuse." Concerning this extraordinary design it is fair to insert the author's own apology—"The reader may smile at the greatness of the plan, and my boldness in attempting it at so late a period of life. I am vain enough to think that the success is my vindication. Happy is the age that could thus beguile its fleeting hours, without injury

injury to any one ; and, with the addition of years, continue to rise in pursuits." He adds, " But more interesting, and still more exalted subjects, must employ my future span." Whether Mr. P. means by this to direct our expectations of more posthumous works to the subject of divinity, or to what else that may deserve the name of more interesting and exalted than natural history and geography, we are at a loss to guess, but time will doubtless explain ; and it is sufficient for the expecting Reviewers cordially to wish him increasing pleasure in his amusements, and increasing advantages in his studies.

The literary life, which is promised in the title page, consists of 45 pages only ; the remainder of the book, under the title of " Appendix," presents us with 8 tracts written on different occasions, and never before admitted into the acknowledged works of Mr. Pennant. The first of these is addressed to the Hon. Daines Barrington on the Patagonians, the result of which is, that, according to the testimony collected by the author, the country called Patagonia, is actually inhabited by three different classes of men ; the first of common size, the second a few inches, or about a head taller than Europeans, the third of the extraordinary height mentioned by Magellan, and eight or nine more witnesses ; a fourth class is supposed to be formed from a mixture of all these. In the subjects of natural history, incredulity is sometimes carried to an unreasonable length, and ought undoubtedly to yield to adequate testimony. The public is certainly obliged to Mr. Pennant for collecting all that can be found on the curious subject of the Patagonians.—This tract was written in 1771.

No. II. Of the Appendix is entitled "*Free Thoughts on the Militia Laws, addressed to the poor Inhabitants of North Wales,*" and bears date in 1781. The purpose of it is diametrically contrary to that of many indefatigable writers of the present day, and is expressed in the concluding sentence: " But I hope that peace and mutual confidence will reign among us, and that rich and poor will, as is their joint interest, endeavour to promote, to the utmost of their abilities, RESPECT TO THE LAWS, AND RESPECT TO TRUE LIBERTY."

No. III. Is " A Letter from a Welsh Freeholder to his Representative," dated 1784. It is in favour of the king's constitutional prerogative, then asserted, of choosing his own ministers.

No. IV. and V. are " Short Letters ;" one " On the Affectation of the Ladies to wear the Military Dress in 1781 : " the other " On Imprudency of Conduct in married Ladies."

In No. VI. " On the Subject of the Flintshire Petition in 1779," we find a speech drawn up by the author, which he



confesses he could not muster spirits to deliver, being, as he observes, in the speech, "totally unused to speak in public."

No. VII. Is "Against Mail-Coaches:" and must be owned to state some just causes of complaint.

No. VIII. Which Mr. Pennant styles his **LAST AND BEST WORK**, is "The Proposal, or Requisition, for the Loyal Association in Flintshire, with the resolutions there passed:" and does honour to the loyalty and patriotism of the author.

The ornaments of this work are the head of Mr. Pennant, from Gainstborough's picture, certainly not without resemblance; and a view of part of Fountain's Abbey: exclusively of which, we have a calculation, in p. 38, that the author has caused to be engraved, at different times, not less than 8c2 plates; so great a friend has he been to the art of engraving!

As Mr. Pennant's poetry is less known than his prose, the public will, doubtless, be pleased to see a specimen of it produced in 1769:

"ODE, occasioned by a Lady professing an Attachment to  
INDIFFERENCE.

"Fly Indifference, hated maid!  
Seek Spitzbergen's barren shade:  
Where old Winter keeps his court,  
There, sit guest, do thou resort:  
And thy frosty breast repose  
Midst congenial ice and snows.  
There reside, insipid maid,  
But ne'er infest my EMMA's head.

"Or else seek the cloister pale,  
Where reluctant virgins *veil*:  
In the corner of whose heart  
Earth with Heav'n still keeps a part;  
There thy fullest influence shower,  
Free poor Grace from Passion's power.  
Give! give! fond ELOISA rest;  
But shun, oh shun my EMMA's breast!

"Or on LYCE, wanton maid!  
Be thy chilling finger laid.  
Quench the frolic beam that flies,  
From her bright fantastic eyes.  
Teach the sweet coquet to know  
Heart of ice in breast of snow:  
Give peace to her: give peace to me;  
But leave, oh leave my EMMA free;

"But if thou, in grave disguise,  
Seek'st to make that nymph thy prize:

Should

Should that nymph, deceiv'd by thee,  
Listen to thy sophistry :  
Should she court thy cold embraces,  
And to thee resign her graces ;  
What, alas ! is left for me,  
But to fly myself to thee ?

“ CHURCH, March 1769.”

It is not speaking too highly of these lines to say, that, a few defects excepted, they are greatly superior in spirit to Lady Carlisle's Answer to Mrs. Greville's Ode to Indifference.

With this extract we may dismiss Mr. Pennant's Literary Life, remarking only, that the extreme good humour of the whole, disarms all kind of petulance that might be raised by the foibles betrayed in it, or the blemishes that might be noticed ; and that we are very willing therefore to obey his injunction of

“ *Tu manes ne læde meos.*”

ART. V. *The Example of France a Warning to Britain.* By Arthur Young, Esq. F. R. S. Richardson. 8vo. 146 pages, 2s. 6d. and 2d edit. 182 pages, 3s.

THERE can be no just cause for scruple or hesitation in pronouncing this to be one of the most useful and impressive pamphlets that the present crisis has produced. It is the result of strong conviction operating upon an active and vigorous mind. To render it yet more striking, it is the result of conversion also, as well as conviction. Mr. Young was, for some time, a favourer of the French Revolution ; he watched its progress and effects in the country itself, with the eye of an attentive observer ; and he learned to hold it in utter detestation. There is nothing in all this that can deserve censure, or ought even to excite surprise. It is perfectly easy to conceive the progress of his sentiments, and to see how fully it is justifiable in every step.

Mr. Young, like every other Englishman of spirit, is doubtless a sincere lover of freedom. He saw with indignation and contempt the oppressive features of the old French government : indignation at the iniquity by which they had been introduced, contempt for the tame acquiescence by which they had so long been tolerated. He wished to see a nation of that magnitude vindicate its character from these reproaches, and obtain possession of that rational and manly liberty which is secured to us by our most admirable constitution. On these points the general sentiments of the British nation, at the beginning of the

French Revolution, were fully in accord with his. As events proceeded, speculative opinions might be allowed, for some time, to fluctuate concerning the theoretical merit of the plan pursued; but the period for a philosopher to make his fair decision was when their effects were fully seen in practice. At such a time an obstinate man preserves his first opinion, merely, because it was his first; a reasonable man is governed by the circumstances, and if that which in theory seemed specious, turns out to be in practice pernicious, he not only sees his error, but, if he has sufficient virtue, owns that he has seen it.

Originally also Mr. Young might probably be a favourer of what is called reform in our own constitution. With an active zeal for liberty, and a natural love for improvement in all matters to which his speculations were directed, he might fancy, with some other well-intentioned persons, that personal influence in politics ought to be diffused more widely; and that the theories of policy, founded on that supposition, were not sufficiently realized in the practice of our own constitution. But the revolution in France, by a very natural effect, completely undeceived him. He there saw plainly, by undeniable proof, that all political security rests upon the security of property; and that, from the moment when multitude overpowers industry and wealth, nothing is to be expected but the violence of low passions, and the most unjust excesses to obtain their gratification. A change in opinion so produced, can never be thought blameable by those who are true friends to reason. A philosopher sets out with certain preconceived opinions concerning the animal œconomy: he attends afterwards to the progress of experiments which prove that he was totally mistaken. If he be truly a philosopher, his first joy will be to find himself delivered from an error; his first wish to make his knowledge beneficial to others.

Such is the situation of the author of this pamphlet; his justification of himself is therefore perfect, when he says:

"But in attempting to give expressions adequate to the indignation every one must feel at the horrible events now passing in France, I am sensible that I may be reproached with changing my politics, my 'principles,' as it has been expressed. My principles I certainly have not changed, because if there is one principle more predominant than another in my politics, it is the *principle of change*. I have been too long a farmer to be governed by any thing but events; I have a constitutional abhorrence of theory, of all trust in abstract reasoning; and consequently a reliance merely on experience; in other words, on events, the only principle worthy of an experimenter." P. 3.

That the happiness of a large nation should be put to the hazard

zard of a precarious experiment, is a melancholy circumstance. Men, not habitually callous to such feelings, think with some horror on the tortures and destruction of animals occasioned by the curiosity of experimental inquiries: but to have the fortunes and the lives of millions of human creatures subjected to the issue of a daring experiment, is infinitely more horrible. There is in the composition of man a subject of torture beyond all comparison more capable of acute suffering than any thing belonging to inferior animals: it is the mind, which, in the violation of all justice, all humanity, in the outrages committed against all natural feelings, or long established sentiments, experience such pangs as nothing can occasion where there is not that ingredient. Putting out of the account of the wounds and death that this atrocious experiment has occasioned, the torments of this kind which it has multiplied beyond all possibility of calculation, and which its agents have urged and aggravated without a single particle of remorse, suffice to make us deprecate all such empiricism, and listen with attention to the monitor, who kindly holds up this example as a warning to us. An experiment is certainly the proper light in which to consider the French Revolution; the theory was the doctrine of rights; the result of a full trial of it is in this pamphlet ably laid before us.

Mr. Young's work is divided in the following manner:

I. He considers the present state of France under the heads of, 1. Government: 2. Personal Liberty: 3. Security of Property.

II. The Causes of her Evils, which are arranged under the divisions of, 1. Personal Representation: 2. The Rights of Man. 3. Equality.

Then having premised a discussion of what has been proposed as a *reform* in our parliament, and shown that it is not a restoration, but a total innovation in our constitution, and leads directly to personal representation, he makes an application of the example of France to what he calls the, 1. Landed, 2. Monied, 3. Commercial, and 4. Labouring Interests of these Kingdoms. The remainder of the work is occupied in reflections on the subjects of militia and associations.

On all these topics, in their turn, Mr. Young offers such remarks as imply a strong and accurate conception of the subject, making some occasional appeals to our country by way of contrast besides the general application noted in the latter part.

Under the 1st article of Government, the anarchy of France is very clearly proved, from the open disregard paid to the Convention itself by the commons of Paris, the Jacobins, the municipalities



nicipalities, and sections; and from the declarations of many members of the Convention, taken from the *Moniteur*. The Convention projected a decree of guards for themselves, the 48 sections of Paris interfered, and, in the most arrogant terms, declared, they would suffer no such decree. On this subject Mr. Young observes,

“ Here Paris expressly declares to the Convention, that their decrees were waste paper, till the people sanctioned them: such is personal representation; an assembly is so elected, and the people no sooner possess such representatives than, intoxicated with power, they declare their deputies things of straw, and their decrees null, till sanctioned by the people themselves! What a lesson to the friends of reform!” P. 11.

The personal liberty or security of France is dispatched, as our author remarks, in few words: ‘THERE IS NO SUCH THING.’ He gives proofs in the arbitrary modes of imprisonment and execution continually practised at Paris: and particularly remarks a decree of the Convention, “That people arrested without warrant, or decree, should be removed into legal prisons *after fifteen days*, and then, on further inquiry, released.” He adds, “And it merits great attention, that during this long period of imprisonment of so many unhappy people, Paris was incessantly convulsed, and every day brought reason to expect, that imprisonment and slaughter would prove synonymous terms.” P. 21.

The security of property is happily illustrated by the following fact:

“ In a parish in the Clermontois (*Croté-le-Roy*) the steward of a gentleman residing at a distance, came to receive the rent of three considerable farmers. He was told that the Convention had decreed equality, and that paying rent was the most unequal thing in the world; for it was a man who did much to receive a little, paying to one, who receiving much, did nothing at all. The steward replied, that their joke might possibly be good, but that he came not for wit but money; and money he must have: he was ordered instantly to depart, or to stay and be hanged. The proprietor demanded justice, but in vain; the municipality was applied to; and the only result was, that body (the vestry) ordering the farmers to yield up the land; they were taken possession of by themselves in deposit redeemable for the nation; and actually divided in portions among the labouring poor, that is among themselves.” P. 25.

The following question is also very well worthy of the consideration of farmers:

“ Let the farmers of this kingdom represent to themselves a picture of what their situation would be, if their labourers, their servants

vants, and the paupers whom they support by poor-rates, were all armed, and in some measure regimented, and in possession of the vestry, voting not only the money to be raised by rates, but the division of it among the officers: decreeing what the price of all the farmer's products should be; what wages should be paid to servants, and what pay to labourers. Under such a system of government, I beg to ask, what security would remain for a single shilling in the pockets of those who are at present in a state of ease and affluence? And whether such a tyranny would not be worse than that of the most determined despotism at present in Europe?" P. 27.

*Personal representation*, the system established in France, and desired by our reformers here, is thus explained and condemned by Mr. Young:

"In any representative government, if persons only are represented, that is to say, if a man without a shilling deputed equally with another who has property; and if men in the former situation are ten times more numerous than those in the latter; and if the representatives so chosen, sit for so short a time as to vote truly the wills of their constituents, it follows, by direct consequence, that all the property of the society is at the mercy of those who possess nothing; and could they have blundered so stupidly as to suppose for a moment, that attack and plunder would not follow power in such hands; let it recur to France, for *fact*, to prove what reason ought to have foreseen." P. 41.

*Personal representation*, it may be observed, is a convenient term to denote the indiscriminate diffusion of the right of voting, which makes the representatives depend upon the will of mere numbers. Its effects are thus further illustrated:

"Personal representation in cities must be apt to fall into the hands of a few of the most daring and profligate of the mob: of this we have an instance, strangely remarkable, in the case of Paris: in that city there are about 150,000 voters, yet the numbers who have been brought to vote have varied from 9,000 to 12,000; it is, therefore, evident, that the mass of the inhabitants, finding they could not vote freely and in safety, would not vote at all. What a satire is this on the universal suffrage of the mob, who regulate the right of their neighbours voting, as they distribute justice—by the pike." P. 47.

Under the topic of the Rights of Man, Mr. Young very properly adverts to the fate of that constitution that was built on the declaration of them, observing, that "as if every paragraph of the code had been formed only to be broken; practice has torn the whole into fritters, or trampled it under feet with the contempt it never experienced in any other country." P. 50.

On the subject of equality, the following passage seems to contain an answer to those who would persuade us that its meaning had been misrepresented by the adversaries of that doctrine here. "The *equal* right to all citizens to *equal* laws, " was declared in the first constitution, the new *equality* of the " convention therefore means something more."—Again: If " equality of rights were only in contemplation, why call the " year 1792 the first year of *equality*? A clearer proof cannot be " desired, that the equality of 1792 was not the equality of " 1789; let the writers and speakers who assert the term in " the two points to mean the same thing, reconcile the absurdity if they are able." P. 50.

To the specious plea of reformers, that they only wish to make the commons what they purport to be, the *representatives* of the people, Mr. Young thus replies :

" I contend, in reply, that it is mere theory to suppose that the House of Commons purports to be representatives of the people, if by representation is meant *choice*. Being once chosen by a few, they represent the many. They *purport* to be nothing more than what they are; and they are nothing more than this—Men sitting in a senate, and forming a third branch of the legislature, chosen by certain bodies, who, by the constitution, having the privilege of electing them." P. 65.

One chimerical notion seems to have insinuated itself into Mr. Young's mind at the time of composing this tract, which is that of " a militia, rank and file, of property : " mentioned in p. 99. This, if by it is meant an army composed of men of property, privates and all, seems not only impracticable, but not desirable. Better lies than the awe of arms must secure property, or it will fall : and happily for us it is better secured in this country.

We cannot, however, take our leave of this author's performance without commending the spirit and ability with which he has offered to his country, not the pomp of eloquence, not the sport of words, but the plain and clear result, drawn from experiment by observation and sound reason.

The 2d edition of this publication contains several important augmentations judiciously incorporated into the body of the work : an edition of eleven pages on the *Question of War* ; and an appendix of eighteen pages, chiefly intended to illustrate the historical fact, that the representation of *property*, not of *persons*, has been uniformly the object of our constitution, in all periods.

On the former subject this passage well deserves attention :

" Had the French contented themselves with the domestic arrangements

rangements of their own government, what would have been our concern in their transactions? None. Nothing either in policy or pretence. Whether their edifice were philosophical, atheistical, or metaphysical: whether their parliament assembled in one or two houses; whether they pursued the rights or wrongs of man, all were the same to us; and accordingly our government, greatly to its honour, was a mere spectator, not an indifferent spectator, but rather friendly than otherwise. But when the new revolution of the 10th of August brought other principles into play; when the republicans, who then mounted aloft in the storm of their own raising, proclaimed principles directly and hostilely offensive to the government of every country around them and in effect declared war against them, in the famous decree of support to all rebels who wished for French Freedom;—when these hostile declarations were found to spring from the victories that attended their arms; when they were accompanied with the most busy, impudent, and intrusive interference in the parties and discontents of these kingdoms, and that in a tone and manner equally insidious and dangerous; when all these circumstances combined to fill our government with the utmost alarm, what epithet of condemnation would have been adequate to their demerit had they acted on any other plan than they pursued? It is not, war or no war? but war in 1793, or in 1796? War with an enemy powerfully attacked by others? or with the same enemy after she have conquered others? Shall it be war with St. Domingo and Martinique, or in Ireland and Sussex?" P. 155.

Mr. Young has apologized, in a supplemental leaf, very sufficiently, for the errata that occur in both editions. Several of the new readings proposed are indeed more properly corrections of his own text, than of any errors of the press. The style would undoubtedly admit of further improvements, in many parts; but the merit of the work depends not on style; its great characteristics are vigour of thought, and strong application of novel reasonings and undoubted facts to the circumstances most important to this country in the state of public affairs. For these it has been sought, and for these it will undoubtedly continue to be sought, whether the style receive or not a further polish, at the author's times of leisure.

---

ART. VI. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church of St. Peter, Westminster, on Wednesday, January 30, 1793. being the Anniversary of the Martyrdom of King Charles the First. With an Appendix concerning the political Principles of Calvin. By Samuel, Lord Bishop of St. David's. Robson. 4to. 39 pages. 1s. 6d.*

IT must have been foreseen by the learned Bishop, that, when he wrote constitutionally on the subject of the 30th of January, he would subject himself to the same fate as the constitution itself



itself at present experiences, that of being cavilled at, attacked, and declared to have no merit even in matters indifferent, on account of the one crying sin of opposing certain opinions. The Bishop, however, we may reasonably conclude, is willing to suffer with the constitution, and, like that, we can venture to predict for him, is sure to rise superior to these efforts of discontent.

The arguments of those who would have every man his own governor, stand upon this supposition, that absolute liberty is natural to man: and that every thing subtracted from that, ought to be taken with his consent, or not at all. But these arguers do not condescend to take into the account the manifest intention of God, in the formation of man. If he be so constituted by nature that he cannot subsist out of society, nor in it without government; if he be as the great Peripatetic teacher pronounces, *πολιτικὸν ζῷον, πρὸς μελὶν, καὶ πάντος ἀγέλης ζῷον μᾶλλον*, all that is built upon the notion, that he is by nature subject to no government, falls to the ground. If also, in the authentic history of man, it appears that he was so placed from the beginning, by the appointment of Providence, that what is idly called a state of nature, never did, in fact, take place among his tribes; we can have little veneration for a theory which supposes that to be natural, which nature abhors, and the world has never seen.

The latter part of the above argument is that taken up by the Bishop; he appeals to the records of Scripture for proof that man never did exist in what is called a state of nature. Very justly conceiving, that, if God had intended to have given any countenance to the supposed rights of absolute independence, he would so have placed man in the beginning, as to have been capable of exercising those rights. From the consideration of our true nature, and from the history of the world, the Bishop and others conclude, that it is the will of God that man should submit to government: from viewing an ideal phantom of natural liberty, his opponents conclude, that he ought only to be governed by his own consent. Hence it is truly said, in this discourse, that “the principle of subjection is not that principle of *common* honesty which binds a man to his own engagements, much less that principle of *political* honesty which binds the child to the ancestor's engagements, but a conscientious submission to the will of God.” P. 7.

Under this doctrine the wisdom and the justice of actual compacts between the governors and governed is not denied, and the nature of that compact on which our own constitution stands is ably illustrated. The mode by which the performance of that compact has been secured is explained in the following clear and luminous passage:

“Our

“ Our constitution hath indeed effectually secured the monarch’s performance of his engagements : not by that clumsy contrivance of republican wit, the establishment of a court of judicature, with authority to try his conduct, and to punish his delinquency ; not by that coarser expedient of modern levellers, a reference to the judgment and the sentence of the multitude—wise judgment ! I ween, and righteous sentence ! but by two peculiar provisions of a deep and subtle policy ; the one, in the form ; the other, in the principles of government ; which in their joint operation, render the transgression of the covenant, on the part of the monarch, little less than a moral impossibility. The one is the judicious partition of the legislative authority, between the king, and the two houses of parliament ; the other, the responsibility attaching upon the advisers and official servants of the crown. By the first, the nobles, and the representatives of the commons, are severally armed with a power of constitutional resistance, to oppose to prerogative overstepping its just bounds by the exercise of their own rights and their own privileges ; which power of the estates of parliament, with the necessity, takes away the pretence for any spontaneous interference of the private citizen, otherwise than by the use of the elective franchise, and of the right of petition for the redress of grievances. By the second, those, who might be willing to be the instruments of despotism, are deterred by the dangers which await the service. Having thus excluded all probability of the event of a systematic abuse of royal power, or a dangerous exorbitance of prerogative, our constitution exempts her kings from the degrading necessity of being accountable to the subject. She invests them with the high attribute of political impeccability. She declares, that wrong, in his public capacity, a king of Great Britain cannot do ; and thus unites the most perfect security of the subject’s liberty, with the most absolute inviolability of the sacred person of the sovereign.

“ Such is the British constitution. Its basis, religion ; its end, liberty : its principal means and safe-guard of liberty, the majesty of the sovereign. In support of it, the king is not more interested than the peasant.” P. 20.

The picture which follows, of the state of France, has been copied in various prints, and well deserves it ; we cannot, however, deny ourselves the pleasure of placing it here : it is, indeed, a tragic pleasure ; but in that class the most refined sensations are comprised :

“ The same lesson is confirmed by the horrible example, which the present hour exhibits, in the unparalleled misery of a neighbouring nation ; once great in learning, arts and arms ! Now torn by contending factions ! Her government demolished ! Her altars overthrown ! Her first born despoiled of their birth-right ! Her nobles degraded ! Her best citizens exiled ! Her riches, sacred and profane, given up to the pillage of sacrilege and rapine ! Atheists directing her councils ! Despardoes conducting her armies ! Wars of unjust and chimerical ambition consuming her youth ! Her granaries

naries exhausted ! Her fields uncultivated ! Famine threatening her multitudes ! Her streets swarming with assassins, filled with violence, deluged with blood !

“ Is the Picture frightful ? Is the misery extreme ? the guilt horrid ? Alas, these things were but the prelude of the tragedy. Public justice poisoned in its source ! profaned, in the abuse of its most solemn forms, to the foulest purposes ! A monarch deliberately murdered ! A monarch—whose only crime it was that he inherited a sceptre, the thirty-second of his illustrious stock—butchered on a public scaffold, after the mockery of arraignment, trial, sentence ! Butchered without the merciful formalities of the vilest malefactor's execution ! The sad privilege of a last farewell to the surrounding populace refused ! Not the pause of a moment allowed for devotion ! Honourable interment denied to the corpse ! The royal widow's anguish embittered by the rigour of a close imprisonment ! with hope, indeed, at no great distance, of release—of such release as hath been given to her lord !”

The appendix on Calvin is intended to deprive the levellers  
“ of the authority of Calvin's name ; to which, together with  
“ that of Luther, and of other celebrated reformers, some  
“ among them have pretended.”

ART. VII. *A Sermon preached before the Honourable House of Commons, at St. Margaret's, Westminster, on Wednesday, January 30, 1793, &c. By the Rev. Thomas Hay, A. M. Chaplain to the House of Commons. 4to. 1s. Walter.*

**I**N this sensible and useful discourse, the general principle of obedience prescribed by the Gospel is first noticed, then the abuse of Christianity by fanaticism, to produce the contrary effects ; as in the instance of our own civil wars. The peculiar call from present circumstances to a more solemn observance of the day, is then stated, and the events of the time commemorated, are so examined as to show, that no one good end proposed was gained by those convulsions. We are reminded, that “ sound religion will ever strengthen our loyalty and genuine patriotism ;” that “ national punishments are the appointed consequence of national offences ;” and that we ought, instead of being discontented, to be thankful for the blessings we enjoy. The causes for that thankfulness are thus enumerated :

“ The country in great prosperity, and protected in the enjoyment of it : firm in its own strength, and powerful in its resources : our manufactures flourishing, our commerce and navigation extended, and the public revenues increased, beyond all example of former ages : the administration of justice so pure and irreproachable, as to ensure to all ranks the fullest security of their lives, their properties, and

and their characters: an established religion encouraged and protected by law; a freedom of religious opinions and religious worship granted to persons of all persuasions: and all these blessings enjoyed under the authority of a sovereign, whose private and public virtues have long and firmly established him in the hearts and affections of his subjects. P. 17.

In the above passage it should have been *property*, *properties* in the plural are *qualities*.

ART. VIII. *Letters to the Philosophers and Politicians of France on the Subject of Religion.* By Joseph Priestley, L.L.D. F. R. S. &c. 50 pages. 1s.

THE motive of this publication is honourable to the writer. It is indeed a melancholy truth, that the modern philosophy and modern politics of France, absorb in one common vortex of destruction all that social duty demands, and all that morality reveres. Dr. Priestley, in this respect at least, seeing things as we do, has naturally taken alarm in the cause of religion, and meritoriously endeavoured to counteract the mischievous effects of the poison.

We shall be a little more particular on this occasion than the size of the publication before us may seem to require, both because we think the matter it contains of the most serious importance, and because, at this period, and on this subject, any thing from the pen of Dr. Priestley cannot fail to excite universal curiosity. The Doctor's pamphlet consists of five letters. The first, in a manly and argumentative style, urges the importance of the objects which religion involves: the second is on the being of a God: the third on the attributes and providence of God: the fourth on the evidence of the miracles performed in attestation of the Jewish and Christian religion, with cautions against superficial reasoning on the subject. The last letter seems to have little to do with the subject prefixed, and is rather a Philippic against establishments, and an eulogium on the virtue and wisdom of dissenters, than a vehicle of instruction and advice to the philosophers and politicians of France.

We repeat, that the motive of this publication is entitled to respect and praise; and though, perhaps, it contains no novel arguments in vindication of the cause of religion, we might have recommended it to the attention of all readers of all parties, if the author had not unnecessarily, and we think impertinently, wandered from his subject. The following argument, in favour of miracles, is not perfectly new, but it is well urged, and, whether new or old, it merits serious attention.

“ Again,



“ Again, the proof that such miracles have been wrought, is such *testimony* as cannot be denied without admitting still greater miracles, viz. that numbers of persons, the best qualified to judge of them, and who had no motive to impose upon others, attest their reality. Since, to suppose that all those persons were either deceived themselves, or concurred in a scheme to impose upon others, would be more evidently contrary to the known course of nature respecting mankind (who we must take for granted have been the same in all ages) than the reality of the miracles which they attest ; this, when all the circumstances of the case are attentively considered, being a more manifest violation of the established laws of nature, than the other, and for no rational end.

“ For example, that the whole nation of the Jews, consisting at that time of six hundred thousand men, besides women and children, should believe that, after seeing many miracles performed in Egypt, they all walked through the Red Sea, while the waters divided to make them way ; that they all heard the distinct articulate pronunciation of the ten commandments from mount Sinai ; that after continuing in the wilderness forty years, during which they were witnesses of several other miracles, they all went through the river Jordan, as they had through the Red Sea ; that they should observe the Passover, and other annual customs, in commemoration of those events, and preserve among them to this day books containing a distinct narrative of these events, universally, and at all times, believed to be written at the time while the events were recent, are facts of this nature.”

“ Naturally,” says the Doctor, page 42, “ there can be no more connexion between religion and civil government, than between philosophy, medicine, or any other branch of knowledge and civil government.” But is this argument ? Civil government has necessarily a regard to the outward demeanour of the citizen, which, whether it is peaceable or otherwise, must be influenced by the moral feelings which religion inspires. Thus then it appears, that there does exist a natural connexion betwixt religion and civil government. But what has medicine to do with the outward deportment of the citizen ? or what has philosophy ? unless, indeed, of such a kind as that which the Gallic friends of Dr. Priestley cultivate. We certainly think the last letter of this work very feeble in point of argument, intemperate as to its assertions, and surely very disputable in its conclusion. The Doctor complains of the ingratitude of that country, which he *has faithfully endeavoured to serve*. The comment on this unqualified assertion, we leave to a majority of the Doctor's countrymen, not to a majority of these philosophers and politicians of whom he subscribes himself the fellow citizen.

It seems to have been the uniform design of Dr. Priestley to make converts to what he calls Christianity, by relinquish-

ing every point which might offend the pride of philosophical reasoners; and he, therefore, represents the doctrines of the Trinity, vicarious suffering, among others, as corruptions of Christianity. He considers the sacred writings as the productions of pious uninspired men, and the earlier parts of the historical books as collected only from tradition. In his progress to clear away objections by this method, the ground on which he stood has seemed to sink repeatedly from under him; and it will be well if, in the end, he leaves himself a single point on which to rest his faith.

In his endeavours to recommend religion to the French nation, Dr. Priestley thinks it necessary to warn its legislators against the evil of establishments, and exhorts them to set a glorious example to the Christian world, by relieving civil government of all concern about religion, and leave men to provide for it as they should think proper themselves. In which case, doubtless, very *ample* provision would be made, and a very respectable ministry supported to preach the gospel to the poor! He thinks it of little consequence to society, whether men have any belief in a future state or not, as he conceives that care may be taken by good laws, and a wise administration of them, to prevent their injuring one another; making, it seems, no account of the influence of that great religious doctrine in correcting internal dispositions to evil; and thus removing even the cause of crimes. It is not by circulating such opinions in contradiction to the natural conclusions of reason, and the universal testimony of experience, that the Doctor can render service to any country. The *soi-disant* philosophers of France will hardly thank him for advice which, however good it might be, they would think themselves above receiving, being, in their own persons, the great oracles of truth; and the inhabitants of England are not likely to be soon persuaded, that the man who has no dread of future punishment, nor hope of future reward, can be made as good a subject to the state, as he who adds these motives to all other reasons for right conduct.

ART. IX. *Remarks on the Speech of M. Dupont, made in the National Convention of France, on the Subjects of Religion and Public Education. By Hannah More. 2d edit. Cadell. 2s. 6d.*

THIS lady, who is deservedly celebrated among us, as well for the variety of her accomplishments, as for the exemplary benevolence which characterizes her manners, and breathes in all her writings, now steps forwards the champion of truth,  
of

of virtue, and religion. The profligate and foolish speech which gave rise to this publication, is sufficiently known; a speech which we are astonished should excite applause, even from avowed infidels. A mere empty declamation, without even the substance of argument; an ill arranged jargon of high-sounding words, which did not even pretend to any scientific reasoning, or logical deduction. Such, however, as it was, an anathema against order, and against religion, it was, it seems, in the National Convention of France, not only tolerated, but, *credite posteris*, extolled. Upon this vain effusion our countrywoman has condescended to write remarks, in which, with considerable force and ingenuity, she points out the advantages of an early systematic education, having religion for its basis, and eternity for its object. From this, by an easy and natural transition, she describes the blessings of order which such an education must necessarily introduce in a well-regulated community; and exemplifies them by an excellent representation of the state and happiness of Englishmen.

In page 13, of her work, the writer observes thus: "That despotism, priestcraft, intolerance, and superstition, are terrible evils, no candid Christian, it is presumed, will deny; but, blessed be God! though these mischiefs are not yet entirely banished from the face of the earth, they have scarcely any existence in this country."

The sentence also which follows we select to adorn our work, as well for the elegance of its diction, as the noble sentiment which it inculcates: "To guard against a real danger, and to cure actual abuses, of which the existence has been first plainly proved, by the application of a suitable remedy, requires diligence as well as courage; observation as well as genius; patience and temperance, as well as zeal and spirit. It requires the union of that clear head and sound heart which constitute the true patriot. But to conjure up fancied evils, or even greatly to aggravate real ones, and then to exhaust our labour in combating them, is the characteristic of a distempered imagination, and an ungoverned spirit."

This excellent pamphlet concludes in the following energetic, and, we may add, truly pious strain:

"The war which the French have declared against us, is of a kind altogether unexampled in every respect; inasmuch that human wisdom is baffled when it would pretend to conjecture what may be the event. But this at least we may safely say, that it is not so much the force of French bayonets, as the contamination of French principles, that ought to excite our apprehensions. We trust, that through the blessing of God we shall be defended from their open hostilities, by the temperate wisdom of our rulers, and the bravery of our fleets and armies;  
but



but the domestic danger arising from licentious and irreligious principles among ourselves, can only be guarded against by the personal care and vigilance of every one of us who values religion and the good order of society.

“ God grant that those who go forth to fight our battles, instead of being intimidated by the number of their enemies, may bear in mind, that “ there is no restraint with God to save by many or by few.” And let the meanest of us who remains at home remember also, that even he may contribute to the internal safety of his country, by the integrity of his private life; and to the success of her defenders, by following them with his fervent prayers. And in what war can the sincere Christian ever have stronger inducements to pray for the success of his country, than in this? Without entering far into any political principles, the discussion of which would be in a great measure foreign to the design of this little tract, it may be remarked, that the unchristian principle of revenge is not our motive to this war; conquest is not our object; nor have we had recourse to hostility, in order to effect a change in the internal government of France. The present war is undoubtedly undertaken entirely on defensive principles. It is in defence of our king, our constitution, our religion, our laws, and consequently our *liberty*, in the sound and rational sense of that term. It is to defend ourselves from the savage violence of a crusade, made against all religion, as well as all government. If ever therefore a war was undertaken on the ground of self-defence and necessity—if ever men might be literally said to fight *pro ARIS et focis*, this seems to be the occasion.

“ The ambition of conquerors has been the source of great and extensive evils: religious fanaticism, of still greater. But little as I am disposed to become the apologist of either the one principle or the other, there is no extravagance in asserting, that they have seemed incapable of producing, even in ages, that extent of mischief, that comprehensive desolation, which *philosophy, falsely so called*, has produced in three years.

“ Christians! it is not a small thing—it is *your life*. The pestilence of irreligion which you detest, will insinuate itself imperceptibly with those manners, phrases, and principles, which you admire and adopt. It is the humble wisdom of a Christian, to shrink from the most distant approaches to sin, to abstain from the very appearance of evil. If we would fly from the deadly contagion of Atheism, let us fly from those seemingly remote, but not very indirect paths which lead to it. Let France chuse this day whom she will serve; but, as for us and our house, we will serve the Lord.

“ And, O gracious and long-suffering God! before that awful period arrives, which shall exhibit the dreadful effects of such an education as the French nation are instituting; before a race of men can be trained up, not only without the knowledge of THEE, but in the contempt or THY most holy law, do THOU, in great mercy, change the heart of this people as the heart of one man. Give them not finally over to their own corrupt imaginations, to their own hearts' lusts. But after having made them a fearful example to all the nations of the earth, what a people *can* do, who have cast off the fear of THEE, do

D

THOU



THOU graciously bring them back to a sense of that law which they have violated, and to a participation of that mercy which they have abused; so that they may happily find, while the discovery can be attended with consolation, that *doubtless there is a reward for the righteous; verily there is a God who judgeth the earth.*"

With such publications as this before us, The British Critic will ever delight to be employed. It is dictated by the purest spirit, and directed to the noblest ends. Its spirit is that of peace, piety, and active virtue; its end is that of the most disinterested and amiable benevolence. The emoluments arising from the sale of the work are consecrated to the relief of the French emigrant clergy; of 3000 priests of a nation habitually our enemy, and of a religion intolerant and hostile to our own.

We cannot dismiss this work without informing our readers of the following remarkable fact, at once evincing how widely the poison, we have so much cause to deprecate, is spread, and the systematic mode by which it is circulated:—It is a certain truth, that, "though the French are continually binding themselves by oaths, they have not mentioned the name of GOD in any oath which has been invented since the Revolution. It may also appear curious," our author observes, "to the English reader, that though in almost all the addresses of congratulation, which were sent by the associated clubs from this country to the National Convention, the success of the French arms was, in part, ascribed to Divine Providence, yet in none of the answers was the least notice ever taken of this. And to shew how the same spirit spreads itself among every description of men in France, their Admiral Latouche, after having described the danger to which his skill was exposed in a storm, says, "We owe our existence to the tutelary genius which watches over the destiny of the French Republic, and the defenders of liberty and equality."

---

ART. X. *A Systematical View of the Laws of England, as treated of in a Course of Vinerian Lectures read at Oxford, during a series of Years, commencing in Michaelmas Term 1777. By Richard Wooddeson, D. C. L. Vinerian Professor, and Fellow of Magdalen College, Oxford, and Counsel to that University. T. Payne. Vol. I. and II. in 1792. Vol. III. in 1793. 10s. 6d. each.*

THE last of these volumes is the only one which, from its date, happens to fall within the period we have prescribed to ourselves for the commencement of our observations upon the literary productions of our cotemporaries. But in such a work

work as this before us, which profeſſes to be a ſystematical view of the whole body of Engliſh law, it was impoſſible, without great injuſtice to the learned author, to form an eſtimate of the latter part of his plan, without recurring to that which had preceded it. We have accordingly peruſed the greater part of the two former volumes, and we are happy to declare, that our time has not been miſemployed.

To tread the ſame path, either as a profeſſor, or as a commentator, which the learned and elegant Blackſtone had trod before, with ſo much honour and applauſe, was not a work of the moſt encouraging nature. And though Dr. Wooddeſon probably does not himſelf expect to be ranked with his predecessor, yet he certainly has, by the preſent production, afforded very honourable teſtimony of the judgment and diſcernment of thoſe, who placed him in the Vinerian chair.

The profeſſor has claſſed the whole of his ſubject under three general diviſions. In the firſt, he treats, Of the Laws as referred to Perſons; in the ſecond, Of the Laws as referred to Things, or Property; and in the third, Of Actions.

The two firſt of theſe are exactly upon the ſame plan as the two firſt volumes of Blackſtone's Commentaries; and the third diviſion contains the ſubſtance of the 3d and 4th volumes of that work. We think his arrangement ſufficiently judicious and methodical; but we are inclined to complain of including under the general word *Actions*, *criminal prosecutions*, as well as *civil ſuits*, or *actions*. In ſtrictneſs the author may perhaps be right; but the term has not been in general ſo applied by lawyers in modern times: and in page 487, of the 2d volume, Dr. Wooddeſon admits, that he has uſed the word in a ſtill larger ſenſe than Sir Edward Coke; but gives no reaſon for it. Even in common parlance, when you ſpeak of *criminal actions*, no man was ever underſtood to mean the proſecution of a crime, but the crime itſelf. We have remarked the more upon this, becauſe in all ſciences, and particularly in that of law, it is of the firſt importance to adhere to known terms; and a departure from them without very ſufficient cauſe, particularly in ſchoolical lectures, can only tend to introduce a confuſion of ideas into the mind of the ſtudent.

But though our duty calls upon us to point out ſuch flight imperfections as appear to us, it is with pleaſure that we give our teſtimony to the general learning and abilities of the author. In the progreſs of a work, which has for its object the whole ſyſtem of Engliſh jurisprudence, he muſt be poſſeſſed of uncommon powers who does not frequently err: but Dr. Wooddeſon has, in this work, proved himſelf to be, not only a man of great erudition, but deeply ſkilled, even in the moſt technical

part of his profession. He has so subdivided his work, that he naturally and methodically embraces almost every topic of legal and constitutional knowledge. His two first volumes may be profitably perused by the student, previously to his entering upon Blackstone's Commentaries; and the third, of which we shall presently speak more particularly, may well be reserved for maturer studies. The style of the work is simple, perspicuous, and well adapted to an elementary treatise upon a subject which does not, by its nature, admit many of the graces of language, or the ornaments of embellished diction.

To select passages merely technical from a law book, would afford no gratification to the man of letters, nor would it be productive of advantage to the professional man, who can be little improved by any detached and partial information. As therefore the latter volume is more minutely technical than the two former, we shall take the liberty of recurring to Vol. I. Lect. XIII. for a specimen of the author's style, in a passage where we find the researches of a scholar, added to the opinion of a sound English lawyer, on a subject of general interest, the political necessity of supporting religion by law. The opinions of wise men in various ages, and the practice of various countries, are, at least, illustrative of the unbiassed conclusions of reason, concerning the necessities of human society; which, in many bold and novel speculations of the present day, are altogether disregarded:

“ We are naturally led to give some attention to the laws, which establish and maintain the national religion: such laws have in most countries been esteemed a principal object of legislation. The institution of a priesthood, and of divine worship, is treated by Aristotle as the first political concern, and necessary to the very existence of a state. The same philosopher directs that the ministers of sacred rites should be selected, not from husbandmen, or artificers, but from those whose years and former exploits intitle them to a life of dignified repose. This is plainly with a view of inculcating that reverence and authority, which the persons and functions of the priesthood, even among Pagans, were thought so justly intitled to, and which we find universally paid them, as derived originally from Divine right, and subsequently avowed by legal institutions. In that city particularly where the author I have cited flourished, it is observable, that the archon, who had the care of religion, retained the name of king, as a symbol of his power and his rank, in the most absolute state of democratic freedom. Amidst the concurrent testimony of political and philosophical writers, the sentiments of Plutarch on this subject are too remarkable to be omitted. After reciting, that the first and the greatest care of the ancient legislators of Rome, Athens, Lacedæmon, and Greece, in general, was, by instituting solemn supplications and forms of oaths,

to inspire men with a sense of the favour or displeasure of heaven, that learned historian declares, that we may meet with towns unfortified, illiterate, without the conveniencies of habitation or the like, but a people wholly without religion, no traveller hath yet seen: and a city might as well be erected in the air, as a state be made to unite, where no divine worship is attended to: religion, therefore, he terms the cement of civil union, and the essential support of legislation. That without this influencing principle the ends of government could never be effected; and that by this they are most successfully promoted, is too obvious to require elucidation. I shall only remark, that as it is the highest civil wisdom to prevent, rather than punish, crimes, so the most eligible mode of prevention is by giving every legal help and furtherance to the cause of religion. Other means may alarm fear, abate temptation, frustrate opportunity, or resist the power of doing evil; but this is to eradicate the inclination of being criminal; this is, at the same time, best to consult the interest of the private individual, and of the whole community. Besides the regular establishment of divine worship according to law, great zeal has been shewn in most countries to keep the national ceremonies free from innovation. Dr. Bentley recounts many instances of persecutions in vindication of the heathenish idolatries; a rage not to be justified even in the cause of truth, but which proves the concern of the state in maintaining the religious ordinances. The Epicureans, whose tenets were subversive of all piety and devotion, were expelled out of many cities: and the Romans frequently forbade strange religions and foreign rites, that had crept into their cities, and banished the authors of them. No nation, whose history we are acquainted with, hath been neglectful of instituting, or of vindicating, this important part of polity, this invigorating principle of government, peace, and order. To so general concurrence of distant periods and countries, we may add, with applause and satisfaction, the example of the English laws: which, in their different ages, have been diligently attentive to advancing the prosperity of the national church, and checking the growth of irreligion. If we look into remote times, we find these maxims, *that Christianity is part of the law of England; that nothing is consonant to the law of England, which is contrary to the law divine; and that summa est ratio, quæ pro religione facit*, of indefinite antiquity and obligation in this realm. These legal apophthegms, deriving their force from universal and immemorial reception, have perhaps a more venerable authority than any written edicts; as the rivers, which adorn and fertilize a country, convey a more august appearance, when we neither discern their springs, nor trace the exact limits of their course."

Towards the end of the lecture, from which this extract is taken, the professor seems to have been guilty of an oversight: for, in page 362 of volume the first, he says, "By what is styled The Corporation Act, all magistrates of cities and boroughs, and, by the Test Act, all officers, civil and military, were obliged, under severe penalties, to receive the sa-



"crament according to the rites of the church of England. *"This provision, in respect to corporation magistrates, is indeed since repealed."* To prove that it is repealed, the statute of the 5 Geo. I. ch. 6. is quoted. That statute, however, only repeals so much of the statute of Charles the Second, as requires members of corporations to take a certain oath therein named, against the lawfulness of taking arms against the king, and also to make a declaration against the solemn league and covenant. It likewise indemnifies those who had omitted to receive the sacrament, as the statute of Charles the Second directs : and declares, that no corporate officer shall, in future, be removed for such omission, unless such person be removed, or the prosecution commenced against him, within six months after his election.

Since writing this last observation, we, however, met with a note in the 540th page of the 2d volume, where Dr. Wooddeson himself takes notice of this mistake in his first volume ; and explains it in the manner we have done. Notwithstanding this, the observation has not been explained here ; because, the error being in the text of the work, and the correction in a distant note, those who have taken notice of the one, may possibly overlook the other.

Another oversight of the author's it is material to mention : In page 118 of the third volume, note (f), the statute of the 25 Geo. III. c. 44. which requires the names of the persons really interested, or their agent, to be inserted in policies of insurance, is mentioned as an existing law : whereas that statute was repealed by the 28 Geo. III. ch. 56. and some new provisions made, leaving the law, with some trifling alterations, much the same as before the former statute passed.

The third volume of these lectures does not at all disgrace those which had gone before it. In this part of his undertaking, the author treats of real, mixed, and personal actions : and, from this division, a lawyer will observe, that an opportunity is afforded of considering every means by which a plaintiff may seek redress ; and also every mode of defence, which a defendant can adopt in a court of law. The author, in the lectures appropriated to this subject, has shown much knowledge in the science of pleading, and much more acquaintance with the practice of a court of law, than could have been expected from a gentleman, who, as we understand, has himself chiefly attended the Chancery bar. After treating of the various kinds of actions, Dr. Wooddeson proceeds to the rules of evidence, whether parol, or written ; and his manner of discussing this subject is extremely well adapted for those to whom the lectures were addressed, at the same time that they may be read with pleasure, and possibly with advantage, by the more experienced lawyer.

The six last lectures are confined to the practical proceedings in courts of equity; to injunction causes; to the performance, or rescinding of agreements; of testamentary causes; and of suits concerning legacies: these various topics are commented upon with much clearness, and with much professional knowledge.

Upon the whole, we have received great satisfaction from the perusal of these volumes: and of this last we can only remark, that it may, and ought to be perused by every student, as a good introduction to the labours of a special pleader's or draftsman's office; but we are inclined to think, that these subjects are rather more minutely treated than was necessary for the purposes of academical lectures.

ART. XI. *The Natural History of Birds. From the French of the Count de Buffon. Illustrated with Engravings; and a Preface, Notes, and Additions, by the Translator.* 9 vols. 8vo. 3l. 12s. Strahan and Cadell, and J. Murray.

THE Natural History of the Count de Buffon may be considered as one of the most pleasing productions of the present century. Its general merit is well known; and though occasionally blemished by idle and unwarrantable objections to the works of more systematic naturalists, and by frivolous criticisms on the most respectable writers, it has still the power, in spite of the too diffusive and flowery style in which the author delighted to deliver his sentiments, of amusing and instructing in no common degree.

A translation of the History of Quadrupeds has been given by Mr. Smellie; and the present translation of the History of Birds completes the zoological part of the labours of the learned Count.

Of the plan pursued in the present edition, the translator thus speaks:

“ In translating this work, I have studied to transfuse the spirit of the author into our language. I was aware of the tendency to adopt foreign idioms, and I was solicitous to avoid that censure. How far I have succeeded, the public will judge. Zoological descriptions aim not only at perspicuity, but require the most minute accuracy; in such parts, therefore, where the subject assumes a loftier tone, I have stuck close to the original. I have endeavoured to observe a corresponding elevation of style. There are some sprightly turns in the French, which the masculine character of our language will not admit; but these inferior beauties are amply compensated by the strength and dignity of its expression. The philosophy likewise of

that ingenious people has a certain diffuse superficial cast, not altogether suited to the manly sense of the British nation. The translator should have a regard to the state of his countrymen whom he addresses; and, on proper occasions, he may, with advantage, be permitted to abridge and condense."

As a specimen of the translation itself, we shall extract one or two interesting articles :

#### " THE WOODPECKERS.

" Those animals alone, which live upon the fruits of the earth, join in society. Nature entertains them with a perpetual banquet, and abundance begets those gentle peaceful dispositions which are fitted for social intercourse. Other animals are constantly engaged in the pursuit of prey; urged by want, restrained by apprehensions of danger, they depend for subsistence on the vigour of their own exertions: they have scarce time to satisfy their immediate desires, and no leisure to cherish the benevolent affections. Such is the solitary condition of all the carnivorous birds, except a few cowardly tribes which prowl on putrid carrion, and rather combine like robbers, than unite as friends.

" And of all the birds which earn their subsistence by spoil, none leads a life so laborious and so painful as the woodpecker. Nature has condemned it to incessant toil and slavery. While others freely employ their courage or address, and either shoot on rapid wing, or lurk in close ambush, the woodpecker is constrained to drag out an insipid existence in boring the bark and hard fibres of trees, to extract its humble prey. Necessity never suffers any intermission of its labours; never grants an interval of sound repose: often, during the night, it sleeps in the same painful posture as in the fatigues of the day. It never shares the cheerful sports of the other inhabitants of the air: it joins not their vocal concerts, and its wild cries, and sad-denying tones, while they disturb the silence of the forest, express constraint and effort. Its movements are quick; its gestures full of inquietude; its looks coarse and vulgar; it shuns all society, even that of its own kind; and when it is prompted by lust to seek a companion, its appetite is not softened by delicacy of feeling.

" Such is the narrow and gross instinct suited to a mean and gloomy life. The organs with which the woodpecker is furnished, correspond to its destination. Four thick nervous toes, two turned forwards, and two backwards, the one resembling a spur, being longest and stoutest; all of them armed with thick hooked nails, and connected to a very short and extremely muscular foot, enable the bird to cling firmly, and to creep in all directions on the trunks of trees. Its bill is edged, straight, wedge shaped, square at the base, channelled long-wise, flat, and cut vertical at its tip, like a chisel: this is the instrument with which it pierces the bark, and bores into the wood, to extract the insect, or their eggs. The substance of the bill is hard and solid, and rises out of the cranium, which is very thick. Powerful muscles act upon its short neck, and direct its incessant blows, which sometimes penetrate even to the pith of the wood. It

darts

darts its long tongue, which is tapered and round like an earth-worm, and tipped with a hard bony point, like a needle. His tail consists of ten stiff quills, bent inwards, truncated at the ends, beset with hard bristles; and this often serves it as a rest, while employed in a constrained, and often inverted posture. It breeds in the cavities which it has in part formed itself; the progeny issue from the heart of the tree, and, though furnished with wings, they are almost confined to the verge of its circumference, and condemned to tread the dull round of life.

“ The genus of the woodpecker contains a great number of species, which differ in size and in colours. The largest is equal in bulk to the crow; and the smallest exceeds not the tit-mouse. But few individuals are included in each species; which must ever be the case where a laborious course of life checks multiplication. Yet nature has placed woodpeckers in all countries where she has planted trees, and in greater plenty in the warm climates. There are only twelve species in Europe, and in the arctic regions; but we may reckon twenty-seven from the hot countries of America, of Africa, and of Asia. And thus, though we have considerably abridged the number, thirty-nine species still remain; sixteen of which were hitherto unknown.—We may observe, in general, that the woodpeckers of either continent differ from other birds in the shape of the feathers of the tail, which terminate in a point more or less sharp.

“ The three species of woodpeckers known in Europe are *the green, the black, and the variegated*. These have no varieties in our climates, and would seem to have migrated from the parent families in both continents. After these European ones, we shall range the foreign woodpeckers akin to them.” Vol. iii, P. 1, &c.

#### “ THE KAMICHI.

“ Nature is not to be studied in the cultivated fields, that smile under the forming hand of industry. We must visit the burning sands of the tropical regions, and the eternal ice of the pole; we must descend from the summits of mountains into the bed of the ocean; and we must compare remote wilds and deserts: and such magnificent contrasts confer additional sublimity on the scenes of the universe. We have formerly painted the arid plains of Arabia Petraea; those naked solitudes, where man has never tasted the coolness of the shade, where the scorched earth, never refreshed by rain or dew, rests torpid, and denies all subsistence to every species of being. To this picture of extreme dryness in the Ancient Continent, let us oppose the vast deluged Savannas of the New World. Immense rivers, such as the Amazons, the Plata, the Oroonoco, roll their majestic billowy streams, and swelling over their banks with unchecked licence, *they* threaten to usurp the whole of the land. Sheets of stagnant water, widely spread, cover their slimy sediment, and these vast marshes exhale dense sickly vapours, which would poison the air, were they not dispersed by the winds, or precipitated in descending torrents. And these meadows, which are alternately dry and wet, where the earth and the water seem to dispute their undecided limits, are inhabited only by loathsome animals which multiply



tily in these sewers of nature, where every thing exhibits the image of the monstrous positions of the primæval sediment. Enormous serpents trace their waving furrows on the miry soil; crocodiles, toads, lizards, and a thousand reptiles of hideous form, crawl and welter in the mud; and millions of insects, engendered by warmth and moisture, heave up the slime. And this fordid assemblage of creatures, which quickens the ground, and darkens the sky, invites numerous flocks of voracious birds, whose confused notes, mingled with the croakings of the reptiles, while they disturb the vast silence of those frightful wilds, inspire horror, and seem to prohibit the approach of man, and of every sentient being.

“ Amidst the discordant sound of the screaming birds and croaking reptiles, there is heard at intervals a powerful note, which drowns the rest, and rebellows from the distant shores: it is the cry of the Kamichi, a large black bird, distinguished by its voice and its armour. On each wing it has two strong spurs, and on its head a pointed horn three or four inches long, and two or three lines in diameter at the base: this horn, which is inserted in the top of the forehead, rises straight, and terminates in a sharp point bent somewhat forward; near the base it is sheathed like the quill of a feather. We shall afterwards speak of the spurs on the shoulders of certain birds, such as the Jacanas, many species of Plovers, Lapwings, &c. but the Kamichi is by far the best armed: for, besides the horn which grows out of the head, it has in each pinion two spurs, which project forward when the wing is closed. These spurs are the apophyses of the metacarpal bone, and rise from the anterior part of these extremities; the upper spur is largest, of a triangular form, two inches long, and nine lines broad at the base, somewhat curved, and terminating in a point; it is also invested with a sheath of the same substance as the base of the horn. The lower apophysis of the metacarpal bone is only four lines long, of the same breadth at its origin, and similarly sheathed.” Vol. III. p. 325.

The remainder of this article is either dubious in point of fact, or occupied in minute description.

#### “ THE WATER RAIL. SECOND SPECIES.

“ The water rail runs beside stagnate water as swiftly as the land rail through the fields. It also lurks constantly among the tall herbs and rushes. It never comes out but to cross the water by swimming or running; for it often trips nimbly along the broad leaves of the water-lily which cover pools. It makes small tracks over the tall grass; and as it always keeps the same paths, it may be easily caught by nooses set in them. Formerly, the sparrow-hawk or falcon was flown at it; and in that sport the greatest difficulty was to set [put] up the bird, for it stuck to its concealment with the obstinacy of the land rail. It causes the same trouble to the sportsman, raises the same impatience in the dog, which it misleads and distracts, and protracts as long as possible its springing. It is nearly as large as the land rail, but its bill is longer, and reddish at the point; its feet are of a dull red. Ray says, that in some species these are yellow, and that this difference may proceed from the sex. The belly and side

sides are striped across with whitest bars on a blackish ground: the colours are disposed the same as in all the rails: the throat, the breast, the stomach, are of a fine slate-grey: the upper surface is of an olive-brown rufous.

“ Water rails are seen near the perennial fountains during the greatest part of the winter: yet, like the land rails, they have their regular migrations. They pass Malta in the spring and autumn. The Viscount de Querhoënt saw some fifty leagues off the coasts of Portugal, on the 17th of April; they were so fatigued that they suffered themselves to be caught by the hand. Gmelin found these birds in the countries watered by the Don. Belon calls them *black rails*, and says they are *every where known*, and that the species is more numerous than the *red rail* or land rail.

“ The flesh of the water rail is not so delicate as that of the land rail, and has even a marshy taste, nearly like that of the gallinule.” Vol. VIII. P. 144.

From these examples our readers will perceive, that this translation may be regarded as a production of no inconsiderable utility and elegance. A few occasional instances of carelessness might perhaps be adduced; and some errors in the translation; but they are not such as to detract, in any considerable degree, from the general merit of the work. One mistake, however, of consequence (owing probably to haste) we think it right to particularize; as it might easily mislead uninformed readers in no small degree, viz. In speaking of the extraordinary powers of the nightingale, and the long duration of its song, the translator says, “ That it can continue its music “ without intermission for the space of twenty *minutes*,” (instead of *seconds*, as in the original.)

We must also object to the method which the translator has made use of in rendering literally into English the French titles of several birds; a practice highly unpleasing to an English ear. Thus the species of Falco, for instance, which the French call *Jean le Blanc*, is translated *the White John: the Hen-barrier*, by the French called *L'Oiseau Saint Martin*, is named *the Bird Saint Martin*.

Several of the French names are also retained, which might have appeared to greater advantage in an English interpretation. Thus the *Javan peacock* is termed *the spicifer*; the *bare-necked crow*, the *chind*, &c. &c.

It should be added, that this translation is accompanied with several useful notes and occasional observations collected from the works of later ornithologists, as well as by those of the translator himself; of whose care in this respect the following may serve as a specimen:

“ We are sorry to remark, that the translation which the Count de Buffon here gives is exceedingly inaccurate. *Sesquuncia* is rendered

dered *half an inch*, &c. We have therefore altered it in some places; but, as the last sentence is that from which our ingenious author draws his conclusion, we have preserved it as it stood in the text. We shall now compare it with the original: "*Calao* (says Camel) *Gentiles superstitiose colunt et observant, fabulantur cum Grue Tipul seu Tihol pactasse, ut hæc palustribus, Calao sylvestris, contenta viverent; hinc Tipul si ligno quocunque infederit in pœnam transgressi fœderis sese loco movere non valere, e contra Calao si aquis et humilibus.*" That is, the idolatrous Indians have a superstitious veneration for the calao, and relate, that it has entered into a compact with the crane that it should live contented with its marshes, and the calao with its woods; thence the crane if it perch on a tree, cannot stir from the spot, as a punishment for infringing the treaty; and on the other hand, the calao incurs the same punishment, if it alights in the low fens."

Under the article Puffin we find a judicious note, calculated to put the reader on his guard against the dangers of the Count de Buffon's system:

"It is proper to put the reader on his guard against this specious sort of declamation, in which the materialists have so much indulged. If an animal were directed by its organization to follow its particular mode of life, it must be supposed to make trial of every possible situation, and to adopt that which, on due experience, is found to be the best suited to its nature. But this hypothesis is completely absurd. Prior to all reflection, instinct leads irresistibly to a certain course of action, to which the corporeal structure is in general admirably adapted." Vol. ix. P. 305.

The execution of the plates (which are sufficiently bad in the original) is such as to convey no additional value on this otherwise respectable work. Many of them, indeed, are so very indifferent, that it is rather to be wished they had been entirely banished.

The work is concluded by an useful appendix, containing a list of birds omitted by the Count de Buffon, which appears to be carefully collected from other naturalists.

ART. XII. *The History of Spain, from the Establishment of the Colony of Gades by the Phœnicians, to the Death of Ferdinand, furnished the Sage. By the Author of the History of France.* 3 vols. 8vo. about 1300 pages. 1l. 1s. Kearsleys.

A Superficial taste for literature and knowledge distinguishes the present age. Many expedients are adopted to save the trouble of thinking, and to facilitate the access to general knowledge; but the knowledge, which is easily attained, is as easily forgotten;

forgotten; the mind is amused rather than improved, and is neither enlarged nor strengthened by the clusters of evanescent images, which have rapidly passed before it.

In this history, a period of more than 2000 years, the account of more than 80 kings, and of one of the most distinguished kingdoms in Europe, is contracted within the compass of three *modern* volumes.

A defect of greater magnitude is the want of authorities: in the beginning is given a list of authors consulted, but no references in the work. No writer can justly expect that his mere assertion should be admitted as proof, if he can produce better evidence; and what credit is due to the assertion of an anonymous author? Such a method of writing history indulges vanity and indolence; the writer may take less pains, and yet assume more importance than a more accurate historian; misrepresentation may easily escape detection amidst such vague and general references: such a method is not calculated to improve the mind, or to advance the cause of historic truth.

This writer seems to have taken Mr. Gibbon for his model, as to his style and manner. The more he copies such an example, the more he will lose sight of plainness and simplicity; affected antitheses, epigrammatic turns, and airs of philosophical research, will disfigure the instructive page of history.

In such an abridgement we can only expect a general account; the complex causes of great events, and the nicer discriminations of the human character, are not to be found; the stage is too crowded, and the actors pass away in too rapid a succession.

Although we cannot fully approve of this writer as an original historian, yet, on the whole, he has performed his task well as a general compiler. They who have not leisure or inclination to read larger works, or who do not feel themselves greatly interested in the events of another kingdom, may be sufficiently gratified by the perusal of this history.

As a specimen of the style and manner, we shall give the account of the entrance of Ferdinand into Grenada, and the description of the Alhambra:

“ If humanity could not influence Ferdinand, policy at least prompted him to alleviate the distress of a people who were so speedily to become his subjects; and no sooner were the hostages delivered, than plenty was poured into the famished city; relieved from the immediate terror of a slow and painful death, the concern of the Moors revived for the honour of their nation, and the sanctity of their faith. A wild enthusiast rekindled the rage of the multitude; his voice was heard through the streets, denouncing the indignation of Mahomet, and menacing with the flames of hell those who impiously treated with the followers of Christ; a motley group of twenty thousand



thousand fanatics obeyed his summons, and besieged the gates of the Alhambra; Abdalla could no longer command, and the frantic insurgents derided his intreaties; but they trembled at the menace of Ferdinand; the king of Spain threatened to intercept all further supplies, and to avenge on the hostages their guilt. They were awakened by the stern admonition to a sense of their forlorn condition; the last murmur of resistance expired, and they submitted to the will of their conqueror.

"It was on the second day of January, in the year fourteen hundred and ninety-two, that Ferdinand and Isabella entered in triumph the prostrate city of Grenada; as they advanced towards the Alhambra they were met by Abdalla, accompanied by fifty horse; the Moorish prince alighted from his courser, [and] pronounced, with a dejected countenance and tremulous voice, these degrading words: "We are your slaves, invincible monarch; we deliver up this city and kingdom to your clemency and moderation." He would have fallen at the feet of his lord and master, but he was prevented by Ferdinand, whose spirit was neither moved by adulation, nor capable of generosity; he promised the royal suppliant a safe retreat, and an income adequate to his dignity; but Abdalla could not forget he had once been a king; the presence of the victor must have been irksome to him; he solicited and obtained leave to retire to Africa. As from a neighbouring hill he cast a look on his palace and capital, a torrent of tears proclaimed the anguish of his soul; his grief was reproved by the indignant reply of his mother, the sultana Ayza, "Thou dost well to weep like a woman for that kingdom which thou knewest not how to die for like a man."

"The inmost recesses and glories of the Alhambra were thrown open to the eyes of Ferdinand; as in the pride of victory he passed through the *gates of judgment*, the Christian chief might have been instructed by the humble piety of the Musselman; and the frequent inscription on the walls, *there is no conqueror but God*, might have checked the insolence of prosperity; but the moment of success is seldom propitious to admonition; and it is not probable that the instability of his own fortune, and the fallen state of Abdalla, recurred to the mind of the victor, while he gazed on those wonders which have resisted the rage of time, and still command the admiration of the traveller.

"The exterior of the Alhambra presents a rough and irregular pile of buildings, which forms a striking contrast to the order and elegance within. Through a simple and narrow gate, the spectator is conducted to a series of beauties which almost realize the fabulous Tales of the Genii. The bath, the first object which strikes his sight, consists of an oblong square, with a deep basin of clear water in the middle; two flights of marble steps leading down to the bottom; on each side a parterre of flowers, and a row of orange-trees. The court is incircled with a peristyle paved with marble; the arches bear upon very slight pillars, in proportions and style different from all the regular orders of architecture. The ciplings and walls are incrustated with fret work in stucco, so minute and intricate, that the most patient draftsman would find it difficult to follow it, unless he made himself

himself master of the general plan. The former are gilt or painted ; and time has not faded the colours, though they are constantly exposed to the air ; the lower part of the latter is Mosaic, disposed in fantastic knots and festoons ; a work new, exquisitely finished, and exciting the most agreeable sensations.

“ From the bath a second door opens into the court of the lions, an hundred feet in length, and fifty in breadth, environed with a colonnade seven feet broad on the sides, and ten at the end ; the roof and gallery are supported by slender columns of virgin marble, fantastically adorned ; and in the centre of the court are the statues of twelve lions, which bear upon their backs a large basin, out of which rises a lesser. A volume of water thrown up, falls again into the basin, passes thro’ the beasts, and issues out of their mouths into a large reservoir, whence it is communicated to the other apartments.

“ These apartments are decorated with whatever the art of the age could invent, or commerce could supply. The floors glitter with marble ; the walls and the windows are enriched with Mosaic ; and through the latter the rays of the sun gleam with a variety of light and tints on the former ; the air is perpetually refreshed by fountains ; and the double roof equally excludes the extremes of heat and cold ; from every opening shady gardens of aromatic trees, beautiful hills, and fertile plains meet the eye ; nor is it to be wondered that the Moors still regret the delights of Grenada, and still offer up their prayers for the recovery of that city, which they deem a terrestrial paradise.” Vol. I. p. 440.

The melancholy effects of the power of the inquisition, exerted by the bigotry of Philip II. are thus detailed :

“ The superstitious disposition of Philip was conspicuous in every action of his life ; his vow to St. Lawrence in return for the victory of St. Quentin, has already been noticed ; and, on his escape from the danger of the sea, he solemnly dedicated his reign to the defence of the Roman Catholic faith, and the extirpation of heresy.

“ His subjects had soon too much reason to lament the rigid punctuality with which he fulfilled the holy engagement. The opinions of Luther, which had rapidly spread through the greatest part of Europe, had been checked by the severe policy of the inquisition ; that tribunal, which had originally been established by Ferdinand and Isabella, to prevent the Jews and Moors, who had been baptized, from relapsing into their ancient errors, had stretched its jurisdiction over the united kingdoms of Castile and Arragon. In the various provinces 20,000 spies were interested to accuse, and 18 inquisitorial courts were impatient to condemn the unhappy wretch, whose slightest expression could be tortured into disapprobation of the established church. Such were their zeal and vigilance, that a number of persons, suspected of inclining to the doctrines of the reformed, had been committed to the flames. When Philip arrived at Valladolid, there were still thirty in the prisons of the inquisitions, against whom the same dreadful sentence had been denounced ; he commanded these miserable wretches to be dragged to execution ; the dreadful ceremony

mony was conducted with a pomp which only the rage of superstition could inspire ; Philip himself, accompanied by his son Carlos, by his sister, and attended by his courtiers and guards, was the unmoved spectator of the inhuman sacrifice ; as the executioners led a Protestant nobleman of the name of Desla, to the stake, he invoked the mercy of his sovereign ; “ Canst thou, O king,” exclaimed he, “ thus witness the torments of thy subjects ; save us from this cruel death ; we have not deserved it.”—No,” replied the furious and bigoted monarch, “ I would myself carry wood to burn my own son, were he such a wretch as thou art.” Vol. ii. p. 287.

The expulsion and sufferings of the unfortunate Moreiscos, form also a striking and well-touched picture :

“ The total expulsion of the Moreiscos was accordingly determined on ; but as they were formidable from their numbers, and, could they supply themselves with arms, were capable of a vigorous resistance, their fate was involved in the most guarded secrecy. Orders were privately given to the naval commanders of Portugal and Italy to rendezvous, under pretence of an expedition against the Moors of Africa, on the coast of Valentia ; the same motive was assigned for considerable bodies of troops which were stationed throughout that province ; at length, when the force assembled was such as might defy all opposition, the royal edict was published, in which all the inhabitants of Valentia, who professed the Moorish faith, were commanded, under the penalty of death, to repair to the sea-coast, and embark on board the ships provided to convey them to Africa.

“ The anguish and distraction that such an order produced may be conceived, but cannot be described. The first remonstrance against it proceeded from the Barons of Valentia, who represented that the execution would not solely be the ruin of their particular estates, but would convert into a desert the greatest part of that fertile province ; but the only mitigation they could obtain, was the reluctant permission for six families out of every hundred, with all children under four years of age, to be excepted from the general sentence of exile.

“ This indulgence was rejected by the indignant Moreiscos ; in the first agonies of despair, some of the most daring had excited them to oppose by force the cruelty of their oppressors ; but this proposal was deemed rash and impracticable by a majority of the assembly ; they were, they observed, without arms or military stores ; and the Spanish troops distributed over the country were ready to attack them on the first appearance of resistance. Little time was allowed for deliberation, and obedience was all that remained ; they crowded down to the sea coasts, and were successively conveyed to the shores of Africa. As they proceeded up the country to implore the protection of the Viceroy of Tremezen, they could not restrain their tears, when they compared the barren plains through which they passed, with the delightful regions they had been driven from. A few, who preferred death to exile, endeavoured to defend themselves in the mountains ; but the passes were explored on every side ; they were



were hunted by their inhuman tyrants like wild beasts ; part perished by the sword, the rest by hunger ; their chief was made prisoner, and, after having suffered every insult that triumphant tyranny could devise, was publicly executed.

“ Cadix, Arragon, and Grenada, presented the same scenes of misery and oppression ; and according to the lowest computation it is supposed, by the bigotry and mistaken policy of Philip the Third, near six hundred thousand of his most industrious subjects were driven into exile. The majority of those from the dreary deserts of Africa implored an asylum in the bosom of France ; and the wisdom of Henry has been severely impeached in refusing the proffered accession of half a million of people, whose silent labours might have fertilized the barren plains of his kingdom, and repaired the fatal ravages which had been inflicted by religious commotion.” Vol. iii. p. 47.

The history prudently concludes with the death of Ferdinand VI. for the following reasons :

“ The reign of that successor had been included in the original design that I had formed of the work which I now submit to the judgment of the public ; but I was discouraged from pursuing it by the occurrences with which it is distinguished. The American war is too recent an event to be related without some tincture of partiality ; that war has proved the fruitful parent of great and rapid revolution in Europe ; the United Provinces, the Netherlands, and France, have each felt the influence of it ; and the mind of man is too much agitated to investigate, with candour and accuracy, the vast and important scene which presents itself to his observation.”

ART. XIII. *The Female Mentor ; or, Select Conversations.*  
2 vols. 12mo. 6s. Cadell.

THESE volumes are presented to the world by a lady, who, in the introduction, ingeniously acknowledges herself to have performed the office merely of an Editor : she is, accordingly, satisfied with resting her claims to public approbation on its appearing ; that her *Female Mentor* is founded on truth and nature, and is intended to promote the cause of religion and virtue.

From such claims, urged with so much modesty, far be it from us to detract any thing, by minute and unimportant objections. We willingly, therefore, allow to these conversations the praise which is their due ; and we have little scruple in recommending them as likely to be useful presents for youth. They consist of a number of didactic essays ; for the title of *Conversations* is rather improperly applied. Some of them are original ; but they principally consist of portions of anecdote

ERIT. CRIT. VOL. I. MAY 1793.

E and



and history, selected from our own, or translated from French writers. Of these, the sketch of the Life of Fenelon is, perhaps, the best; from which the following extract may not be unacceptable:

“ Ramfay has related various anecdotes of this amiable prelate during his residence at Cambray, which prove the benevolence and excellency of his character. A clergyman of his diocese boasted in his presence, that he had abolished the dances of peasants on festivals and holidays; “ My good friend,” returned Fenelon, “ let us not dance ourselves, but let us permit those poor creatures to dance: “ for why should we deprive them of the momentary satisfaction of “ forgetting their wretchedness?” He frequently in his walks visited the peasants, and not only comforted and assisted them in their weaknesses, but conversed with them in the most familiar manner, and partook of their scanty fare. After his death many of them preserved the chairs in which he had sat, as relics; and would point them out to their family with a melancholy pleasure, “ Behold “ the wooden chairs in which our good archbishop was wont to sit in “ the midst of our families: alas! he now no longer exists but in our “ memory.” Having lost his library by fire, “ I had much rather,” he said, “ that my books should be destroyed, than the cabin of a “ poor family.” In one of his rambles he observed a peasant in great distress; and demanding the cause, “ Alas,” returned the peasant, “ I am just driven from my cottage by the enemy; and had not “ time to save a cow which supported my family with her milk; the “ enemy has carried her away, and I shall never find another.” Fenelon instantly departed in company with a single domestick, and under favour of his passport, found the cow after much trouble, and brought her back to the peasant.” Vol. i. p. 42.

The fourth essay, or Conversation, gives an account of the Oracle of *Delphos*; we thought that the usage of *Delphos* for *Delphi* was now universally rejected, both from the reason of the thing itself, as well as on the authority of our best and most accomplished writers. It is true, that Swift, in defiance of Bentley, whom he hated, probably because he feared him, persisted in writing *Delphos*. But we remember also, and not without a smile, the observation of Jortin, that Swift, instead of foolishly persisting to write *Delphos* for *Delphi*, should have submitted to reason, and received instruction from what quarter soever it came, from Wootton, from Bentley, or from Beelzebub. In a lady, however, this slight deviation from correctness may be easily forgiven. The remarks on the character of Imogen are very sensible and ingenious, and, indeed, not without their portion of original thought: the story of the Old Man and his Dog Trim is trite and puerile, and exhibits a very indifferent imitation of the manner of Sterne, and his incomparable story of the Old Man and his Ass. The historical accounts of Queen  
Consorts.

Consorts of England are given in a very agreeable manner, and cannot fail of being useful to young people, by fixing their attention and curiosity on some of the most instructive parts of English history. The Conversations conclude with a very forcible warning against the ill effects of early dissipation, agreeably exemplified by some interesting characters. Upon the whole, there is great reason to commend the Female Mentor, and we do not doubt that the fair editor of these volumes will receive sufficient encouragement by the sale of her work, to induce her to amuse herself and the public by some future publication.

ART. XIV. *Alfred's Letters; or, a Review of the Political State of the War at the End of the Summer 1792.* As originally published in the Sun. 8vo. 218 pages. 6s. Debrett.

**W**ITHOUT attempting to decide upon disputed points of state expediency, which is not within our province, we do not hesitate to say, that in these Letters much political knowledge is communicated, in a clear method, and a manly style. The professed intention of them is to give "a fair and impartial view of the actual state of the several countries of Europe, and such a retrospect of modern political transactions, as may tend to elucidate their existing systems and situations:" a design which appears to us to be executed with singular ability.

The Letters are 43 in number. In the first 23, we find a distinct consideration of the circumstances of every country in Europe, at the close of the spring of 1791. The remaining Letters give briefly, but clearly, the history of those leading events which produced the actual situations of those countries; and explain the interests of this nation as connected with the other European powers, and affected by their several movements. In the perusal of them, the leading idea impressed upon the reader is, that, waving the more immediate and temporary pressure of danger from the progress of French arms and French opinions, the great object of just apprehension to all Europe is the systematic, persevering, and inordinate ambition of the Russian court; which, governing a territory comprising nearly half of the ancient world, will no sooner gain the advantages that more southern acquisitions must infallibly confer, than it will have strength, as well as inclination, to crush all other powers successively, as it has already done by Poland. All the eloquence and fire of Demosthenes could not rouse the Athenian people to a timely dread, or steady counteraction of the formi-

dable plans of Philip ; and it will be well if all the arguments of the most persuasive writers can excite in this, and other nations, a constant and an active vigilance to baffle the ambitious schemes of Russia. To this object a great part of Alfred's Letters is directed, and we cannot but consider the attempt as highly meritorious.

In the opinion of this writer, Oczakow was peculiarly important to the Empress of the Russias, not only as, in her own estimation, the key of the Crimea, the means of securing the progress of her ships from Cherson, and of commencing with advantage any attack upon the Turks ; but also as a complete check, both military and commercial, upon Poland. The acquisition of it he considers as the step to all those violent measures of Russia against that country, which Europe has since viewed with astonishment, and profound regret. On the correctness of those opinions we do not undertake to pronounce ; but the question is undoubtedly of the greatest moment, and deserves to be investigated to the utmost. In every country where the operations of the state are in any great degree controuled by the influence of public opinion, the diffusion of right knowledge, on subjects that materially affect the general interest, is of the very first expediency. Unhappily this instruction frequently arrives too late to prevent errors, and consequent misfortunes : but even tardy knowledge has its use, and may preclude at least a repetition of evils. For this reason we earnestly wish to see every particular concerning the relative interests of this country and Russia examined dispassionately, in all points of view, and pursued, if possible, to the very point of truth. A great deal to this effect is performed in Alfred's Letters, if not so as to preclude reply from those who favour a different system, certainly so as to demand much attention.

Some strong delineations of character occur in these Letters : that of the Emperor Joseph II. in the 14th letter, is ably executed ; but that of Leopold II. as much less generally known, we shall prefer to extract by way of specimen :

“ He possessed the rare and almost peculiar felicity, of having for many years been accustomed to the management of public affairs, without having in any degree disclosed the nature of his talents, or the tendency of his disposition. He had lived at Florence the father, the friend, and even the companion of his people. At a distance from the busy and intricate scene of political intrigue, his conduct of negotiations had not been tried, nor had any opportunity occurred of criticizing his military abilities. Attentive to the minutest details of government ; strenuous in his endeavours to reform what he conceived to be domestic abuses ; equitable and frugal, though sometimes capricious and severe, he had acquired the reputation of a  
worthy



worthy man, whose heart was better than his head ; whose integrity and honour might be depended upon, but whose talents were inadequate to the arduous encounter of rival cabinets, where a superiority of intellectual powers *was* (is) so frequently manifested over the nobler workings of candour and virtue.

“ Under such a mask, and to be developed only by a succession of events, did the character of Leopold appear. As those events occurred, and they did so with a rapidity scarcely equalled in the annals of history, his real features were gradually disclosed. Supple and accommodating to the circumstances of the moment ; rapidly embracing the causes and the consequences of things ; strenuous where he perceived the weakness or the apprehensions of his antagonist, and yielding with address to a superior power ; prodigal of his promises, and unbounded in his concessions, but ever reserving some secret opening for evasion, he boldly entered into the lists of political intrigue, and dared to measure his weapons with tried diplomatic champions. Perfectly aware of the vantage-ground on which he stood, and sheltering himself behind the mistaken character which he had brought with him into Germany, he gave free scope to the latent powers of his mind.” *Letter 16.*

The remainder of that letter applies the proof of facts to this character, by a rapid view of the great and multifarious objects he was able to embrace, and manage with success, within a year from his accession to the empire. In the 33d and 37th Letters, are some arguments very strongly opposed to those fallacious declamations which are so easily made upon the common-place topic of the blessings of peace ; pointing out, that war may be occasionally a duty ; and, though undoubtedly an evil in itself, may be, in certain circumstances, a much smaller evil than an inglorious or fallacious tranquillity.

The political merits of these Letters we leave to statesmen to discuss. Exclusively of the points which they may contend to be disputable, it seems to us, that they contain much useful information. In point of composition, the few blemishes discoverable in them are clearly over-balanced by the general excellence of the style ; and are, in our opinion, fully excused by the apology inserted in the concluding letter, that “ they were written in haste, and under the pressure of many other avocations.”

When we have objected to *dominant*, in p. 14, *resistless* for unresisting, in p. 30, and *arrondissement*, in p. 31, we have exhausted our chief rage as verbal critics. About as many censures we might be inclined to pass on particular phrases, and the turn of a few sentences, which seem indeed to argue haste, but might be pardoned even without that plea. After making such slight exceptions, we declare ourselves, as critics, highly pleased. A few errors of the press require correction : such as “ *United nations*” for *Provinces*, in p. 64. The omission of



a negative, in p. 121. l. 17—and the mistake of the numeral mark prefixed to Letter 29, which is printed 31.

It will hardly be objected to us, that we have given a more particular notice to these Letters than their ostensible origin, the channel of a newspaper, entitles them to claim; and the objection will least of all occur to those, who, like ourselves, shall read them with minute attention.

ART. XV. *The Plays of William Shakspeare, in 15 Volumes, with the Corrections and Illustrations of various Commentators. To which are added Notes, by Samuel Johnson and George Steevens. The 4th Edition. Revised and augmented; with a Glossarial Index by the Editor of Dodsley's Collection of old Plays.* 8vo. 6l. 15s. Longman, &c. &c. &c. most of the London booksellers.

THE fate of Shakspeare has been very singular. Admired even to enthusiasm by his own uncritical age, which with all its defects had yet the merit of feeling strongly the powers of genius; formally consigned to oblivion by the would-be critics, the Rymers and the Shafesburys of a more advanced period; and actually so neglected, as to be plundered with impunity by any poet, whose taste in borrowing exceeded his honesty in confessing his obligations, he has at length arisen to the complete dignity of a classic; and that which now lies before us is the fourth impression of a constantly augmented *variorum* edition. The admiration of the Greeks for Homer is nearly equalled by the zeal of our countrymen for their old dramatic bard; and a republication of his plays, with any important accessions of criticism, is not to be overlooked by the periodical historians of our literature. Partaking in the general feelings towards this admirable child of nature, we take up the subject *con amore*, and shall indulge ourselves, and, we hope, gratify our readers, by enlivening our publication with a few remarks upon this interesting topic, suggested by the present edition.

More than twenty editions of the plays of Shakspeare, within the present century, have not yet exhausted the labours of criticism to clear up the difficulties of his phraseology, and to ascertain the purity of his text: and, from the peculiar circumstances of their original publication, it is not easy to foresee a termination to these efforts. Mr. Steevens, whose acuteness and assiduity have been very eminently distinguished in this service, is fully aware of what is here asserted, and instead of flattering himself that he has perfected the task, thus expresses  
his

his opinion upon it: "Every re-impression of our great dramatic master's works must be considered as, in some degree, experimental; for their corruptions and obscurities are still so numerous, and the progress of fortunate conjecture so tardy and uncertain, that our remote descendants may be perplexed by passages that have perplexed us; and the readings which have hitherto disunited the opinions of the learned, may continue to disunite them as long as England and Shakspeare have a name."

Yet it must not be denied, that very much has been performed. The modern annotators, and particularly Mr. Steevens, and Mr. Malone, formerly his coadjutor, now a critical antagonist and rival editor, have gone deeply into that species of study which alone could fully illustrate the language of Shakspeare, the study of the contemporary writers; and have been very diligent in collating and comparing the early editions. The obscurities and doubts that yet remain, are rather the exercise of critics, than the concern of common readers, who find their general satisfaction very little interrupted by those matters which make enmity among the commentators.

By the division of Mr. Malone and Mr. Steevens, we have now two separate *variorum* editions; and, to prove the eagerness of the public for every able illustration of their favourite, Mr. Malone's edition, published at the latter end of 1790, is said to be already nearly sold off; and before he can prepare another, this of Mr. Steevens will probably have made way for it, by a dispersion no less rapid. The plan of the former is rather more compressed; within ten volumes of a smaller size, Mr. Malone has given all the plays, with the sonnets, and other poems. The present edition, the first of this kind that has been recommended by elegance of type and splendor of paper, is extended, partly by those circumstances, to 15 volumes, comprehending only the plays, and their elucidations. As to the sonnets, &c. Mr. Steevens protests against reprinting them, because, as he tells us, "the strongest act of parliament that could be framed, would fail to compel readers into their service." In preference to them he recommends the sonnets of Thomas Watson, "an elder and more elegant sonneteer," with whom we should be happy to have more acquaintance. He has escaped the notice of Headley, and other compilers of old poems, and, we believe, of Warton.

Most of the new matter contained in Mr. Malone's late edition is to be found also in this; because these critics, liberal even in their disunion, allow each other to consider every thing produced by either as the common property of both. As they differ in several points of opinion, this liberty is generally productive of further augmentation; the positions of one

being seldom stated, without something by way of reply from the other. With alternate efforts they beat the anvil of criticism, and many lucid sparks are driven out by the collision of their strokes.

To give our readers as clear a notion as we can of what this publication offers, and thereby to assist their deliberations on the important question of the purchase, we will take a cursory view of the contents; subjoining our remarks.

The two first volumes consist of Prolegomena, of which the particulars are,

I. Mr. Steevens's advertisement, on the appearance of the present edition. The editor having his mind well stored with Shaksperian phrases, here bestows rather more than a sufficiency of them upon his readers; a redundancy of wit is sometimes almost as fatiguing as dulness itself; and it is, perhaps, a fault the more obvious to the eyes of Reviewers, as it is one into which they are not very likely to fall.

We confess ourselves unwilling to admit the arguments here adduced, to prove that there is no resemblance of the face of Shakspeare extant: it is unpleasing to give up the supposed acquaintance we have with his features. Mr. Malone, it is probable, will not tamely abandon the picture in the possession of the Chandos family, from which he has a copy by Sir Joshua Reynolds; who never, as far as we can learn, complained that the original from which he took it was "the shadow of a shade." We cannot help fancying a likeness between the lineaments of that head, and the coarser representation by Martin Droeshout; and think that Jonson would not so studiously have dwelt upon the hitting of the likeness in that print, had it been entirely missed. Having his verses to make, and to address to persons who remembered Shakspeare himself, why should he have said,

"O could he but have drawn his wit,

"As well in brass as he hath *bit*

"*His face,*"—

if the face had not been *bit* at all?

Mr. Steevens next expresses his doubts of the relationship of Sir William Davenant to our bard, grounding much of his disbelief on the dulness and heavy aspect of the knight. This point we are not equally disposed to contest. In weightier matters, there should perhaps be more evidence required than has yet been produced for that relationship.

But the great point of difference between Mr. Malone and Mr. Steevens is on the subject of the comparative value of the 1st and 2d folio editions of Shakspeare; the latter of which Mr. M. as-

serts

serts to be “ of no value whatever ” — “ not worth three shillings ; ” while Mr. S. supports it, as in many instances preferable to the former, and probably improved from it with some care. Mr. Malone has certainly proved that whoever revised the second folio, has departed in very many places from the received and customary language of Shakspeare ; but it does not seem to us equally clear that this was done through ignorance. No scrupulous veneration had yet been affixed to the *ipsissima verba* of the poet, and the person who made the alterations probably thought he was doing him a service, by rendering his lines more pleasing to the refined ears of that time. The difference of nine years (from 1623 to 1632) between the two editions, could hardly have obliterated the memory of any words, phrases, &c. that were intelligible at the beginning of that period. Shakspeare himself had been dead only sixteen years when the second folio was published, and had met with a fate peculiarly hard, if his language was so soon forgotten. It seems most likely that the players would constantly make such alterations as the change of the current phraseology required, and that these would, without scruple, be adopted by a printer, editor (or whatever name he ought to have) in the management of a new edition.

It appears probable also, that the notorious blunders in the first folio had long been noticed by a variety of persons, during the nine years, and that the copy used in reprinting was corrected in these particulars, from such knowledge of what was right as could not then be very uncommon, at the theatres, or elsewhere.—What Mr. Steevens advances on this subject is surely very reasonable. We will let him speak for himself :

“ The following conjectural account of the publication of this second folio (about which no certainty can be obtained) is perhaps not very remote from truth.

“ When the predecessor of it appeared, some intelligent friend or admirer of Shakspeare might have observed its defects, and corrected many of them in its margin, from early manuscripts or authentic information.

“ That such manuscripts should have remained can excite no surprise. The good fortune that, till this present hour, as preserved the *Chester and Coventry Mysteries*, *Tancred and Gismund*, as originally written, the ancient play of *Timon*, the *Witch of Middleton*, with several older as well as coëval dramas (exclusive of those in the Marquis of Lansdowne's library) might surely have befriended some of our author's copies in 1632, only sixteen years after his death.

“ That oral information concerning his works was still accessible, may, with similar probability, be inferred ; as some of the original and most knowing performers in his different pieces were then alive (Lowin and Taylor, for instance) and it must be certain, that on the stage



stage they never uttered such mutilated lines and unintelligible nonsense as was afterwards incorporated with their respective parts, in both the first quarto and folio editions.

“The folio therefore of 1623, corrected from one or both the authorities above mentioned, we conceive to have been the basis of its successor in 1632.

“At the same time, however, a fresh and abundant series of errors and omissions was created in the text of our author; the natural and certain consequence of every reimpression of a work which is not overseen by other eyes than those of its printer.” *Advertisement*, p. xxii.

With respect to Mr. Malone's opinion of the lengthening and abbreviating of some words by Shakspeare, the ignorance of which is one of the crimes laid to the charge of the editor of the second folio, we think him, in some instances, right, and in some mistaken. The protraction of such words as *burn*, *sworn*, *worn*, *arms*, *charms*, &c. into two syllables, is what, we apprehend, would not have been tolerated by English ears, at any period of our language: *fire*, *hour*, and some others, certainly were so used, and consequently were often written *fier*, *hower*, &c. The opinion of Mr. M. concerning the former words, and others where *r* precedes *n* or *m*, might possibly originate from having sometimes heard them spoken with the ordinary pronunciation of Ireland, which transforms them into something like *burnen*, *arrums*, *charrums*, &c.—Otherwise, at least, we cannot account for the supposition. The original mistake, which rendered such conjectures necessary, was, apparently, the persuasion, that the lines of Shakspeare were all intended to be perfect, which probably was not the case; and, indeed, many of the lines, even when the supposition is made, though they have then the legitimate number of syllables, are no more like verses than they were with a defective foot.

In making such observations on the different opinions of these two eminent critics, we hope to be acquitted by both of any partiality on either side: we may truly say, *Amicus Plato, amicus Socrates, sed magis amica veritas*.

Mr. Steevens, indeed, fights with some advantage in his advertisement, by using the plural style, the style of kings and reviewers, under which we know not what other editor is concealed, unless it be Mr. Reed; for *certainly* Dr. Johnson was not, on this occasion, one of those who dreaded a revision of the sheets, and thereby prevented the collecting of *errata*.

It is rather extraordinary, that, in disputing the merits of the two first folios, both editors appeal to the authority of Mr. Tyrwhitt. Mr. Malone says;

“My late friend, Mr. Tyrwhitt, a man of such candour, accuracy,

racy, and profound learning, that his death must be considered as an irreparable loss to literature, was of opinion, that, in printing these plays, the original spelling should be adhered to, and that we never should be sure of a perfectly faithful edition, unless the first folio copy was made the standard, and actually sent to the press, with such corrections as the editor might think proper." *Preface*. P. 390. Vol. I.

Mr. Steevens says :

" Such also, let us add, were the sentiments of a gentleman whose name we cannot repeat without a sigh, which those who were acquainted with his value, will not suspect the insincerity : we mean our late excellent friend Mr. Tyrwhitt. In his library was this second folio of our author's plays ; he always stood forward as a determined advocate for its authority, on which, we believe, more than one of his emendations were formed. At least we are certain that he never attempted any, before he had consulted it. He was once, indeed, ordered a large fragment of the first folio ; but in a few days he returned it, with an assurance that he did not perceive any decided superiority it could boast over its immediate successor ; as the metre, imperfect in the elder, was often restored to regularity in the junior impression." *Advert. p. xxvi.*

To account for this opposition of report, we can only suppose Mr. Tyrwhitt to have thought, that the reason of the thing required the earliest general edition to be used in forming the ground-work of an authentic copy. though he did not himself particularly wish to possess it.

We have dwelt thus long upon Mr. Steevens's advertisement, on account of these curious topics that occur in it ; we now proceed in our concise and general description of this edition.

2. The *Life of Shakspeare*, by Rowe, and other documents appended to it, follow the advertisement : after which we find the preface of all the editors in chronological order. Three of these, Theobald's, Hanmer's, and Warburton's, Mr. Malone rejected from his edition : but it is right that there should be always one edition in which they may all be found ; and no place more proper than Mr. Steevens's *variorum*. Warburton's, indeed, seems not properly included in the censure of throwing no light on our author, or his works. We cannot perceive any accession of new matter to the *Life* ; but we are happy to be able to inform our readers, that Mr. Malone meditates a new *Life of Shakspeare*, which his diligence and sagacity will be found to have enriched with several curious discoveries. Rowe's *Life*, never very excellent, is now too much loaded with notes ; it would be more pleasing to have that *Life* separately, and the new matter properly digested into another account of the poet. The docu-

ments that follow these prefaces, such as lists of editions, &c. would perhaps have been more fitly placed after the Life. The remainder of the first volume consists of Mr. Malone's attempt to ascertain the order of the plays, his Essay on Ford's Pamphlet, and Mr. Steevens's Remark on that Essay.

The two latter pieces respect an account published by Mr. Macklin, in 1748, when Ford's *Lower's Melancholy* was to be acted for the benefit of that performer, professing to be extracted from an old pamphlet, and insinuating, that Ford stole the greater part of that play from Shakspeare. The supposed extract appears in vol. ii. p. 502; to which part of the work these essays ought therefore to have been subjoined. Mr. Malone strongly, and at large, combats the authenticity of the extract; Mr. Steevens is inclined to defend it. We think the clearest test is that which was applied to the Pseudo-Rowley's Poems, by every reader who was well acquainted with the style of our earlier authors, the internal evidence of the writing itself. The verses signed *Endymion Porter*, are most evidently modern, in style, cadence, and contrivance: and we have heard it whispered, that Mr. Malone now conceives he has discovered the real author, without accusing Mr. Macklin of a composition, which seems indeed to be out of his line. Dr. Johnson's judgment of them perfectly coincides with the opinion here given, and, as we understand, with the conjecture of Mr. Malone. "The lines, Sir, are evidently the product of a man of fashion. Were our friend Beauclerk engaged to furnish a poetic trifle, he would write just such verses as these." We conceive the Doctor to mean a man of fashion of his own day, by the instance he gives; Endymion Porter certainly never saw, nor could possibly have written, "just such verses."

We subjoin them, that our readers may judge for themselves:

" Upon BEN JONSON and his Zany TOM RANDOLPH.

" Quoth Ben to Tom, the Lover's stole,  
'Tis Shakspeare's ev'ry word;  
Indeed, says Tom, upon the whole,  
'Tis much too good for Ford.

" Thus Ben and Tom the dead still praise,  
The living to decry;  
For none must dare to wear the bays,  
Till Ben and Tom both die,

" Even Avon's swan could not escape  
These letter-tyrant elves;  
They on his fame contriv'd a rape,  
To raise their pedant selves,

" But

\* But after-times, with full consent,  
This truth will all acknowledge;  
*Shakspeare* and *Ford* from heaven were sent,  
But *Ben* and *Tom* from college."

Many of Mr. Malone's arguments on this topic appear irrefragable.

3. In vol. ii. we are much pleased to find Dr. Farmer's Essay on the Learning of Shakspeare, certainly a most proper accompaniment to an edition of his works. But here again, in point of arrangement, we could have wished the Doctor's reply to Mr. Colman to have been removed from the notes to *Love's Labour's Lost*, and subjoined to the remarks of that writer. The list of ancient translations from classic authors, extant in the time of Shakspeare, is the fittest addition in the world to Dr. Farmer's Essay. Mr. Malone's Historical Account of the Rise and Progress of the English Stage is then inserted entire, with the addition of an article on the same subject from his Supplement: and the volume concludes with the Commendatory Verses on Shakspeare, ancient and modern. Formidable as the quantity of two entire volumes of Prologomena may appear, we must confess we do not wish to see it lessened. Other editions may be formed for convenience of other kinds; the accommodation we look for, in such a publication as this, is the complete collection of all the best illustrations of the author.

In the ensuing month we shall resume the subject of this edition, giving a further account of the novelties in the remaining volumes, and some curious observations on the notes.

[ To be continued. ]

---

ART. XVI. *A Fourth Dialogue concerning Liberty; containing an Exposition of the Falsity of the first and leading Principles of the present Revolutionists in Europe.* By Jackson Barwis, Esq. Svo. 69 pages. 1s 6d. Debrett.

THE exposition is clear and convincing, and shows the author to be a rational friend to liberty. The present dialogue is intended as supplementary to three others, published seventeen years ago, to which it occasionally alludes. It is here well explained that *Sovereignty*, applied to a supposed supreme will of the people, and even the word *people*, as implying that they are politically capable of thought, or of unity of mind, or of rational consent in action, represent no ideas derivable from any facts in nature; that the notions their authors intend them to convey,



convey, are false and impossible ; and that, therefore, they must prove ultimately destructive to true liberty : that the general benefit of the whole must ever be a first principle ; and that the people have only *force* to lend, to such as have capacity to direct it. After touching properly on equality, it is asked, “ Is it not then disgraceful to the cause of liberty, and to the “ understandings of mankind, to find so many, who live in “ constant and profligate violation of the *liberty, peace, and “ happiness*, of all who may unfortunately have only personal “ concerns with them, continually presenting themselves as the “ most redoubtable patriots : and to find them received, and “ applauded, as affectionate and strenuous assertors of the just “ liberties of mankind ? ” The author writes as if he was a man of virtue ; but certainly not as if he was a friend to *any* religion ; a circumstance we are sorry to remark concerning one whose sentiments, upon the subjects he here treats, are rational, and likely to be useful. The motto from Montesquieu is well chosen, and deserves to be repeated in a translation. “ It is true, that in democracies the people *seem to do what they “ choose* ; but political liberty consists not in doing what we “ choose.—In a state, that is, in a society which has laws, *li- “ berty* can only consist in the power of doing *what we ought “ to choose*, and in not being constrained to do what we ought not “ to choose.” *Montesq. tom. i. p. 255.*

As specimens of the author's mode of reasoning and writing, perhaps we cannot make a better choice than in the following passages :

“ As to the establishment of the power of a *few*, continued he, such establishment has ever been, and ever must be, because it is not in the nature of man, or of human society, to be otherwise. Change and modify constitutions and governments into as many forms as it is possible for the human mind to conceive, the legislative and executive parts must always be left in the hands of a few : and, clearly, for the reasons we have given above ; i. e. because but a *few* are at all competent to the exercise of such high and important employments. That the government of a nation, therefore, is always in the hands of a *few*, can be no objection to its possession of true liberty.

“ A superior direction in all human affairs, where many are concerned, is naturally necessary ; and men insensibly submit to it of themselves : and they certainly are under the highest obligations, and owe the most sensible gratitude to those who *with ability and integrity* will undertake and execute *faithfully*, their public or private concerns for them.

“ It is but a *sorry return* to a *truly great man*, for such important favours, to be told *malignantly*, that he is but a *servant of the people* ; and to insinuate that his talents and virtue suffer no degradation in being

being contemptuously debased below the meanest of the people ; as if he were of less importance in nature, or in the state than those whose interests and happiness depend on his superior understanding.

“ Such language is well suited to licentiousness and sedition ; but its unprincipled falsity and callous injustice, the effects of *party rage*, are most violent attacks on *genuine liberty*, and tend only to bring it, and every idea of public virtue, into contempt.

“ The true friends of liberty will be generously just to all men, and with internal satisfaction will acknowledge the merits of all men. They perceive such justice to be necessary to the maintenance, support, and encouragement, of all virtue, and consequently of *true liberty*.

“ Superior talents with integrity, and superior stations legally and properly filled, will always be objects of respect among the wise and the prudent. They know how necessary to the preservation of order and good government, such qualifications are ; and how vicious and impolitic it is, to endeavour to degrade, and bring into the contempt of the weak, the ignorant, and the debauched, those virtues and talents, without which no just liberty can exist.” P. 30.

“ Do you think, then, said I, *with indifference*, about the establishment of constitutions and forms of governments ? Are not some much preferable to others, and well worth contending for ?

“ If, as has been just shown (answered he) there be various degrees of liberty in nations, *either legal, or tolerated*, in proportion to their civilization, as a lover of *true liberty*, you may be sure I would choose the *highest legal degree* that could be obtained without injustice and cruelty. A constitution and form of government, wisely and cautiously established, *such as the English is*, has a natural tendency in itself to produce every *degree of liberty* a nation may be capable of receiving, in a regular progression to the *highest degree*, without any guilty violence, and without dangerous interferences, from malcontents, who labour to involve a happy people in discontent and misery, because they feel themselves dissatisfied with their own ungovernable *fanaticism*, or with a deficiency of all *principle* in morals and politics.

“ Indifference must, doubtless, be very criminal, concerning the constitution and government of *our own country*. But certainly a forward interference in the *internal business* and government of *other nations unnecessarily*, must always be unjustifiable. Reforms and revolutions have expanded into *Quixotism*, and propagation into *Jesuitism* and *Crusades*, in a neighbouring nation.

“ Coolness is indispensably necessary in the search of truth : we must, therefore, farther observe, that every nation *naturally* comprehends in itself a mixture of all the forms of government, which men discourse of, under the various names of *monarchy, oligarchy, aristocracy, democracy, and the like* : for *such powers*, in every nation, and under every form of government, must find their place of action, in which they will exert themselves with such energy as they may severally possess. For, however correctly men may form ideas, and  
fix

fix them to these words, as really and accurately significant of the *simple existence* of any such governments as they are usually meant to describe, yet no such correctness ever existed in nations, or in human nature.

“ And this is another instance of the abuse of words, which are supposed to represent what has no existence in nature ; for there never was a *simple* monarchy, oligarchy, aristocracy, or democracy, in the world.

“ And as to the word *republic*, though it be usually applied to every government without a King, yet, in its original and true signification (*the public weal*) some kings, at least, have so well understood, and attended to the *public weal*, that their governments might much more justly merit the appellation of *republican*, than many of those which are always denominated republican, though often severe and tyrannical enemies to the *public weal*, and liberties of their countries.

“ A king, wisely and justly limited (names apart) is but the first republican in a free nation ; and it is not very easy to conceive, how he can have any *substantial interest* separate from it ; and much less against it, since himself, and his successors, can have no rational hope of satisfaction, or security, but in its prosperity and duration. It is his home and his country, at least in as high, and as clear a sense, as it can be that of any other man.” P. 54.

Mr. Barwis's Dialogue cannot fail, on the whole, to add to his reputation ; and, with thinking men, to be of service to the cause of national liberty.

ART. XVII. *The Necessity of a speedy and effectual Reform in Parliament.* Manchester. 8vo. 72 pages. 1s.

MR. George Philips, of Manchester, the author of this pamphlet, is one of those writers to whom the public is, at least, obliged for frankly avowing what he and his friends mean by a *reform*. They mean, it seems, that every individual existing in the nation, whether male or female, excepting insane persons and minors, should have precisely an equal share in the nomination of representatives. Any thing short of this, Mr. P. thinks will only amuse the people for a while, and thus retard the accomplishment of an adequate reform. One would suppose, from the earnestness of such authors upon this topic, that they conceived the whole sum of human happiness to be centred in the privilege of having a vote at an election : that without this nothing could be enjoyed, and with it nothing could be wanting. Mr. P. is very bold in his assumptions. He takes for granted, that the necessity of a reform in parliament is universally acknowledged. He assumes, that the agitation



agitation of the public mind in November last arose chiefly, if not solely, from the depraved condition of the representation : whereas it has since appeared, that the public was alarmed by *fear* of change, not agitated by *desire* of it. He declaims much on the inevitable power of wealth, and the necessity of strengthening the hands of poverty ; whereas, in truth, property is that which most requires protection in society. To protect property is, indeed, the chief end of society ; for persons would seldom be attacked, but for the sake of property. He takes it for undeniable, that representatives are only meant to declare the public will, and on this principle he attacks Mr. Burke's arguments against the dictating power of constituents, which have been generally received as constitutional and just ; and were delivered not at Malton, as Mr. P. insinuates, but in the great and populous city of Bristol. The truth appears to be that, in every question, the thing required by public interest, is the *right* decision, which, if one man of knowledge and abilities be more likely to discover than a million of ordinary persons, it is better for that million to trust to the one, than to themselves. The whole pamphlet turns upon the French doctrine, that the will of the people is political perfection : if that be denied, as in England it is, very generally, nothing is here proved : not even the necessity of a reform : still less of such a reform as Mr. P. requires.

The author professes, p. 55, that his aim extends no further than to an adequate reform in the representation, and declares his respect for the public opinion, which prefers our present constitution to all other forms ; but whoever does not see that a reform of representation made on the principles of equal right to dictate laws, must totally subvert all branches of the constitution, has surely very little claim to the praise of political sagacity.

The sum of Mr. Phillips's pamphlet is comprised in eight proposals, which speak sufficiently for themselves : " 1. An admission of every *citizen* (minors and insane persons excepted) " to an *equal* right of voting.—2. The formation of elective " districts, consisting as nearly as possible of an equal number " of electors.—3. Voting by ballot, and closing the poll in one " day, together with some subordinate regulations to prevent " disorders, and undue influence.—4. Abolishing qualifica- " tions, so that each *citizen* be eligible to a seat in parliament, " and allowing salaries to the members.—5. Annual parlia- " ments.—6. *Exclusion by rotation*, so that no person be a re- " presentative for more than three years successively, nor above " two thirds of the members of one parliament eligible to the " next.—7. Separation of ministers from the legislative assem-

F

" bly,



“bly—8. Authorizing constituents to *discharge* their representatives.”

Mr. Philips, if his principles be admitted, is neither an inconclusive reasoner, nor an inelegant writer. Our readers will be able to appreciate his talents by the following extracts :

“ Shall we continue then to be deluded with the unmeaning clamour of a *combination* and *mutual balance* of three estates, if that estate in which the MAJESTIC FORM OF THE PEOPLE was originally recognised, have so departed from its pristine character, as to retain little more of it than the name ? If the people should assume to themselves the power of sending a majority to represent them in the House of Lords, would not the crown and the peerage exclaim against such a proceeding, as an infringement, and violation of the constitution ? And ought not the rights of the people to be as dear to *them*, as hereditary distinctions to their owners ? And is not the recognition of their authority, in the constitution, as essential to its well-being, and even existence, as either the monarchy, or aristocracy ?

“ That the power of sending members to the House of Commons should be lodged any where, but in the great mass of the people, is as dangerous to their rights and liberties, as it is consistent with the boasted principles of our government. But this danger is much increased, and becomes much more serious and alarming, if that power be vested in bodies, endowed with all the executive, and a great share of the legislative, authority, and who possess privileges and interests distinct from those of the rest of the nation.

“ Shall the man then who has remarked the progress of these dangers, which threaten destruction to the best principles of our constitution, be deterred by courtly proclamations, or ministerial prosecutions, from calling on his countrymen to look at them, and beware ?

“ The baleful dregs

“ Of these late ages, this inglorious draught

“ Of servitude and folly, have not yet

“ (Bless'd be th' Eternal Ruler of the world !)

“ Defil'd, to such a depth of fordid shame,

“ The native honours of the human soul ?”

AKENSIDE.

“ That all men have a right to be consulted, either directly or indirectly, about the laws formed for their government, is a dictate of reason, and admitted in theory to be one of the fundamental principles of our constitution. The king and the peers being personally concerned in enacting laws, have no claim at all to be represented. But representation is the only way by which the public will is collected, and brought into action ; and as no one can have a greater claim than another, in cases in which the rights of all are equally concerned, representation, which respects equally the rights of all, ought to be so conducted as to recognize alike the claims of every individual.” P. 26.

The author has not mentioned, at what period of our history this majestic form of the people was allowed to have a greater influence than it has at present.

ART.

ART. XVIII. *A Letter to a Foreign Nobleman, on the present Situation of France, with Respect to the other States of Europe.* By F. P. Piçtet, Citizen of Geneva. 8vo. 102 pages. 2s. 6d. Hookham, &c.

THIS publication has appeared both in French and English, of which editions, as the author is a Genevan, the French is probably the original. The name of Piçtet is well known in Europe, by the talents of M. Mark Aug. Piçtet, a learned professor of Geneva, whose productions enrich our Philosophical Transactions, the Journal de Physique, &c. The present writer dates from Reading, and speaks of himself as in years: his relationship to the professor we do not know. His Letter is a sensible and dispassionate composition, and does honour to the abilities, as well as the feelings, of the writer. It is not so strictly methodical, in its arrangement, as to admit of a very exact analysis; but, taking a general view of the whole, we may consider it as consisting of three parts:—1. A statement of the evil which has for some time threatened Europe with some notice of its causes, to p. 10.—2. Advice concerning the best mode of checking that evil, to p. 59.—3. Plan of a work to refute fundamentally the principles of French anarchy; to the end. We learn, from the first part, that several Genevese exiles, of whom *Claviere* was one, have borne a considerable part in the French revolution. In the second, we find the author strongly against attempting to do more than to shut up the French within their own territories. In the third part, we meet with many very sound ideas on the general doctrines of law: and among them this, which deserves to be extracted:

“The positive is, therefore, intended to supply the natural law; which, impelled by his wants, and transported by his passions, man would be apt so often to neglect. It should, therefore, never prescribe, never forbid, any thing, but what the natural law, if at any time enforced, would have prescribed or forbidden; and of all the systems of legislation, that alone would be perfect, which, applied to every case, would deliver the same rule which heavenly wisdom, if it addressed itself to men, would have delivered; a rule founded on the unchangeable nature of things, and the mutual relation in which we stand to one another.” P. 71.

It is confessed that so perfect a system never can exist; but this is the model to be produced: “Government being instituted with no other view than to compel men to observe the unalterable rules of justice and equity.” This is plain reason; and, doubtless, the time will come, when it will be

thought no less ridiculous ever to have proposed the will of a multitude, as such, for a rule of right, than to have maintained the most extravagant notions of divine right in individuals.

The picture of that class of inferior and prostituted authors, which has been so mischievous in France, by producing the Gorfes, the Marats, and numberless other wretches, whose pens have been nearly as pernicious as their daggers, is well drawn, in p. 42, *et seqq.*

As this is rather a novel subject to English readers, we shall extract a part of what Mr. Pictet says upon it :

“ Hence it follows, that if we except a few, who by the force of superior genius, and formed by the hand of nature, have raised and perfected their own education, we may see a multitude of men of the lowest class, and of inferior abilities, pushing themselves every where into public notice. Though they are incapable of seizing the whole of a system, of deducing it from its first principles, and of following the chain of consequences through all their combinations ; though their chief merit consists in repeating what others have so often said before, in giving to a phrase a better turn, and in expressing themselves, perhaps, with rather more correctness than the vulgar ; they boldly come forward, and assert their superior consequence. By dint of intrigues and of every mean expedient, they compel the sensible and judicious few, whose modesty would even deter them from entering the lists with such turbulent antagonists, to leave them the undisputed possession of the field. They step into all offices of trust, to which men of distinguished abilities only are adequate. And though the actual state of society offers them a thousand various channels of occupation, so numerous is the tribe, especially in France, that, to escape the miseries of impending want, they are reduced to the necessity either of teaching what they are totally ignorant of, or of becoming the hired scribblers of a bookseller. If their vanity did not stifle every other feeling, they would never cease to lament the unhappy moment, when they forsook the shop or the loom of their fathers. But as there is a prevailing mania for reading, which is fortunately become one of the necessities of life, a regular supply of books must be found suited to every character, and to every capacity.

“ Your excellency has lived in so exalted a sphere, your constant occupation has been directed to objects of so important a nature, that this class of men can never have arrested your attention. Placed in the midst of them, and in a point of view which enabled me to form a true estimate of them, I can confidently assure your excellency, that continually tormented by the stings of envy and jealousy, they would readily undertake any thing, to be revenged on what they call the caprice of fortune, and the injustice of men. The competition of such members cannot but often detract from each other's talents ; they, therefore, are engaged in a continual struggle to supplant each other, and do not blush to insinuate themselves, by the meanest servility, into the favour of those who have the disposal of



places. They show the greatest impatience to be admitted into the society of the great and opulent, whose foibles they are intimately acquainted with, since they find it so much their interest to study them. If in general they are treated by them with cold indifference, they sufficiently retaliate by the inward contempt and detestation which they feel for those, on whom they so profusely lavish the incense of their adulation. And as one of the first effects of the cultivation of letters has been the deadly blow which superstition and fanaticism have received; as some of the first writers, whose daring genius and brilliancy of parts did not compensate for their levity of character, and their want of solid judgment, have availed themselves of the general spirit of these enlightened times, the better to attack religion by continually confounding it with fanaticism; as the enchanting melody of their periods, an airy and pleasant raillery, and a most excellent fund of attic humour, have conspired to give their works an unusual degree of celebrity, they have been followed by a shoal of imitators, who, with unexampled audacity, have attacked every thing sacred, every thing which till then had deservedly commanded the respect and veneration of the people, every thing which, after mature investigation, will finally be found to afford the only solid basis on which the edifice of society can safely rest. This deluge of irreligion could not but strike the clergy with horror, and alarm all governments, which, perhaps, have gone too far in the measures they have taken to check the publication of these licentious works. The consequence has been, that open hostilities have subsisted ever since between the government and the clergy on one side, and men of letters on the other; hostilities which, aided by the hatred, the envy and jealousy of the latter against the great and the opulent, have finally rendered them irreconcilable enemies to every one who possessed any authority in society.

“ This, Sir, is the class of men which we have so much reason to dread.—Flushed with the arrogance of vanity and self-love, in proportion to their want of real talents, they rank themselves with a Solon or a Lycurgus, and think nothing too arduous for their capacities. Having seduced to their party that tribe of inferior citizens, who, from the accidental perusal of a pamphlet, think themselves entitled to decide on the spirit of laws, they pretend that abuses exist only because they are excluded from the government; and because they do not possess riches, power, and the decorations of titles, they affect to despise them. Having nothing to lose, they care not to what excesses they may be carried; the French revolution and French principles are the constant theme of their warmest admiration; and looking upon its satellites as their deliverers and avengers, they expect them with a sanguine impatience, invite them by intreaties, and favour their reception by intrigues. The populace, being easily seduced and misled by their declamations, is merely the instrument: they are the power that puts it in motion.”

Even in England, though the class be smaller, the author tells us, with a just rebuke, that, notwithstanding our great advan-



tages and happiness, some of these are to be found, "who, "being discontented with their own government, openly calumniate it." P. 48. — The sentiments of a free-born foreigner, as unconnected with any of our parties, are particularly deserving of respect.

ART. XIX. *A Discourse on the Evangelical History, from the Interment to the Ascension of our Lord and Saviour Jesus Christ. By the late Reverend Thomas Townson, D. D. Archdeacon of Richmond; one of the Rectors of Malpas, Cheshire, and some Time Fellow of St. Mary Magdalen College, Oxford. To which is prefixed, an Account of the Author.* Inscribed by the Editor, Dr. John Loveday, to the Bishop of Chester. 8vo. 210 pages. 5s. 6d. Fletcher, Oxford; Payne, London.

A Name so eminent as that of Dr. Townson is entitled to particular respect, and the consideration that, as this is a posthumous work, the public can expect no future fruits of his abilities, will induce us to pay a minute attention to it, as a last production. The work, which was begun in 1778, is published under the care and inspection of Dr. Loveday, the son of Mr. Loveday, the very intimate and beloved friend of Dr. Townson: and the public is much indebted to the editor for the correctness and accuracy with which it appears. Prefixed to the Discourse is a very interesting Life of Dr. Townson, written, with grateful remembrance of his patron's virtues, by Dr. Churton. In this, besides a very full and well-written account of the author's life, we are furnished with many excellent reflections which equally evince the judgment and the piety of Dr. Churton.

It appears from this account, that Dr. Townson was born in 1715; that his father was a native of Lancashire, and descended from a respectable family in Yorkshire; and it is believed, that Robert Townson, Bishop of Salisbury, in the last century, was of the same stock. After the domestic instructions which he received from his father, the worthy rector of Much-Lees, in Essex, and other private tuition, he was removed to the free-school of Felsted; where, among other eminent persons, Dr. Wallis and Dr. Barrow were educated. From thence he was entered a commoner at Christ Church, Oxford, in 1733, and two years afterwards elected a demy of Magdalen. In 1741 he was ordained deacon, and the year following priest, by Dr. Secker, then Bishop of Oxford; and immediately after set off, in company with Mr. Dawkins and other gentlemen, to Italy.

Not

Not choosing to accompany Mr. Dawkins to Palmyra, after satisfying his curiosity in Italy, he returned through Germany and Holland to England; where, his abilities and worth being soon noticed, he was successively presented to the vicarage of Hatfield Peverel, in Essex, the rectory of Blithfield, in Staffordshire, and the Lower Medietiy of Malpas, in Cheshire; having, in the course of his progress to preferment, fulfilled, with great fidelity and reputation, the office of tutor and proctor in the university.

“From parochial labours to literary pursuits,” as Dr. Churton observes, “the transition is easy and natural.”

In this Life we are furnished with some slight, but correct productions of Latin and English poetry, which occasionally flowed from Dr. Townson's pen. In 1766 he was engaged in composing an Exposition of the Apocalypse, which work, we are told, he completed, but never published; and the reason assigned for its suppression, deserves to be noticed. It is related; that having made it his request to God, that, if his system were wrong, the work might never see the light, whenever he thought of preparing his papers, something intervened to hinder his design. The cautious piety of this conduct deserves certainly much applause. In the intervals of his application to this work, he published three short anonymous pamphlets on the Controversy of the Confessional, which are represented as masterly productions. In 1768 he again travelled, as tutor to Mr. Drake, the son of his patron, and returned to Malpas the following year; when the reception which he experienced from his parishioners afforded a very flattering testimony of his pastoral virtues. The Discourses on the Four Gospels, which he soon afterwards published, established his reputation for scriptural criticism. Bishop Lowth pronounced that work to be a capital performance, and attested, that it set every part of the subject of which it treated in a more clear and convincing light than it ever appeared in before. It obtained him the degree of doctor in divinity by diploma from Oxford. In the 2d edition of the work is added, a Sermon preached at the Primary Visitation of Dr. Porteus, Bishop of Chester, first published at the request of his worthy diocesan, who, two years after, with an honourable attention to his worth, pressed on his acceptance the archdeaconry of Richmond. In 1782, by a special commission from the Bishop, he visited, with great attention, the five northern deaneries within the archdeaconries, fulfilling the object of the visitation, and the important views of his patron, with very exact and attentive zeal. In the information which he communicated, upon the subjects pointed out for his examination, he speaks of the very beneficial effects produced in

the districts which he visited, by Queen Anne's bounty: "There were chapels," says he, "endowed with not more than forty, and some with twenty shillings a year, in which, when any duty was done, it was performed by a layman, perhaps very illiterate. But, by the help of the bounty, aided by some contributions, they are now able to support regularly ordained ministers, who are generally of irreproachable lives and characters, and not without a competent share of knowledge: and some of them are really learned, though few of them have seen an university. As they live in a cheap country, at a distance from the great world, and its ambitious views, they appear contented and happy."

In 1783, the late Lord Guildford, then Lord North, the worthy Chancellor of Oxford, whose memory there, as elsewhere, must be ever cherished with affection, with proper and unsolicited regard to his pretensions, proposed, to his acceptance, the Divinity Professorship, then vacant by the death of Dr. Wheeler, which, with unaffected diffidence, and conscious of his declining years, Dr. Townson gratefully, but resolutely, refused. After an important life, dedicated to literature, and to the great objects of his profession, in which he displayed the virtues, and promoted the influence of religion, he died of a dropsy, attended with an asthma, on Sunday, the 15th of April, 1792, at Malpas, to the sincere affliction of the parishioners, whose minds he had enlightened, and whose affections he had engaged. His labours in divinity were continued to the last; and Dr. Churton, in his account, has furnished us with a selection of his Criticisms on the Sacred Text, which display a great depth of reflection, and great accuracy of judgment.

The consideration of a life so important has led us, perhaps, too long from the work to which the account of that life is prefixed: we now, therefore, hasten to give our account of that production.

The Discourse begins with an Introduction, in which we are furnished with a summary view of the 12 Sections into which the work is divided: we are then presented with an Harmony of the Four Evangelical Accounts of our Saviour's Resurrection, placed in four parallel columns, with a collateral Paraphrase; and this part is followed by separate Observations on each Section, extremely important in themselves, and very illustrative of the circumstances to which they relate. The author sometimes takes the liberty in the Paraphrase, and succeeding Observations, of departing a little from our very valuable translation, where it is of consequence that the original should be somewhat more literally rendered. He professes to tread nearly in the footsteps of Mr. West; but he enforces his reasoning by new considerations,

tions, and certainly illustrates his accounts by new arrangement, and by the introduction of some explanatory particulars. Inserted with this view, we find a very learned examination of the form of the holy sepulchre, explained by a plan; and a representation of a part of Jerusalem: the latter taken from the plan of Villalpandus, "whose map, with the addition of the "houses from Cotovicus, illustrates," as Dr. Townson observes, "the incidents of the morning of the resurrection, as if "fabricated for that very purpose:" and yet, we may venture to affirm, that these learned men had not the most distant idea of the use to which their designs would be found applicable.

Dr. Townson accurately discriminates the respective particulars of the three days of our Saviour's crucifixion and resurrection, minutely considers every circumstance in the different relations, reconciles the apparent inconsistencies; accounts for particular omissions, and furnishes a clear and consistent history, confirmed by considerations and representations, in which much learning is displayed, without any parade: we hope therefore to hear no more on the exploded theme of irreconcilable discordances in the Evangelical Accounts of the Resurrection; "Since," as Dr. Townson remarks, "the variations which are supposed to "abound, in this part, particularly, of the writings of the sacred "penmen, are among the proofs that we have the history of "our Lord's resurrection in its original state. Any changes "made in it, would have been such as were imagined best suited "to reduce their narrations to a more evident agreement with "each other." "Each of them," says our author in another place, "has a peculiarity of method and design in treating the "same argument; contracting or enlarging, omitting or adding, and setting the same object in a different point of light, "as his own proposed method and design led him. Yet a spirit of accurate consistency runs through their works thus diversified: so that, fitly framed together by a skilful hand, "they unite into a body of history that is harmonious in all "its constituent parts; and to what can this be ascribed, but "to the energy of the original before them? But there is no original or pattern to the first authors of historical relation, "to bring and keep them to this perpetual consent, under different views, and in the small and less observable, as well as "the more striking features of that which is delineated by "them, except the real existence of it.

"Such therefore, that is, facts really existent in time, place, "and manner, as they are described, were, with the other "parts of this holy history, the resurrection, the appearance, "and the ascension of our Lord Jesus Christ."



Two Indexes, one of the texts of scripture, the other of persons and things, complete this important work.

The nature of the discourse itself not being such as to require, or conveniently to admit of many extracts, we do not scruple to insert, from the *Life*, the following *Alcaic Ode*, written by the author, in the year 1749, on the death of his friend and school-master, Mr. Wyatt :

“ O Alma Virtus, læta capeßere  
Veros labores, quæ patriæ datur  
Prodeßse, felicesque vitam  
Excoluißse licet per artes ;

“ Te, Diva, sanctum confilium, et tuum  
Præbente numen, sustinuit diu  
Crito, juventutis togatæ  
Ingenuas animare mentes,

“ Amore magnæ laudis ; et ingeni  
Ciére lumen, lumine de suo ;  
Acerba donec mors ab auris  
Æthereis rapuit magistrum.

“ Critona mœrent exanimem boni ;  
Et ipsa Virtus mœret ; et inclitus  
Laudum, ille vivus quas amavit,  
Quas coluit, Chorus. Hæret urnæ

“ Affixa, mœsto non sine carmine,  
Camæna ; fletu tum Pietas genam  
Humedtat ; et suspirat altum  
Pectus amicitix fidele.

*Life, p. xi.*

The expression of “ ingeni ciére lumen, lumine de suo,” contains an elegant allusion to the famous lines of Ennius, “ Homo qui erranti,” &c.—There are other merits observable in the composition, and very little that can be liable to objection. It is pleasing to see some share of the lighter graces of literature, united with the more important qualities or accomplishments of the mind.

**ART. XX.** *Contemplations on the Sacred History, altered from the Works of Bishop Hall, by George Henry Glasse, M. A. Rector of Hanwell, Middlesex, late Student of Christ Church, Oxford. 4 vols. small 8vo. 16s. sewed. Faulder.*

**T**HE merits of Bishop Hall are original genius, and fervent piety ; his defects are those of his time, *prolixity, quaintness, affectation*. To preserve the former for the admiration and

and edification of more critical and less pious times ; and to remove the latter, with every judicious admixture of topics likely to create offence rather than to instruct, is to render an essential service to the cause of piety. By very considerable omissions, by occasionally consolidating two or three contemplations into one, by omitting some, transposing the parts of others, and so changing the the language, as to make it not only intelligible but pleasing to a modern reader, Mr. Glasse has extracted from the work of Bishop Hall a religious manual, which will undoubtedly be well received by no small part of the community ; by all who wish to turn their own thoughts or the attention of their families, to topics of the first importance, and in a manner very pleasing. We read the sacred histories, and we pass by them too often without much reflection. Such meditations point out in each narrative the matter most worthy of regard, and the deductions fittest to be drawn from them. The additions made by the present editor appear to be in general judicious, and the 103d Contemplation, which is wholly written by him, affords an instance of successful imitation.

The most effectual method of conveying a general notion of the plan and execution of this work, appears to be to give a specimen of the original, and then to subjoin the alteration of it as given by Mr. Glasse.

The second and third of the Bishop's contemplations are entitled, *of Man* and *of Paradise*. These two Mr. G. has formed into one, under the title of PARADISE ; the first three pages of which contain the substance of that on man.

Bishop Hall :

“ But (O God!) what a little Lord hast thou made over this great world. The least corn of sand is not so small to the whole earth, as man is to the heaven : when I see the heavens, the sun, moon and stars ; O God, what is man ; who would think that thou shouldest make all these creatures for one ? and that one well near the least of all ? yet none but he can see what thou hast done ; none but he can admire and adore thee in what he seeth ; how had he need to do nothing but this, since he alone must do it ? Certainly the price and virtue of things consist not in the quantity : one diamond is more worth than many quarries of stone, one loadstone hath more virtue than mountains of earth : it is lawful for us to praise thee in ourselves : all thy creation hath not more wonder in it than one of us ; other creatures thou madest by a simple command ; man, not without a divine consultation : others at once ; man, thou didst first form, then inspire : others in several shapes, like to none but themselves ; man, after thine own image ; others with qualities fit for service ; man, for dominion. Man had his name from thee ; they had their names from man. How should we be consecrated to thee above all others,

others, since thou hast bestowed more cost on us than others? What shall I admire first? thy providence in the time of our creation? or thy power and wisdom in the act? First, thou madest the great house of the world, and furnishest it; then thou broughtest in thy tenant to possess it. The bare walls had been too good for us, but thy love was above our desert. Thou that madest the earth ready for us before we were, hast, by the same mercy, prepared a place in heaven for us, while we are on earth. The stage was first fully prepared, then man was brought forth thither as an actor or spectator, that he might neither be idle nor discontent: behold thou hast addressed an earth for use; and heaven for contemplation: after thou hadst drawn that large real map of the world, thou didst thus abridge it into this little table of man; he alone consists of heaven and earth, soule and body. Even this earthly part, which is vile in comparison of the other, as it is thine (O God!) I dare admire it, though I can neglect it as mine own; for lo! this heap of earth hath an outward reference to heaven: other creatures grovel down to their earth, and have all their senses intent upon it: this is reared up towards heaven, and hath no more power to look beside heaven, than to tread beside the earth."

Then follows a long detail of the various parts of the body, after which the author proceeds:

"Yet this body, if it be compared to the soule, what is it, but as a clay wall that encompasses a treasure, as a wooden box of a jeweller; as a coarse case to a rich instrument; or as a maske to a beautiful face! Man was made last, because he was worthiest. The soule was inspired last, because yet more noble. If the body have this honor to be the companion of the soule, yet withal it is the drudge. If it be the instrument, yet also the clog of that divine part, &c."

This, with the remainder of the second Contemplation, to the amount of more than two folio pages, is thus given, and condensed by Mr. Glasse:

"But, O God, what a little lord hast thou made over this great world! When I see the heavens, the sun, moon, and stars, Lord, what is man? Yet none but he can see what thou hast done; none but he can admire and adore thee in what he seeth: how had he need to do nothing but this, since only he can do it!

"It is lawful for us to praise thee in ourselves. All thy creation hath not more wonder in it, than one of us. Other creatures thou madest by thy mere command; man, by a divine consultation: others at once; man thou didst first form, then inspire: others in several shapes: man, in thine own image: others, with qualities fit for service; man, for dominion. How should we be consecrated to thee above all others, since thou hast thus distinguished us above all! First, thou didst create the world, and furnish it; then broughtest thou in thy tenant to possess it. Thou that madest the earth ready for us before we had a being, hast by the same mercy decorated a  
place

place in heaven for us, while we are yet on earth. The stage was fully prepared; then was man brought thither, both as an actor and spectator, that he might neither be idle, nor discontented. Behold, thou hast prepared the earth for his use, the heaven for his contemplation, and himself in his soul and body, an epitome of heaven and earth. Even this mortal part, vile as it is in respect of the other, as it is thine, O God, I contemplate with wonder—for lo, this heap of earth hath an outward reference to heaven. Yet if this body be compared to the soul, what is it, but a mask to a beautiful face, a coarse case to a rich instrument, a wall of clay that encompasses a treasure? Man was made last, because he was worthiest: the soul was inspired last, because yet more precious. O God, who madest it, replenish it, possess it—dwell thou in it now, and hereafter receive it to thyself. The body was made of earth, common to its fellow creatures—the soul derived immediately from above. The body lay senseless upon earth like itself—the breath of life made it what it is; and that breath was from thee. Sense, motion, reason, are infused into it at once. Thou, who by thy breath gavest the disciples thy Holy Spirit, didst also breathe on the body, and gavest it a living Spirit. To thee only are we indebted, without any intermediate agency, for our nobler part. Our flesh is from flesh—our spirit is from the God of spirits. How should our souls rise up to thee, and fix themselves in their thoughts upon thee! How should they long to return back to the fountain of their being, and the author of their glory!”

In what manner Mr. Glasse had, at a very early period of life, caught the style and manner of his venerable master, may be judged from the following part of the 103d Contemplation:

“ It is yet the resurrection day; and hope, fear, joy, sorrow, reign in the hearts of the inhabitants of Jerusalem. The mind of some of the disciples are yet supported by hope. The proud Pharisees and Priests are convinced, confounded, and afraid. The holy women, with frankness of disposition congenial to their sex, are equally convinced, and rejoice with joy unspeakable; while many of thy followers, O Saviour, yea, of thine apostles, are perplexed with anxious misgivings, and their grief is the consequence of their incredulity. I marvel at your doubtings, ye holy men; but I praise not the Pharisees, who, while they are constrained to *believe* the resurrection of Christ, would fain bury it in oblivion. Fond and foolish priests and rulers, shall the distribution of your treasures avail against the determinate counsel of God? Shall a few bribes, dispersed among the terrified soldiers, stop the progress of the Gospel? In vain have ye recourse to your wretched expedients; already the sound thereof is gone out into all lands, and its words unto the ends of the world. Alas, yours is the faith of devils; ye believe, and tremble; but ye neither repent, nor adore.

“ Was it excess of grief, O thou wife of Cleophas, that prevented thee from attending thine husband in his journey to Emmaus? Or wert thou among the number of those whose fear and anxiety were dispelled



dispelled by the joyful confirmation of their hopes? Lo, thy spouse yet doubteth, lamenteth, almost despaireth. He was either himself a spectator, or he had heard thy doleful history of the sufferings of thy Lord. Thou didst attend on Christ in his journey to Calvary—thou didst stand by his cross—at both sad spectacles thine eyes overflowed with tears, thine heart with sorrow. What wonder, if thy spirit sunk within thee, if thou refusedst to be comforted? Yet would I fain think, that thou wert one of those pious women, who brought their odours to the tomb of their Saviour. If so, thou who didst sow in tears, hast by this time reaped in joy; and thou hast already that consolation, which was denied to thine husband.

“Be this as it may, he seeketh elsewhere for a companion in his travel. Woe to him that is alone—for when he falleth, he hath not another to lift him up. “Two of them went together.” The disciple naturally directeth his choice to one of his afflicted brethren. There are no associates so discordant, as the afflicted and the cheerful heart. Cleophas is desirous of one, to whom he may pour out the bitterness of his soul, and who will not turn a deaf ear to his lamentations.

“It were strange, had they discoursed of ought, but the death and passion of their innocent master. The circumstances of his passion were fresh in their memories. The persecutors of Jesus dissembled the perturbation of their souls, and seemed to enjoy their triumph; while the thought of his resurrection was nearer to his disciples’ wishes, than their hopes—it was a blessing, the accomplishment whereof they had not faith absolutely to expect, yet which they were unwilling utterly to relinquish. In the mean time, He, who they trusted should reign, had worn only a crown of thorns; his sceptre, a poor reed, the instrument first of his enemies’ cruelty, next of their insolence. He, to whom they had imagined the sovereigns of the earth should pay allegiance, was only mocked by the scornful prostrations of his tormentors. It was no loyal voice that proclaimed, “Hail, King of the Jews!” He cried aloud, he gave up the ghost, and the expectations of his disciples seemed to die with him. Hope deferred maketh the heart sick. Bewailing their loss, and lamenting the frustration of their desires, “they talked together of these things which had happened.”

“Lo, whilst they reason on the subject nearest their hearts, Jesus cometh, and joineth himself to their company. Now, may the sorrowing disciples cease from their painful disquisitions. Their Master, for whom they mourn, whom, though lost to outward sense, they love, appeareth beside them. Thou art always present with us, O blessed Jesus, but never more eminently so, than when we discourse, when we meditate of thee.”

In the division of this work, the two first volumes contain the Meditations on the History of the Old Testament: the two last, on those of the Gospel.

ART. XXI. *An Historical Journal of the Transactions at Port Jackson and Norfolk island, with the Discoveries, which have been made in New South Wales and the Southern Ocean, since the Publication of Phillip's Voyage; compiled from the Official Papers: Including the Journals of Governors Phillip and King, and of Lieutenant Ball; and the Voyages from the first Sailing of the Sirius in 1787, to the Return of that Ship's Company to England in 1792.* 4to. 1l. 11s. 6d. Stockdale.

THE places of which it is the avowed object of these Voyages to give an authentic account, must necessarily continue to excite universal curiosity; we are, therefore, happy to see that there is an apparent intention of detailing to the public such progressive information concerning them as can be obtained from the best authorities.

The Voyage of Governor Phillip, involving all that was then known of the settlement in New South Wales, the condition of the natives, and the productions of the country, was given to the public in an able and satisfactory manner. The work we have now before us represents, from the most authentic documents, all the knowledge which has been subsequently obtained upon the above interesting and important subjects. It contains four distinct journals, of which, in their proper order, we shall endeavour to give a summary account.

The volume commences with the Journal of Capt. Hunter, some parts of which might, perhaps, without any detriment to the publication, have been omitted, as they contain a formal and minute description of many places and circumstances, already and sufficiently known from the work of Governor Phillip. Some anecdotes are, however, related, and some facts made known, which will make compensation to the reader, being not without their portion of amusement. On arriving at the settlement, Captain Hunter proceeds to give an agreeable account of the place, the natives, and such other particulars as appeared to deserve his attention.

In the third chapter we are informed, that so great were the force and skill of the natives, that Captain Hunter saw a young man throw a lance the distance of ninety yards—a thing almost incredible. The people of the country, it is observed, have not yet discovered any form of religion, or appeared to have any object of adoration. The following account of the supposed discovery of the gold mine can hardly be read without a smile:

“ In this month a report prevailed in the settlement, which seemed at first to gain some credit: It was, that one *Dailey*, a convict, had discovered

discovered a piece of ground, wherein he had found a considerable quantity of yellow coloured ore, which, upon its being tried, appeared to have a certain proportion of gold in it; at this time the governor happened to be absent on a short excursion into the country, to the northward: the report having been made to the lieutenant-governor, he, of course, examined the man who had made the discovery, and who told his story with so much plausibility, that it was not doubted but an ore of some kind had been found. Dailey was interrogated as to the place; but this he refused to give any information of until the return of the governor, to whom he would give a full account of the discovery, provided he would grant him what the discoverer considered as but a small compensation for so valuable an acquisition; this reward was (as there were ships upon the point of sailing) his own, and a particular woman convict's enlargement, and a passage in one of the ships to England, together with a specified sum of money, which I do not now recollect. The lieutenant-governor insisted, that as he had already mentioned the discovery he had made, he should also shew what part of the country it was in, otherwise he might expect punishment, for daring to impose upon those officers to whom he had related this business: the fear of punishment disposed him to incline a little, though apparently with much reluctance; he proposed to the lieutenant-governor, that an officer should be sent down the harbour with him, for the mine, which he said was in the lower part of the harbour, and near the sea-shore, and he would shew the place to the officer: accordingly an officer, with a corporal and two or three private soldiers, were sent with him; he landed, where he said the walk would be but short, and they entered the wood in their way to the mine: soon after they got among the bushes, he applied for permission to go on one side for a minute, upon some necessary occasion, which was granted him; the officer continued there some hours without seeing the discoverer again, who, immediately on getting out of his sight, had pushed off for the camp by land, for he knew the road very well; and he had cunning enough to persuade the officer to send the boat away as soon as they had landed, as he supposed he would not choose to quit the place until a good guard came down; for which purpose the officer was to have dispatched a man by land, as soon as he arrived at the place, and was satisfied that it merited attention. The convict arrived in camp pretty early in the afternoon, and informed the lieutenant-governor, that he had left the officer who went down with him in full possession of the gold mine: he then got a few things out of his own tent, and disappeared; the party, after waiting some hours whooping and searching through the woods for the cheat, left their stations, and marched round to the camp, where they arrived at dusk, heartily tired, and not a little chagrined at the trick the villain had played them. The want of provisions soon brought him from his concealment, and a severe punishment was the necessary consequence of this imposition: however, he still gave out, that he had made the discovery which he before had mentioned, and that his reasons for quitting the officer who went with him was, that he thought, if he gave the information to the governor himself, he should



should certainly get what he had asked. When the governor returned, another officer was sent with him, although every person now believed that there was no truth in what he had hitherto reported. This officer informed him, in going down in the boat, that he would not suffer him to go three yards from him when landed, and that he would certainly shoot him if he attempted to run from him; for which purpose he shewed him, that he was loading his gun with ball; this so terrified the cheat, that he acknowledged he knew of no gold mine. He was then interrogated respecting the ore which he had produced, and he confessed he had filed down part of a yellow metal buckle, and had mixed with it some gold filed off a guinea, all which had been blended with some earth, and made hard. The man who tried the ore was bred a silversmith, and upon separating the different parts, he discovered that it contained a small quantity of gold: the inventor was, of course, well punished for his trick."

It is proper, and indeed an act of justice, to remark, that the care with which the Observations for the Longitude have been made, and the Tables for the Wind and Weather kept, throughout this work, entitle the author of this Journal to the highest praise, and cannot fail of being highly acceptable and useful to all future navigators in the same track. Captain Hunter was dispatched from Port Jackson to the Cape of Good Hope for provisions. His voyage is accurately described; it was painfully tedious and laborious, and alike evinces his seamanship, resolution, and persevering care to accomplish successfully the object of his mission. The chart, given at page 126, of the Southern hemisphere, and the track of the Sirius, must be of great importance.

The natives, at present, seem inclined to take every possible advantage of such of our countrymen as they happen to meet without arms, attacking and destroying them with the most barbarous ferocity.

Chapter VII. gives a particular account of Norfolk Island. This is likely to become a very valuable settlement: it produces Indian corn to great advantage. It is extremely well watered: the soil is every where remarkably fine, luxuriant, and deep: and the opinion generally received is, that it will maintain 2000 inhabitants. Subjoined to this chapter is a valuable table, by Captain Bradley, of the days when landing at this island was good, and when otherwise, from March 1790, to February 1791.

Governor Philip, who manifests on all occasions an excellent and amiable character, received a severe wound by a spear, in an interview, when he was endeavouring, by little presents and the kindest demeanour, to conciliate the good-will of some of the natives. It is thus described:

"Just as the governor and his party were going, Ba-na-lang  
G pointed



pointed out and named several of the natives who were strangers, one of whom the governor went up to and offered to shake his hands, at which the man seemed much terrified, and immediately seized the spear, which Ba-na-lang had laid on the ground, fixed it on the throwing-stick, and discharged it with astonishing violence; he with all his associates made off with the utmost precipitation. The spear entered the governor's right shoulder, just above the collar-bone, and came out about three inches lower down, behind the shoulder-blade. Mr. Waterhouse, who was close by the governor at the time, supposed that it [the wound] must be mortal, for the spear appeared to him to be much lower down than it really was, and supposed, from the number of armed men, that it would be impossible for any of the party to escape to the boat. He turned round immediately to return to the boat, as he perceived Captain Collins to go that way, calling to the boat's crew to bring up the muskets; the governor also attempted to run towards the boat, holding up the spear with both hands, to keep it off the ground, but owing to its great length, the end frequently took the ground and stopped him (it was about twelve feet long.) Governor Philip, in this situation, desired Mr. Waterhouse to endeavour, if possible, to take the spear out, which he immediately attempted, but observing it to be barbed, and the barb quite through, he saw it would be impossible to draw it out; he therefore endeavoured to break it, but could not: while he was making this attempt, another spear was thrown out of the wood, and took off the skin between Mr. Waterhouse's fore-finger and thumb, which alarmed him a good deal, and he thinks added power to his exertions, for the next attempt, he broke it off. By this time, the spears flew pretty thick, one of which he observed to fall at Captain Collins's feet, while he was calling to the boat's crew: the governor attempted to pull a pistol out of his pocket, but the spears flew so thick, that it was unsafe to stop: however, he got it out and fired it, upon a supposition, that their knowing he had some fire-arms would deter them from any further hostility. The whole party got down to the boat without any further accident, and in two hours they arrived at the government-house, when the surgeons were sent for: Mr. Balmain, who was the first that arrived, after examining the wound, made every body happy, by assuring them that he did not apprehend any fatal consequences from it; he extracted the point of the spear, and dressed the wound, and in six weeks the governor was perfectly recovered." P. 209.

Chapter IX. describes Captain Hunter's voyage to Batavia, with the different discoveries and observations made by him on his passage. At Batavia he applied for, and, with some difficulty, obtained leave to purchase a vessel, in which he might proceed to England. It appears, that it is one of the established regulations of the Dutch East India Company, not to permit any vessel which is Dutch property to go from Batavia to Europe. This, however, was, by the expedient of the purchase, avoided. Capt. H. arrived at Portsmouth April 22, 1792.

The instructive communications of this able navigator are close

closed by a letter to the Lords of the Admiralty, giving his opinion on the best course from New South Wales to Europe. The route to that place is simple and easy: it is the return which more particularly demands attention. Captain Hunter prefers the Southern route, by Cape Horn, to the Northern passage.

The Journal of Lieutenant King commences at p. 287. This was confided to Sir Joseph Banks and Mr. Stephens, and is published, with their permission, as a kind of supplement to the foregoing narrative of Capt. Hunter.

Lieutenant King was dispatched by Governor Philip to make a settlement in Norfolk Island; particulars of which are described in the five first chapters of the Journal. In establishing this settlement, Mr. King had great difficulties to encounter of various kinds, the principal of which were the irregularities of those whom he had to govern. A plot was at one time laid to dispossess him of his command, and make him and his officers prisoners; but his prudent and steady conduct finally enabled him to accomplish the business he had in trust, highly to his own honour, and the benefit of his country.

Chapter XV. contains a more minute account of Norfolk Island, describing at length the face of the country, the water, soil, climate, timber, insects, fish, seasons, winds, &c.; all of which are as favourable as can be imagined, or indeed wished, with respect to a place which promises so many eventual advantages. The Journal of Lieut. King is rendered the more interesting, from its containing a vocabulary of the Language of this remote and barbarous people; of which the greatest peculiarity is, that the females of each tribe are distinguished by the word *leon*, added to the name which distinguishes the chief. It is supposed also, that the word *gal* signifies *tribe*, and that the word preceding it is the word of distinction:

The following instances may serve to confirm these suppositions:

MEN.	WOMEN.	MEN.	WOMEN.
Camera-gal	Cameragal-leon	Norongera-gal	Norongera-gal-leon
Cadi-gal	Cadigal-leon	Wallume-de-gal	Wallume-degal-leon
Won-gal	Wongal-leon	Borogegal-urree	Borogegal-leon
Gwea-gal	Gwea-gu-leon	Gommenigal-tongara	Gommenigal-leon.
Boora me di-gal	Booramedigal-leon		

Chapter XVI. describes the voyage of this able navigator from Port Jackson to Batavia, to the Isle of France, and thence to England. The description of Batavia is very entertaining; but the representation of the haughty state and demeanour of

the governor, and the abject servility which he systematically exacts, cannot fail of exciting a smile, in which pity is mixed with contempt :

“ The present governor-general, whose name is William Arnold Alting, has been resident upwards of thirty years at Batavia, eleven of which he has been governor-general: I am told his private character is very amiable and respectable, but how any man possessed of common feelings, can suffer such humiliations from those around him, I cannot conceive. When any person approaches the general to speak to him, his behaviour and address must be the most abject imaginable, and the respect and profound submission which every servant of the company, and every inhabitant must necessarily assume on these occasions, are little short of the adoration paid to the Divinity: this homage is carried to so great a height, that when the general enters the church, although the congregation may be at prayers, yet every person is obliged to get up and face him until he is seated in his pew, bowing as he passes.” P. 438.

The narrative of the governor presents itself to the attention of the reader at p. 449, forming a continuation of the history of the people and country under his charge, from the conclusion of his late voyage to the latest period. The character of Mr. Philip requires not our eulogium; the same prudence, the same firmness, the same qualities of mind necessary for an individual in his arduous office, which before distinguished him, appear uniformly to have accompanied him to the conclusion of the *Journal* which is here published.

It is doubtless, in the nature of things, to be presumed, that the natives of this remote country will, by frequent and familiar communication with Europeans, be progressively civilized. At present they are certainly distinguished by ferocity, almost without parallel; by a perfidiousness which proves them destitute almost of all social feeling, by the grossest and most barbarous ignorance, and by a reluctance not only to return, but even to accept any overture of kindness, hospitality, and friendship:

“ It now appeared, that Governor Philip did not wrong the natives, in supposing that they treated their women with very little tenderness; for Bannelong had beat his wife twice very severely in a short time, and for which, as far as could be learnt from the girl, he had very little reason: still she appeared very fond of him, and he professed great affection for her, but laughed when he was told that it was wrong to beat a woman: he now visited the settlement daily, with his wife, several children, and half a dozen of his friends, and Colebe was generally one of the party.

Several of these people had recently a dispute, in which one of them received two severe wounds in the head from a spear, and two others were wounded in the head by hatchets; but the parties appeared two days after the affray as good friends as ever.

“ It



“ It has already been observed, that the natives have some idea of a future state, and that they believe in spirits; the following circumstance leaves no doubt but that they likewise believe in charms:—Bannelong’s wife one day complaining of a pain in the belly, went to the fire and sat down with her husband, who, notwithstanding his beating her occasionally, seemed to express great sorrow on seeing her ill, and after blowing on his hand, he warmed it, and then applied it to the part affected; beginning at the same time a song, which was probably calculated for the occasion: a piece of flannel being warmed and applied by a bye-stander, rendered the warming his hand unnecessary, but he continued his song, always keeping his mouth very near to the part affected, and frequently stopping to blow on it, making a noise after blowing in imitation of the barking of a dog; but though he blew several times, he only made that noise once at every pause, and then continued his song, the woman always making short responses whenever he ceased to blow and bark. How long this ceremony would have continued was uncertain, for Governor Philip sent for the doctor, and she was persuaded to take a little tincture of rhubarb, which gave her relief, and so put an end to the business.” P. 475.

There seems reason to fear that these savages not only beat their women for the most trifling offences, with unrelenting barbarity, but frequently put them to death without remorse in themselves, and without exciting the commiseration of spectators. See pp. 482, 3, 4.

It is, perhaps, not unworthy of remark, that on the 27th of December, 1790, the weather was so hot, that the thermometer at 102° in the shade.

The peculiarity of the females losing two joints of the little finger, seems hitherto to defy explanation. In the mean time the process of the operation is thus explained:

“ Though our colonists had never been able to learn the reason for the females losing two joints of the little finger, they now had an opportunity of seeing in what manner that operation was performed. Colebe’s wife brought her child to Governor Philip’s house a few days after it was born, and it was a female; both the father and mother had been repeatedly told, that if the finger was to be cut off, the governor wished to see the operation. The child was now two months old, and a ligature was applied round the little finger at the second joint; but two or three days afterwards, when she brought the child again, the ligature was either broke, or had been taken off: this being mentioned to the mother, she took several hairs from the head of an officer who was present, and bound them very tight round the child’s finger. After some time, a gangrene took place; and though the child appeared uneasy when the finger was touched, it did not cry, nor was any attention paid to it after the ligature was applied. It has already been observed, that this operation always took place on the left hand of the females; but this child was an ex-



ception, for it was the little finger on the right hand on which the ligature was applied: this bandage was continued until the finger was ready to drop off, when its parents carried it to the surgeon, who, at their request, separated it with a knife.—Making love in this country is always prefaced by a beating, which the female seems to receive as a matter of course. The native girl, who still resided occasionally at the clergyman's, had been absent two days, when she returned with a bad wound on the head, and some severe bruises on her shoulder; the girl whose life Governor Phillip had saved, returned with her; she also had a wound on her head, and one of her arms was much bruised by a blow with a club: the story they told was, that two men who frequently visited the settlement, wanted to sleep with them, and on their refusing, had, as usual on such occasions, beat them most unmercifully." P. 510.

This singular people are remarkable for their agility in climbing trees: and their mode of doing this is so extraordinary, that it well deserves insertion in our account:

"Colebe and Balledery, in describing that tribe on the second day's journey, had called them *climbers of trees*, and men who lived by hunting; certainly, no persons can better deserve the appellation of climbers, if we may judge from what was seen of Go-me-bee-re, who, for a biscuit, in a very few minutes cut his notches in the bark of a tree, and mounted it with surprising agility, though an old man. These notches are cut in the bark little more than an inch deep, which receives the ball of the great toe; the first and second notches are cut from the ground; the rest they cut as they ascend, and at such a distance from each other, that when both their feet are in the notches, the right foot is raised nearly as high as the middle of the left thigh: when they are going to raise themselves a step, their hatchet is held in the mouth, in order to have the use of both their hands; and, when cutting the notch, the weight of the body rests on the ball of the great toe: the fingers of the left hand are also fixed in a notch cut on the side of the tree for that purpose, if it is too large to admit their clasping it sufficiently with the left arm to keep the body close to the tree.—In this manner do these people climb trees, whose circumference is ten or fifteen feet, or upwards, after an opossum or a squirrel, though they rise to the height of sixty or eighty feet before there is a single branch." P. 520.

Pages 549, 50, 51, give a catalogue of the first settlers in New South Wales, which may not improbably be, one time or other, regarded as a curiosity alike rare and valuable. At present it is doubtless of far greater importance to be assured, that a whale fishery has been established on the coast of this settlement.

The Journal of Governor Phillip is followed by that of Lieut. Ball, which gives an account of a voyage from Port Jackson by the route of Cape Horn, made in a shorter time than had ever  
been

been performed by any other vessel. The particulars of this last voyage must be more interesting to navigators than to the naturalist, or any other description of readers. It concludes with some later accounts of the state of Norfolk Island, and is not without its portion of merit.

We repeat our acknowledgments for this publication, which, though the language has not been sufficiently attended to, has illustrated much that was obscure, has effectually removed much doubt and apprehension concerning the conditions of our unfortunate countrymen at so remote a distance, and at the same time, exhibits a most respectable miscellany of instruction and amusement to readers of all tastes and propensities. We trust the plan which has hitherto been pursued, will be regularly continued, and that we shall, from time to time, be informed of every discovery, and of the regular progress towards the security and improvement of this infant colony. Neither are we entirely without the hope that the period may not be far distant, when the comfortable conviction of having meliorated the condition of an untutored race, may teach us more fervently to adore the inscrutable ways of Providence, and increase our exertions in benevolence and active virtue.

---

ART. XXII. *Discourses on Various Subjects, illustrative of the Evidence, Influence, and Doctrines of Christianity.* By the Rev. Robert Gray, M. A. 8vo. 348 pages. 5s. boards. Rivingtons, and Robson.

THAT our faith should be so brought to the test of reason that we may be able both to assign the foundations of it, and to be well assured that they are sound, is above all things desirable. The undistinguishing superstition which, with blind and greedy appetite, devours both true and false, sound and unsound, probable and improbable, rational and absurd, is disgraceful to those who cherish it, and, in the end, pernicious to religion, and becomes charged, in common opinion, with those follies that are injudiciously defended, under the false assumption of that sacred name. At the same time, some limits must be put to the interference of reason; for, though it be her province to decide upon the evidences of facts, and the authenticity of records, yet, when once the testimony is admitted to be complete, the certain records, containing certain precepts, declarations, and narrations, issue from divine authority, reason can be no longer at liberty to argue, *à priori*, that such things cannot deserve assent. She is convicted of opposing herself, if, after having determined, on adequate grounds, that such intelli-

gence is infallible, she pretend to reject the substance of any part of it, as not suited to her comprehension. If it be clearly expressed in the record, and truly there, that is, not introduced by interpolation or corruption, it must, by candid and consistent reasoners, be received. To deny peremptorily and generally, without attention to the evidence, is the precipitate and prejudiced method of infidelity: to explain away whatever squares not exactly with particular notions of propriety and probability, notwithstanding all the weight of admitted testimony, is the work of a prejudice and presumption, little less dangerous than that of infidelity: to fly from those topics altogether, in which it is necessary to encounter difficulties, and to exert a patient attention, argues perhaps indolence, perhaps an insincerity of regard towards the great truths of religion: to seek for truth by careful investigation, suspending judgment where clear conclusions cannot be obtained; \* fixing it, notwithstanding every previous notion, where authorities appear to be decisive; and submitting with humility the pride of man to the wisdom of God, or those whom he inspired: these appear to be the duties of a wise, and perfectly sincere minister of religion.

In this latter path we are happy to find so young a man trading with so firm a step as is observable in the author of these Discourses. He has not, however, a reputation of this kind to form at present. In a former work, which the public has received with very extensive and very just approbation (the *Key to the Old Testament*) Mr. Gray evinces those qualities which entitled him to the praise of critics, the gratitude of all well-wishers to religion, and the commendation which, it seems, he actually received from some of the most distinguished ornaments of our church. Being sincerely favourable to exertions of this kind, we have no small satisfaction in declaring, that, if the former work obtained a reputation, the present will support it; that if expectations were then raised, they will not now be disappointed.

In a very sensible and judicious preface, the author combats the opinion which has lately been too common, that moral and practical discourses should exclusively employ the efforts of

---

\* This suspense of judgment in difficult enquiries appears to be one of the most necessary, and, perhaps, at present the most uncommon branches of wisdom. Every thing must be decided by every one; this is true, this is false; this cannot be, this must be; I believe every thing. I believe nothing; these are the general methods; whereas true wisdom thinks it fortunate if she can arrive at truth after a pursuit of many years. The Greek philosopher would find it very difficult to teach a modern audience the true use of the one word *εμεχεειν*.

preachers. Allowing all due weight to the admonition that the ministers of religion should endeavour to improve the conduct of men, Mr. G. very properly argues, that the conduct of men, as Christians, cannot effectually be improved without enlightening their minds upon many points of doctrine and faith peculiar to Christianity. Much important argument is urged on this subject, the whole of which well deserves attentive perusal.

In consequence of such reflections, and in pursuance of that line of study in which he has laboured so successfully, Mr. G. has formed this volume chiefly of discourses calculated to illustrate difficult parts of the sacred history: and though we think his remarks perfectly valid, when applied to sermons delivered from the pulpit (supposing the ability of the minister, who undertakes it, to handle such subjects with success) we agree with him in thinking it less disputable, that "Discourses intended for private perusal, may be rendered more interesting by the introduction of such explanatory particulars as are drawn from remote sources, which are illustrative of the primitive faith, and tend to elucidate difficulties of serious consideration." The last Discourse in this volume seems, indeed, from its great length, to have been written merely for perusal; or it must contain the substance of several consecutive discourses in the church, blended into one, for publication.

The Discourses of this volume are ten in number, on the following subjects:—1. On the importance of prosecuting our studies and enquiries under religious impressions, and with a view to moral improvement.—2. On the temptation of Christ.—3. On the pool of Bethesda.—4. On the Demoniacs.—5. and 6. On the resurrection.—7. and 8. On the influence of Christianity.—9. On the accomplishment of prophecy, as illustrated in the present circumstances of the world.—10. On the millennium, or reign of saints. In the order and subjects of these Discourses the author points out a kind of connection, which, however, as he seems himself to allow, is neither so close nor so important as to demand particular attention.

We shall not undertake a minute examination of these Discourses, but, remarking that they are such in general as well deserve the character we have given above, we shall content ourselves with making a few observations on each.

In the first Discourse, the reasons for the inadequate attention commonly paid to the works and wonders of Providence, are illustrated by much novelty and ingenuity of remark.

The consideration of our Saviour's conduct, as uniting the properties of the divine and human nature, p. 24 and 25, is the most original and striking part of the second sermon. The  
third



third supports the literal acceptation of what St. John has said concerning the pool of Bethesda, against those who would explain it away; and considers it as one of the standing miracles peculiar to the Jewish nation. In a note it is mentioned, that some commentators have supposed there is no visible descent of an angel; but that a miraculous effect being produced, it was; according to the Jewish notions, attributed to an angel. This was the opinion of Grotius; and it is, in some measure, confirmed by the version of Nonnus, in which the author makes no mention of the angel; but says expressly,

Ἀλμασιν αὐτομάτῃσιν ἰδὼν ὀρχημῖον ὕδατος.

and afterwards αὐτοελεγκτον ὕδατος. The Beza MS. at Cambridge, omits the whole 4th verse of the chapter, in which the angel is spoken of; and the royal MS. 9. at Paris, wants both that and the concluding words of ver. 3. ἐκδεχομένων τὴν τε ὑδάτος κίνησιν. But these omissions create a great obscurity in the narrative, and, indeed, render unintelligible the declaration of the impotent man in the 7th verse, "Sir, I have no man when the water is troubled to put me into the pool, but while I am coming another steppeth down before me." The Alexandrian, and other good MSS. have the passage complete.

The sermon on the Demoniacs, which is the fourth of this volume, is important from its subject, and the controversies which have arisen upon it. Mr. Gray strongly maintains the opinion of actual possession, and takes occasion to do so from the narrative of the man who was possessed by many devils. That there are difficulties and obscurities in this relation cannot be denied; but certainly in this, and other places, where the number and particular circumstances of the possessing demons,\* are exactly specified, it seems impossible to support the opinion, that such narratives are mere accommodations to common expressions and prejudices. Mary Magdalene might be said to have been possessed, in such a mode of accommodation; but the exact number of seven devils could hardly have been assigned on those grounds (see Luke viii. 2.) And if the historian had meant only that the report was such, he doubtless would have said so.

Mr. Gray contends for the opinion of those who assert the possessing spirits to have been actually demons or devils, not the spirits of deceased men; and consequently introduces his dis-

---

\* We write demon, and demoniac, in compliance with the genius of our language, which delights not in *α*, and with the authority of Johnson. Mr. Gray retains the diphthong.

cussion by a general view of the scriptural account of evil spirits. He shows an inclination to believe that the agency of those beings was permitted in the ancient system of idolatry, an opinion very generally received among the early Christians; but he speaks on this point hypothetically, and with diffidence. He evinces, by his reference to the opinions of profane antiquity, and of the fathers of the church, on the subject of demoniacs, that he has very diligently studied the question; and he sums up the evidence of scripture for the literal interpretation, in the following manner: "Christ and his disciples speak of demoniacs as distinct from lunatics or disordered persons: they address the demons as actual beings, possessing the persons of men; they speak of casting out evil spirits from the bodies of men as distinct beings, and sometimes as limited to a specific number; the demons are represented by the evangelists as performing personal actions, and as speaking to our Saviour sometimes with clearer and more perfect apprehension of his character, than human and disordered persons can be supposed to have acquired." P. 82. These considerations, supported by the references subjoined, and further strengthened by the circumstances of the narrative from which the text is taken, and the unequivocal assertions of the early Christians, form undoubtedly a very strong body of testimony in favour of this doctrine; nor does it seem evident to us, why any Christian should desire to explain it otherwise, unless he have previously given up, that for which the testimony is as strong, as for any point asserted in the sacred writings, the agency of evil spirits. That such possessions do not now take place, is a very inadequate argument, opposed to so much evidence that they formerly did happen; nor can the fact on which that argument is founded be duly ascertained; for, according to Bishop Hurd's observation, since we can neither discern spirits at present, nor cast them out, they may now possess the victims of their power without discovery or suspicion. We think the author goes too far at the latter end of this discourse, in asking, who that hath been seduced to various kinds of evil, "but must perceive that he *has been* misled by the great adversary of mankind?" He should have said, that he *may have been* so misled, p. 101. Nor can we agree with him in thinking the popular errors on the subject of witchcraft and possession, any decisive proof of a substratum of truth in such notions.

Of the 5th and 6th Discourses; the former treats of the evidence for the resurrection of Christ, the latter of the assurance afforded by it of our own resurrection to immortal life. The accounts of the evangelists, which some have represented as discordant, are well digested by Mr. Gray, into a connected narrative, which removes all difficulties. See p. 105, &c.

To those who are desirous minutely to study the particulars of this important history, we recommend to compare this account with those of Mr. West and Dr. Townson. In the 6th Discourse, the collection of particulars illustrating the nature of the soul, is executed very ably; and the whole abounds with interesting and judicious observations.

The 7th Discourse, which is on the influence of Christianity, details the evils eventually produced by the Gospel, according to our Saviour's prediction; and the 8th, pursuing the same subject, enumerates the benefits accruing from it to society. This topic, which is ably handled by Jortin, in the third of his discourses on the Christian religion, has received some new illustration from the present writer, which is, in itself, a sufficient commendation.

To pursue the 9th Sermon, on the accomplishment of prophecy, through the numerous circumstances noted in it, would lead us far beyond the limits we must at present prescribe to ourselves; especially as the last, on the Millennium, necessarily demands a particular notice. Suffice it to say, that the diligence of Mr. Gray, in pursuing his enquiries through all channels, is here as fully manifested as in any other part of the volume; as a bare inspection of the numerous notes will fully evince.

The doctrine of the millennium, or reign of saints, which forms the subject of the 10th Discourse, is one of those which having been disgraced by injudicious treatment, and disfigured by fantastical additions, has been given up too easily by many wise and learned men, as if the whole of it stood on as deficient a foundation as the objectionable parts. The author now before us has taken up the subject in the best manner: examining carefully what is the real testimony of scripture concerning it, separating all that is false, and maintaining what remains, with all that firmness as to the general point, and diffidence as to the particulars, which is suited to a prediction so positively given, and so little explained by the inspired writers.

In this investigation, the first point laboured by Mr. Gray is the testimony of prophecy for the return of the Jews, as the commencement of that blessed state; which he details in the most copious manner from the earliest of the scriptural predictions to the latest; from p. 271 to 288. He then states the opinions of the primitive church concerning it; allowing that some of the fathers seem to have given too great a scope to their imaginations in the description of this kingdom: but observing at the same time, that they were warranted in a great measure by the strong figures of the prophets, and that "we have no right, in candour, to suppose that they designed them to be understood in a more literal and carnal sense than did the prophets themselves," whose descriptions are then produced. After  
defending

defending their opinions on this ground, as far as they are truly defensible, it is acknowledged, that such notions, carried to an extravagant excess, appear to have brought the doctrine into some discredit and reproach ; but it is said also, and we think properly, “ the truth seems to be, that a spiritual reign of Christ was believed by all who carefully examined the Scriptures, though the popular notions of the millennium were often rejected : and ancient as well as modern writers, assailed the extravagant superstructure, not the spiritual foundation of the doctrine.” P. 303. Concerning the personal appearance of Christ on earth at that period, the opinions for the literal or figurative acceptation of that prediction are fairly balanced, and the question is left, in some measure, as doubtful. This part is thus distinctly concluded :

“ Whatever decision may be approved upon this subject, it is clear that the prophetic declarations promise the universal establishment of Christianity, in purity and truth, to be preceded by the fall of that antichristian power, of which the character is described as so repugnant and hostile to the spirit of the church ; as also by the general conversion of the Jews, to whom, in an especial sense, the promises belong ; to whom, as to “ the lost sheep,” the minister of the circumcision was first sent, and the remnant of whom shall be a second time assembled from the four corners of the earth, an ensign for the nations ; that, as “ through their fall, salvation came unto the Gentiles ;” “ as the casting away of them was the reconciling of the world, so the receiving of them should be life from the dead ;” should be the means of conciliating the Gentiles, whose universal conversion is then also to take place, when incredulity shall at last yield to the suffrage of general conviction, and the light of revealed wisdom be diffused in transcendent splendor.” P. 316.

The question of the literal return of the Jews to their own land is then handled, with an apparent inclination to the affirmative side of the question ; with a caution, however, that there is to be no restoration of Mosaic rites and ordinances, which were temporary, but a Christian church. The various opinions concerning the new Jerusalem are then very fitly introduced, and the whole enquiry is thus wound up :

“ The prophets, in general, seem to speak of the New Jerusalem as of an earthly state, contemporary with the peaceful and prosperous dominion of Christ ; and if, agreeably to the sentiments of ancient writers, we admit the renovation of the world to coincide with the reign of saints, we may suppose, as was before observed, the new heaven and the new earth, spoken of by Isaiah and St. John, either to be descriptive of a literal renovation of the material world, to be effected in the analogous extent of that resurrection which all things intimate ; and in conformity with the beneficial character of the expected period, when the earth may be released from the curse pronounced



nounced upon it, and recover, under the influence of more friendly skies, the vigour of its original fertility, and undergo such mutations as may correspond with the improved condition of the moral world ; or we may conceive the new heaven and the new earth to imply, allegorically, some great and glorious circumstances of an undefined and spiritual nature, thus figuratively promised, which is consistent with St. Peter's declaration, " that the heaven and the earth, which " are now, are kept in store, reserved unto fire against the day of " judgment and perdition of ungodly men."

" In conformity with both opinions above stated, the reign of saints may be supposed to exhibit, on earth, an anticipated representation of the dispensations of eternity, and what is applicable to the type is more eminently descriptive of the thing typified ; and, on this ground, the New Jerusalem may be considered, while on earth, as a figure of the habitation of the righteous in the state of final reward. It is a portraiture of that church, which, existing first in splendid circumstances on earth, shall revive, with unshaken security and increasing lustre, the changes and wreck of the sublunary world, safe amidst conflagration, and unimpaired by the destruction of the material elements, as designed to be translated into heaven ; and to flourish in a purified and exalted state, harmonised and fitly joined in the union of its consistent parts, and crowned with the visible glory of its head, from eternity to eternity.

" The conclusion of the reign of saints is to be distinguished by their general victory over those confederate enemies, whom Satan, released for a short time, shall seduce to destruction ; a victory, to be effected by miraculous interposition, in favour of the saints, whom they shall encompass ; after which, the devil and the beast, and the false prophet, shall be cast into eternal torments. An universal resurrection shall take place, and the white throne of judgment shall be displayed with him that sitteth on it for judgment ; before whose face the earth and the heavens shall fly away and vanish, and the dead, small and great, shall stand before God ; and the book (of judgment) which is the book of life, shall be opened, and the dead shall be judged, out of those things which were written in the books, according to their works ; and the sea shall give up the dead which are in it ; and death and hell shall deliver up the dead which are in them ; and they shall be judged, every man, according to their works ; and death and hell, those subject to their powers, shall be cast into the lake of fire, and be condemned to the second death ; and whoever shall not be found written in the book of life, shall be cast into the lake of fire.

" Such are some of the particulars relating to the glorious reign of Christ, of which the prophets represent the particulars, whether of its commencement or consummation, in one general account. The stages and appropriate circumstances of each period, it is not possible to define ; for the prophecies relating to the subject, are involved in an obscurity which time only can disperse ; as, previously to the advent of Christ, many predictions relating to the Messiah were dark, and apparently inconsistent ; and as through every part of scripture there are passages of obscure allusion to future circumstances,

stances, which can be elucidated only in their accomplishment : shadows which gradually disappear, and successively vanish, before the brightness of those dispensations which they describe." P. 331.

We cannot conclude our account of this very interesting and curious Discourse, without declaring our entire agreement with the ingenious author in the opinion, that this "doctrine of the spiritual reign of Christ, as discreetly maintained, as built on the expectation of a glorious and triumphant state of the church, may tend to encourage a confidence in God's word, and a reliance on the accomplishment of prophecy, in its reference to future events." That it has been perverted sometimes to dangerous purposes, we also confess and lament ; but the truth must not be given up because error has been sometimes built upon it : and the practice of explaining away declarations that seem clear and distinct in the sacred writings, leads undoubtedly, by steps more or less rapid, according to the dispositions of men, to the explaining away of the most essential parts, and even the whole of our religion. It is a practice too successfully begun, and too likely to make further inroads into our faith, unless resisted in good time, and with not weak or indolent opposition, but with sound argument and strong persuasion.

A very few trifling blemishes in language subtract nothing that is important from the merit of these Discourses. We object to the word *infatuatedly* in p. 30, to *counterpart* effect, p. 56, to *originates* used actively in p. 145, *impairment* in p. 146, and to the frequent use of *ought* for *anything*, throughout ; and more particularly to the writing of it, *ought*, an error we thought long exploded and disused. The style is, in general, pure, manly and unaffected ; and such trivial imperfections are only mentioned because they may be with so much ease removed hereafter.

ART. XXIII. *The English Anthology.* 1 vol. 8vo. 6s.  
Egertons.

THE taste and critical acuteness of the editor of this elegant volume, in matters relating to English literature, are confessedly great, and have been evinced in various publications. He has, on the present occasion, to use his own words, "presented the public with a selection of English poetry in a chronological series, from the beginning of the sixteenth, or, including an extract from Chaucer, from the latter part of the fourteenth century to the present time, upon a plan  
"hitherto

“hitherto unattempted, at least in this country.” A compilation of this kind, if performed with adequate sagacity and skill, cannot fail of procuring a reasonable portion of admirers; and may be esteemed a valuable addition to our national literature. We question, however, whether the editor is strictly right when he observes, that there has been no similar attempt among us.

The *Muses' Library*, by Mrs. Cooper, seems to differ little in its object, and commences at a much earlier period; and the very elegant and well-arranged *Specimens of early English Poetry*, said to be compiled by Mr. Ellis, which descend as low as Waller, with much fewer chasms, would have deprived Mr. Ritson of all pretensions to originality, even if he had not ingenuously acknowledged that the idea of his undertaking was suggested by the *Anthologie Française*. That work we have seen, and think it inferior to the *English Anthology*; but as it consists merely of lyric poetry, accompanied by music, we do not see how it could suggest more than the name of the present publication; it is more similar to Mr. Ritson's own collection of *Ballads*, than to the volume now before us.

The following lines, which introduce the work, cannot fail of being agreeable to our readers:

“ *The LOVER complaineth of the Unkindness of his LOVE.*

“ BY SIR THOMAS WYATT.

“ My lute, awake; perform the last  
Labour that thou and I shall waite,  
And ende that I have now begunne;  
And when this song is sung and past,  
My lute, be styll; for I have done.

“ As to be heard where eare is none,  
As leade to grave in marble stone,  
My song may pearce her hart as soon;  
Should we then figh, or sing, or mone?  
No, no, my lute, for I have done.

“ The rocks do not so cruelly  
Repulse the waves continually,  
As she my suit and affection;  
So that I am past remedy,  
Whereby my lute and I have done.

“ Proude of the spoyle that thou hast gotte  
Of simple hearts, through loves shot,  
By whome, unkind, thou hast them wonne;  
Think not he hath his bow forgott,  
Although my lute and I have done.

“ Vengeance

“ Vengeance shall fall on thy disdain,  
That makest but game on earnest payne;  
Think not alone under the sunn  
Unquit to cause thy lovers playne,  
Although my lute and I have done.

“ May chance thee lye withred and old,  
In winter nights that are so cold,  
Playning in vaine unto the moon;  
Thy wishes then dare not be told,  
Care then who list, for I have done.

“ And then may chaunce thee repent  
The time that thou hast lost and spent,  
To cause thy lovers sighe and swone;  
Then shalt thou know beauty but lent,  
And wish and want as I have done.

“ Now cease, my lute; this is the last  
Labour that thou and I shall wast,  
And ended is that we begonne;  
Now is this song both song and past:  
My lute, be still; for I have done.”

We shall be happy to see the concluding volumes: and although we are well aware that many will object to this undertaking, that the various extracts, compilations, and selections, which have been published of our poets, rendered unnecessary, we are equally certain that the editor need not despair of meeting sufficient encouragement; and that very few who make a point of collecting the English classics, will choose to deny themselves the pleasure of possessing the English Anthology.

In page 211 Mr. Ritson informs us that Stephen Duck was a *thatcher*; we apprehend he is mistaken; for, according to the best authorities, *said Duck* was a *thrasher*.

In page 18, in the beautiful lines by Dr. Henry Wotton, Mr. R. reads “What are you when *the sun* shall rise.” The contrast seems to require us to read *the moon*.—We have noticed no other errors of any importance.

---

ART. XXIV. *A short History of the East India Company: Exhibiting a state of their Affairs, Abroad and at Home, Political and Commercial: the Nature and Magnitude of their Commerce, and its relative Connection with the Government and Revenues of India; also Remarks on the Danger and Impolicy of Innovation, and the practical Means of ensuring all the good Effects of a free Trade to the Manufacturers of Great Britain and Ireland,*

H

by



*by Matter of Regulation, without disturbing the established System.  
By a Proprietor of the East India Stock. No Publisher's name.*

THIS tract appears to us to present a very fair and candid statement of the present situation of the East India Company, as well as a clear view of its progressive increase, from its projection in the reign of Queen Elizabeth.

The peninsula of India, with its dependencies, forms so great a proportion of the British dominions, since the loss of America, that its history is become no less interesting to the public at large, than to the proprietors of its capital stock; and it is particularly so at this juncture, when the legislature is about to decide, whether the exclusive right of trade, which it has now enjoyed for near two\* centuries, should cease, or whether the monopoly should be continued by a renewal of the charter for a limited term of years. It seems very clear, that it ought to determine, unless it can be proved that the East India Company possess the means of carrying on their trade, on more beneficial terms to the public, and to the nation at large (for the interests of individuals are wholly out of the present question) than can possibly be done by persons trading on separate funds, and who have no connexion with the collection of those revenues by which the trade must be supported. That an exclusive trade is necessary to the China branch of Commerce, we understand is admitted on all hands; and though we do not mean to decide on a question which is merely political, and which is now under the discussion of the legislature, yet, judging from the evidence before us, and from the benefits, which experience has manifested, of the trade under its present management, we incline to think, that the experiment of an open commerce to Asia would be dangerous, and that the adventurers who embarked in it on separate funds, would have cause to regret the possession of a privilege ruinous to themselves, and a trade irrecoverably lost to the public. It is not, perhaps, generally known, that an open trade was formerly offered to adventurers, as a *douceur* on a loan to government, though it must be confessed, it was at a time when the general system of trade was not so well understood as at present. It does not, however, appear with certainty, that even a single ship was fitted out by the separate traders, though the loan was raised; and at the time of the union of the two Companies, in the reign of Queen Anne, only seven thousand pounds remained of the capital of two millions; to the extent of which the separate adventurers were

---

\* The first charter was dated December 31, 1600.

authorized to trade, the rest having been embarked by the proprietors in the joint stock company. Under the new charter, it is proposed to allow an open trade to be carried on in the company's ships, to a very large, though limited amount; and as the adventurers will be subject to none of those risks to which they must be liable, if they fitted out ships on their own account, and consigned their cargoes to be bartered at a casual market, we think it probable, that, under these restrictions, the adventure will be profitable; yet we know there are persons whose commercial knowledge entitles them to attention, who think, that even with this aid, the adventurers will pay dearly for the novelty of the attempt.

After a general history of the company, the author of this pamphlet proceeds, first, to give an account of their 3 per cent. annuities, and then of their territorial possessions. It is rather to be wondered, that though those annuities always bear an interior price to the Bank annuities, the Commissioners for the reduction of the national debt have never made any purchases in them; and we are rather inclined to doubt, whether the small quantity which is usually brought to market, be the true cause of this omission; we should rather conjecture, it may arise from an intention in government to liquidate the whole debt in a bargain for the present, or some future charter.

The author admits, that all the sea-ports and settlements acquired by purchase from the country powers, belong indubitably to the Company, in full right for ever, as well as the five Northern Circars and the Jagheer lands; but he decides, in rather too summary a way (we suspect) that the provinces which were acquired by conquest belong to the public; subject, however, to the debts and expences incurred by the India Company in the acquisition of them. The instances which are adduced in proof of this, only show that the company submitted to the power, rather than to the right of the public. Speaking of the Circars, he says, they are "held merely as a farm under the Nizam," and are "on a similar footing with the Jagheer lands." This we apprehend not to be an accurate statement. The Circars are not held as a farm, but on a grant obtained by Lord Clive from the Subah, on condition of the company paying him an annual rescush, or tribute, of seven lacks. The Jagheer lands were a free grant, or gift of friendship from the Nabob, as a mark of his gratitude, for the important services rendered him by the company.

We have hitherto foreborn to give any extracts from this work, because it is in itself but a summary History of the East India Company, and because we would recommend the whole to the perusal of all persons who are interested in the commerce

or revenues of India. As, however, an erroneous opinion has prevailed, that the company's chartered rights, their corporate capacity, and liberty of trading with a joint stock, are one and all determinable in 1794 (unless their charter be previously renewed) we shall conclude with a short passage taken from the 5th chapter, to show what are their temporary rights, and what are vested in them in perpetuity; whence it may be conjectured how far the latter, which extend over the principal seats of trade, will stand in the way of laying open the commerce to individuals with any prospect of success:

"Their *temporary* rights consist, *first*, of the sole and exclusive trade with *India and other parts* within the *limits* described in their charter, so that none other of the king's subjects can go thither or trade there, except it be *by leave* of the company.

"And *secondly*, they have the administration of the *government and revenues* of the *territories in India* acquired by their conquests, during their term in the exclusive trade, subject nevertheless to the various cheques and restrictions contained in the several acts of parliament which vest that administration in them. These several *temporary* rights are determinable by parliament in 1794, under the notice given *by order of the House of Commons*, in the year 1791.

"The rights which they possess *in perpetuity* are,

"To be a *body corporate and politic*, with *perpetual succession*.

"To purchase, acquire, and dispose at will of lands and tenements in *Great Britain*.

"To make settlements *to any extent* within the limits of their exclusive trade, build *forts and fortifications*, appoint *governors*, erect *courts of judicature*, coin money, raise, train, and muster *forces* at sea and land, repel wrongs and injuries, make reprisals on the invaders or disturbers of their peace, and continue to trade within the same limits, *with a joint stock for ever*, although their exclusive right of trading shall be *determined* by parliament."

ART. XXV. *The Real Grounds of the present War with France.* By John Bowles, Esq. 8vo. 74 pages. 1s. 6d. Debrett. And Postscript, 6d. ditto.

THE author of the Protest against Paine's Rights of Man, and other valuable publications, here addresses the public on a principle in which we heartily coincide with him. He says, "the success of a free people in war depends greatly on their general conviction of its importance, its necessity, and its justice." To establish this conviction on rational grounds is the object of this tract.

Mr. Bowles begins, by distinguishing the present evil that Europe experiences, from all other wars and political convulsions.

He

He remarks that "the distinguishing feature of the French Revolution has been an endeavour to subvert all legitimate authority. The fundamental principle of this remarkable event, is to absolve mankind from all ties of duty and allegiance to the established government, whatever it may be, and in the room thereof to substitute the anarchy of popular controul." The lesson, he observes, would be sufficiently awful if confined to France alone, but the contagious nature of such principles, and the ambitious desire of the French to interfere in other governments, render it more immediately necessary for the whole of Europe to take the alarm. "The laws of nations are no more respected by them, than those of municipal authority or of moral obligation. They consider their own wild and ungovernable will as paramount to the most solemn treaties; and by a vague and fictitious reference to natural rights, they pretend not only to set aside the most positive stipulations, but also to absolve other nations from their authority."

The author then takes occasion to deplore the injury done to the cause of real liberty, by the excesses of licentiousness; and he observes, very solidly, that "anarchy is much more hostile to genuine freedom, and much further removed from it, than despotism itself. The latter restrains mankind from being free; the former renders them unworthy and unfit to be so: the one checks, indeed, the progress of liberty, the other corrupts and destroys its essence."

The great accession of territory made by France, though much of it has since been lost, was, at the commencement of the war, a very important consideration for the rest of Europe, and is so represented here. The daring decree of November 19, 1792, since rescinded, by the humiliation of that pride which so much demanded correction, is noticed and argued upon at large, as being, what it surely was, an act of general hostility; and the false explanations of the French minister are properly exposed: "There is," says this writer, "abundant reason to conclude, that the convention was encouraged the sooner to pass this decree, by a rash confidence it reposed in those unworthy members of the British name, who represented, according to their traitorous wishes, though in direct contradiction to the fact, that England was ripe for a revolt, and eager to adopt the principles, and to follow the example of France." It is observed, that even after the explanation, the existence of the case which is to justify the interference of France, is referred only to the judgment of France, and that, consequently, the limitation amounts to nothing. Such a claim, with power sufficient to enforce it, would have rendered France



the mistress and the tyrant of the world. To leave no doubt of the nature of this decree, some extracts from it are produced.

So far the general interells of Europe are considered: the author then adverts to the particular and pointed interference of France with this country, contrasted with our neutrality towards her, and produces some ever memorable specimens of those profligate addresses from Englishmen which all posterity will contemplate with amazement. After giving, very much at large, the evidences of this most hostile correspondence, Mr. Bowles asserts, that “any thing short of revocation of the  
“ obnoxious decrees—a dereliction of the conquered territo-  
“ ries—a recall of the French armies—an express renunciation  
“ of all views of aggrandizement and aggression, of all right  
“ to violate or disturb subsisting treaties, and of all claims to  
“ interfere, upon any pretence, in the internal concerns of  
“ other countries,” would still have left all Europe at the mercy of French ambition.

From these, and other positions, relative to negotiation, and such other topics as are connected with the question, Mr. B. deduces his conclusion, and states it strongly, that the war is, on our part, both in form and substance, *a war of defence.*

Some additional notes subjoined to this pamphlet prove, among other things, the connexion between the plans of reform here, and the plans of a republic, originating in France. The postscript asserts the general security of Europe as the great object of the war, and the point chiefly to be considered in its prosecution and termination.

The merits of this author's style are too well known to the public to require much exemplification. Of the nature of his arguments something will be seen from the analysis here given; but they will be viewed in a much more advantageous light by those who will recur to the publication itself.

## BRITISH CATALOGUE.

## POETRY.

ART. 26. *Imitations of some of the Epigrams of Martial. Parts I. and II.* 4to. Faulder. 2s 6d. each.

THESE Imitations have merit, but they have also faults which strongly weigh against that merit. The turn of many among them is licentious, and the original epigrams have been chosen with still less regard to decency. Happily the grossness of Roman writers cannot be tolerated in modern languages, but neither ought it to be brought forward to view. To mutilate editions of the originals may not be allowable, except when intended, like the Delphin, chiefly for the eye of youth.—But to select the offensive parts is not pardonable. The author appears, in several of his imitations, a severe satirist against the democratic party, particularly in the second part. Now and then the imitator loses the turn of the original, and substitutes nothing for it, as in the case of the epigram on Chloe and her Seven Husbands; but in general there is point and spirit in the imitation. The English writer sometimes takes only a hint from the Roman, and makes that ludicrous, which in the original was serious. There are some considerable errors in the typography of the Latin part.

The following has even more liveliness than the original :

“ I laugh at Poll’s perpetual pother,  
 “ To make me her’s for life;  
 “ She’s old enough to be my mother,  
 “ But not to be my wife.”

ART. 27. *Topsy Turvy: with Anecdotes and Observations illustrative of leading Characters in the present Government of France. By the Editor of Salmagundi.* 8vo. 2s. 6d. Anderson.

*Topsy Turvy* insinuates, that in the present state of France all things are inverted, which is illustrated by a neat vignette prefixed, wherein many men are seen standing on their heads, and a principal figure, a Frenchman with a cap of liberty, is showing Britannia how becoming that posture would be to the British Lion. He may be supposed to speak these words from the poem :

“ Behold our republican state,  
 “ To perfection advancing apace;  
 “ Ever since, where the head stood of late,  
 “ We’ve erected the tail in its place.”

The editor of *Salmagundi* was, we understand, the author of some of the most humorous poems in that justly popular collection; in this effort we cannot say that he has been equally happy. Yet even here we find considerable merit; the doggerel style is in many parts well supported,

and the illustrations of the *great* characters celebrated in the poem, as given at large in the notes, are at least amusing; they are founded also on as good authority as can be had upon the subject. The personages celebrated are, *Pithion, Robespierre, Danton, Gorsas, Marat, Merlin, Chabot, Dupont, Carra, Egalite, Tallyrand, and Gregoire*. The rhodomontade speech of *Kersaint*, on universal fraternization, is also parodied at large. Other heroes are brought forward in the additional notes. The Motto from Swift is well hit off;

“ Man is but a *Topsy-Turvy* animal, his head where his heels should be.”

ART. 28. *Secession; or, True Blue separated from Buff. A Political, Satirical, Panegyric Poem, humbly inscribed to his Royal Highness the Prince of Wales. With Notes Critical and Explanatory. By Churchill Minor.* 4to. 2s. 6d. Miller.

It is ill policy in a poet to put the Critics in mind of a great name, by assuming it without sufficient warrant. The name of Churchill, even with the addition of Minor, will here suggest comparisons which the author will think odious, and which therefore we suppress. In the very 2d page:

“ Would willing *fraternize* the human race,  
“ By wars of plunder, under guise of peace,”

is not, to say the best of it, in the style of Churchill, and we look in vain for the lines that are. Perhaps it would not be amiss if the author were to study that poet before he writes again; at least, under that name.

The event of the great secession from the wig club, was too extraordinary to pass uncelebrated, but that this poem will give it immortality, is more than we can promise.

ART. 29. *A Poetical Epistle to the Honourable Thomas Erskine.* 4to. 1s. Parsons.

With hope of something much superior to the former strains, we read the six first lines of this poem. But, alas! the writer has not exerted himself to keep up the spirit of his exordium. Yet we cannot but think that the author of those lines, and the following,

“ Borne by no vulgar cattle through the throng,  
“ But by his fov’reign’s fov’reign dragg’d along;  
“ Now rattling forward by thy church, O! Paul,  
“ Now, codling betty, by thy apple stall,”

must have genius and ear, and knowledge of versification sufficient to produce something more perfect, if he did but bestow the necessary application to select his thoughts and polish his style throughout.

## TRAVELS.

ART. 30. *A Tour through the Theatre of War in the Months of November and December 1792, and January 1793, interspersed with a Variety of entertaining and military Anecdotes: To which are subjoined, interesting Particulars of the Death of Louis the XVIth, by an Eye-witness of the Fact.* 3s. Owen and Bew, London.

Part of the substance of this Tour had before appeared in the paper called the *Diary*. It is written in a sprightly style, and exhibits lively traits of character, and an acquaintance with foreign manners. The author seems desirous of stating the conduct of the French, and their prospects of success, in a more favourable point of view than perhaps a deliberate and impartial consideration would justify. If we admit that he corrects some erroneous accounts, and counteracts those false impressions that must arise from paying attention to only one side of the question, he still must be allowed to betray too great a predilection for the advocates of the French revolution.

Any attempt to moderate sentiments that may be supposed to originate from erroneous information, is praise-worthy; and we might listen with patient attention to the account which this writer gives of the intentions and strength of the French: but, in his endeavours to extenuate the murder of Louis, we see a partiality which overlooks every great and solemn consideration, while it magnifies trivial and false arguments to undue importance.

The author points out some evils existing in other countries; but many of them are such as no government could remove. It is surely mischievous to state subjects of discontent, without suggesting the remedy, and to attribute to the civil polity what results from the constitution of human affairs.—The narration in this work is good, and the anecdotes, in particular, are related *with spirit*.

## LAW.

ART. 31. *A Treatise upon the Law and Proceedings in Cases of High Treason, &c. By a Barrister at Law.* 4s. Whieldon and Butterworth.

This work is principally compiled from Hale, Hawkins, and Blackstone; and to the student who is acquainted with these writers we can promise but little information from the perusal of this Treatise. The law of libels seems to have been the author's favourite topic, on the policy of which he ventures some remarks of his own: his intention is good, but his style is arrested and incorrect. The younger practisers may, we think, derive some useful hints from the fourth chapter, to assist them in drawing indictments.—It seems to have escaped the author's notice, that in consequence of the act of 31 Geo. III. Cap. 32, no person can be summoned to take the oath of supremacy; and that Roman Catholics upon taking the oath enjoined by that act, instead of the former oaths, may practise as counsellors, attornies, and solicitors.



## POLITICS.

ART. 32. *The Duties of Man in Connexion with his Rights, or Rights and Duties inseparable.* 2d edit. 12mo. 47 pp. 2d. Rivingtons.

The author of this sensible little tract stands forward to oppose and to detect the evils of sedition, to cultivate the spirit of contentment, and enforce the principles of order, particularly in the lower classes of society. He reminds his countrymen that they have *duties* as well as *rights*; “and that on the due discharge of those depends the happiness of man; his rights being else but the wild ungoverned passions of his nature, let loose to be the scourges of his own happiness, and to disturb the peace and happiness of others.” P. 4.

He compares the fanatics of the last century with the French republicans of this; and on the declaration of renouncing for ever all ambition by conquest, he observes “the short experience of a year hath taken off the mask, and shown them commencing an offensive war, invading the territories of their neighbours, levying contributions, extending their conquests under the pretext of bringing them liberty, and aiming to establish, not a universal monarchy, but—as some of their leaders have avowed already, *one great republic.*” P. 15.

The general Contents are—Religion—Our Duty to the King—Obedience to the Laws—Subordination in general—Soldiers—Taxes in general—Tithes—Content and Gratitude—Praise and Thanksgiving.

Much important matter in a small compass, and at a very low price.

ART. 33. *Songe d'un Anglais, fidele à sa Patrie et à son Roi, traduit de l'Anglais.* Elmsly.

*The Dream of an Englishman faithful to his King and his Country.* 8vo. 33 pages. 1s. Elmsly.

The original of this very interesting pamphlet was the French, in which language it was published a considerable time before the appearance of the translation; professing however, in the title, by a very common and allowed species of fiction, to be translated from the English. It has been attributed, with great appearance of probability, to M. Lally Tolendal, in co-operation with some person very intimately acquainted with the state of our interior politics. M Lally is an able and elegant writer; and, if he be indeed the author of this tract, though he has reasons for taking an active interest in our prosperity, which every foreigner has not, we are greatly indebted to him for thus admirably pleading our cause, and unveiling the iniquities which were then practised against us. The plan is this:

An Englishman, who has been absent a considerable time from his country, returns to it towards the latter end of the year 1792. Alarmed, as all then were, except a few of remarkable courage, at the state of affairs, he makes it his business, within his own district, to trace the machinations of French emissaries to the utmost. With a lively interest

terest he attends the first debates on the meeting of parliament ; with his mind full of which he returns home fatigued, and dreams that he is called to the privy council ; where, after he has given all the information he is master of, the king dictates to him a manifesto, which forms the body of the tract. The manifesto sets forth at large the fair conduct of the king towards France, and the bad faith of that country towards us ; several particulars of which are set forth in a clearer and stronger light, than in any other publication we have seen. The whole is well written, and deserve the attention it excited at the time.

ART. 34. *General View of the actual Force and Resources of France in January 1793 : To which is added, A Table, shewing the Depreciation of Assignats, arising from their Increase in Quantity. By William Playfair.* 2d edit. 8vo. 54 pages. 1s. 6d. Stockdale.

Plain good sense, and a practical knowledge of business, will command attention in important matters ; and in all his publications Mr. Playfair has strongly displayed those qualities. He neither is, nor affects to be, a fine writer ; but he is, nevertheless, an able adviser. Yet we must not confine his talents to mere plain sense ; his views are generally original, and frequently bold ; and these are proofs of genius. If a more literary education would have diminished his mercantile knowledge, and confined his views, we cannot wish to see his periods more refined. He asserts here that, notwithstanding the gasconade of France, “ there never was a time when she could “ send fewer men into the field, for any continuance of time, and “ supply them with necessaries, than at present.”—“ That the armed “ men may act, it is essentially necessary that there should remain a “ still greater number unarmed. The whole nation, say they, is “ a camp, and precisely for that reason, there is not one regiment of “ well-accounted soldiers.” He gives the history of their assignats with great precision and distinctness ; and explains the reasons why they were not more rapidly depreciated before the war with us. The value of the assignats is a most important point in considering the resources of France, and on that subject the chief part of this pamphlet is employed. An hypothetical table of their depreciation, in proportion to their multiplication, is subjoined to the second edition. When we hear that the convention has ordered the coinage of twelve hundred millions, we cannot but wish to know how far this theory is realized. The result of Mr. Playfair's reasonings and calculations is, that the resources of France must quickly be exhausted. The concluding sentence is worthy of a man who had studied eloquence, instead of calculations :

“ Such is the brilliant career which the constant augmentation of “ the quantity of assignats prepares for that paper, which has during “ three years, supported French vanity, French anarchy, and French “ infamy. The vanity will have a fall with the assignats, the anarchy “ will outlive them a long time, but the infamy will be eternal.”

## DIVINITY.

**ART. 35.** *Elementary Discourses designed for the Use of a young Person after Confirmation, &c.* By Joseph Holden Pott, *Prebendary of Lincoln and Archdeacon of St. Alban's.* 12mo. 99 pp. 1s. 6d. Rivingtons.

This manual of instruction is one of those that may be recommended, with the greatest propriety, not only to the class of persons for which it is designed, but to all who wish to possess a clear and comprehensive view of the first principles of our religion. The first discourse contains a distinct though summary account of the chief doctrines of Christianity; the second consists of a meditation on the life of Christ, as the true pattern of Christian excellence; the third gives an account of the nature and designs of the sacraments; and the fourth considers and refutes the pretences usually made for declining to partake of the holy communion. On all these important subjects the author writes with perspicuity, with steady adherence to the doctrines of the church, and an evident zeal, seconded by a no less evident ability, to communicate useful instructions.

**ART. 36.** *Religion and Loyalty, a Sermon, by Charles Sturges, M. A. Vicar of St. Mary's, Reading, Berks, and of Ealing, Middlesex; published at the Request of several respectable Inhabitants of the Parish of St. Mary's, Reading,* 3d. or 2s. 6d. per dozen. Smart and Cowlade, Reading; Norbury, New Brentford.

Mr. Sturges delivered this Sermon at the serious crisis when a too well founded apprehension prevailed of some fatal effects from the effervescence of those pernicious principles of anarchy and sedition, so industriously propagated in this country by the advocates for a fanciful and chimerical liberty. It is a judicious discourse on Matt. xxii. 21. tending to prove, from our saviour's example and precepts, that loyalty and allegiance to government are religious obligations: and enforcing at the same time the importance of those duties which we owe to God. The author exhorts his readers to approve themselves good Christians, by behaving as good and peaceable subjects, ready to extend every reasonable Christian indulgence, toleration, and liberty of conscience, to all Christian brethren of every denomination, but still anxious to preserve and secure their own happy establishment.—The discourse was well-timed, and probably contributed, where it was circulated, to disperse the lowering storm, and to increase the returning tide of loyalty, religion, and common-sense.

**ART. 37.** *A Sermon applicable to the present Times, and designed as an Antidote to those dangerous Doctrines now in Circulation, tending to the Destruction of all Order and Government. Preached in the Parish Church of North Bradley, in the County of Wilt; and published at the Request of the Parishioners.* By the Rev. Charles Dantony, LL. B. Vicar of the said Parish. 8vo. 6d. Rivingtons, London; and the Booksellers in Bath, Bristol, &c.

The late alarm has given the established clergy of this kingdom an opportunity of showing that they are wanting neither in firmness, ability,



ability, nor information : the arguments they have opposed to the declamations of the mistaken or ill-designing, have proved that they are provided with sound reasoning to guard their flocks against popular sophistry : and the knowledge of history, which their discourses manifest, demonstrates that their days have not been spent in idleness, or useless pursuits.

The sermon now before us is one of those that contribute to justify these reflections. Mr. D. fearless of any contemptuous censures, or of being told, that had he lived some years earlier he would have been deemed guilty of high treason, has ventured, in compliance with the suggestions of reason, and the dictates of revelation, to affirm that the Sovereign of the universe is the fountain of power.

From his text, " Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening Wolves ; ye shall know them by their fruits," (Matt. vii. 15) he takes occasion to state, that the preachers of sedition and anarchy have ever at first assumed an engaging appearance, by professing themselves the friends of the people, but that where they have succeeded in gaining over these to their party, their fruits have also proved alike—" the dissolution of government follows close upon the contempt of it." With much strong remark Mr. D. observes on many of the democratic doctrines ; referring to the Scriptures, as the true antidote to all poison.

ART. 38. *A Discourse, preached on Sunday, December 30, 1792, at the Parish Church of Kenton, &c. By the Rev. R. Polwhele (Author of Discourses on different Subjects, &c. &c.)* In 2 vols. 8vo. 6d. Cadell and Dilly.

The writer of this Sermon is well known to fame. His Sermons and Translations have already passed the ordeal, unhurt, approved, and honoured. " The present discourse was very hastily drawn up without the slightest view to publication ;" and is now published only in compliance with the request of his parishioners. The text is taken from Isaiah lxi. 1. " *The spirit of the Lord is upon me, &c.*" This the author explains in its literal import, and then shows how applicable it is to Christianity. He thence comes to the French Revolution ; his account of which is striking in itself, and peculiarly adapted to the moment of his preaching. It is written in a style of spirited declamation ; and throughout, has much of the vigour of genius, with some of its inequalities. On the whole, we cannot but regret, that such a man, and such a writer, remains only a curate.

---

## FOREIGN CATALOGUE.

### FRANCE.

ART. 39. *Lettres sur l'Italie, en 1785. Seconde édition. à Paris 1792.*

WE had before several descriptions of Italy, written by persons of acknowledged merit and abilities. In regard to facts, the account of that country by Lalande may be recommended as the most circumstantial



stantial and exact; to which we may add, the *Voyage Pittoresque de Naples & de Sicile*, with the Travels of our own countryman Swinburne, which have lately been translated into French by Keralio.

But for moral and philosophical observations on the different forms of government, which prevail in that country, and the manners of its inhabitants, for strong descriptions, and the feelings of a man of genius, expressed in a style abounding with imagery, these Letters deserve our particular attention. The author communicates in them, to his family and his friends, the impressions which the objects made on him, as they passed before his eyes, in a manner peculiar to himself, which, though it may perhaps sometimes be too poetical, is in general not ill suited to the subject, and the epistolary style. In a word, we may venture to say, that the taste and information which are exhibited in these Letters, are not less calculated to instruct the artist, than they are to give satisfaction to men of letters, and of the world.

*Journal Encyclopédique.*

**ART. 40.** *Memoires de la Minorité de Louis XV. par J. B. MASSILLON, Evêque de Clermont, Membre du Conseil de Conscience sous la Régence de PHILIPPE D'ORLEANS, & l'un des Quarante de l'Académie Française. En 8vo. à Paris. 3 liv. 18s. br.*

In the year 1730, Louis XV. employed the celebrated Massillon to draw up for him an account of the affairs of the regency, not, as it is to be presumed, without the advice of the Cardinal de Fleuri, though it is remarkable, that he does not bestow on him any particular commendation.

These memoirs are rendered important by a variety of facts and details respecting the court, which are not to be found elsewhere, as well as by the sincerity and impartiality which appear to characterize them throughout. The style is easy and simple, more adapted to epistolary correspondence than to history, and therefore better suited to the purpose of the author, who composed them rather for the instruction of the prince, by whom he had been consulted, than for the public and posterity. One of the salutary maxims, which he is particularly solicitous to inculcate by frequent repetition, is, that if kings do not, at the proper age, really take the direction of the reins of government into their own hands, they will always deserve to be considered as minors. If therefore Louis XV. continued to be so, it is evident that it was not for want of proper admonition.

To these memoirs the editor has prefixed an account of the life and writings of Massillon, of which the only good parts are such as he has quoted from that great orator.

*Mercurie Française.*

**ART. 41.** *Memoires du Comte de Maurepas, Ministre de la Marine, &c. Troisième édition, avec cesse Caricatures du tems, gravées en taille-douce. 3 vol. en 8vo. à Paris. 10 liv. br.*

The whole character of the Comte de M. discovers itself in these Memoirs: particularly the frivolousness and taste for little things which were his distinguishing qualities. They contain extracts from fifty-  
two

two volumes, drawn up by himself and his Secretary *Salé*, chiefly during the course of his ministry. Who would have expected that in these 52 volumes, composed by a man who should have been occupied on more important objects, nothing should be found (if we except only two letters, in the beginning of the third volume, on the external commerce of the Kingdom, and the improvements of which it is susceptible) but, trifling intrigues, and stories relating to the court, collected (to use the words of Gresset)

“ Par un de ces oisifs errants  
Qui chaque jour sur leur pupitre  
Rapportent tous les vers courans,  
Et qui, dans le changeant empire,  
Des amours & de la satyre,  
Acteurs, spectateurs tour à tour,  
Possèdent toujours, à merveille,  
L’histoiette de la veille  
Avec l’étiquette du jour?

To the memoirs the editors have added Remarks by *M.* late the Abbé, Soulavie, which we should scarcely have noticed, if the author’s pretensions to a more than ordinary share of literary merit had not made it necessary for us, whose duty it is to assign to every writer his due rank and station, with respect to the rest, to point out his insufficiency. Among other assertions, equally ungrounded, he says, that it is chiefly to their ignorance that the French clergy owe their ruin.

We shall not, however, scruple to declare such persons as the late Bishop of Autun, the Archbishops of Aix and Thoulouse, the Bishop of Rhodès, the Abbé Montesquieu, and others, to be at least equal in point of learning and judgment to *M.* Soulavie, though he may not, perhaps, be disposed to subscribe to our opinion. *Ibid.*

ART. 42. *Les Devoirs de l’homme, ouvrage traduit du Latin de M. T. CICERON, avec des notes & la vie de l’Auteur, par EMMANUEL BROSSELDARD, homme de loi, &c.* 8vo. 400 pages. 4 liv. br. à Paris.

Of all the works, whose object it is to inform mankind of the duties imposed on them by nature and society, that of which *M.* Brosseledard has here given as a translation, has always been considered as the first in rank. Pliny, in a letter to the Emperor Trajan, says, that he ought not only to read, but to learn it by heart; an eulogium applicable to a very small number of books, but unquestionably so in a high degree to this of Cicero.

The translator has, to the merit of exactness and precision, added that of elegance and simplicity of language. If his style, however, should not be found to come up to that of the original in point of harmony, it is, perhaps, more the fault of the French language than that of the translator himself. As a specimen, which is at the same time descriptive of the present situation of the country, we shall subjoin the following passage from the end of the second book :

“ Quant

“ Quant à ceux qui, pour plaire aux peuples, proposent des loix agraires, dont le but est de dépouiller les propriétaires par un partage inique, où d’abolir les créances, ils s’appent les deux principaux fondemens de la république, la concorde, qui ne sçauroit subsister entre des citoyens, lorsqu’on prend aux uns pour donner aux autres & la justice, qui est absolument anéantie, si chacun ne peut conserver ses propriétés. Je l’ai déjà dit, il n’existe de cité que pour garantir à chacun l’inviolabilité de sa fortune.—Les auteurs de ces loix si défastreuses n’obtiennent pas même la faveur populaire, dont ils sont si jaloux. En effet, ils sont à peine avoués des citoyens, qu’ils enrichissent, & ceux, qu’ils dépouillent en conçoivent un vif ressentiment. . . . Il ne faut pas se croire excusable, parceque la portion des citoyens, qu’on gratifie, est plus nombreuse, que celle, à qui on ôte. On doit peser les droits, & non pas compter les têtes. L’équité peut-elle jamais permettre, qu’on enlève à une famille le champ, qu’elle possède depuis des années, & peut-être des siècles, pour en faire la proie d’un homme nouveau ? ”

The life of Cicero is an elegant biographical essay, prefixed with propriety to the offices, in which the Roman orator frequently alludes to the exigencies in which he was placed ; so that if the work itself contains useful precepts, his life will furnish suitable examples.

Of the notes, some are intended to give an account of the different persons, such as magistrates, warriors and philosophers, who are mentioned in the work ; whilst others consist of explanations of the duties of man, and universal jurisprudence ; in some of which the author combats the too extended notion of equality.

**ART. 43.** *Lettres écrites de Barcelone à un zelateur de la Liberté, 1. Sur l’état dans lequel se trouvoient les Frontiers d’Espagne, en 1792.—2. Sur les Emigrés dans ce Pays, les Mœurs, Usages, & Opinion des Espagnols, &c. par M. Ch\*\*\*, Citoyen François, en 8vo. de 448 pages. à Paris ; pr. 4l. 10s. br.*

M. de Ch\*\*\*, who has resided fifteen years in Spain, thinks those Politicians greatly mistaken, who imagine that the Spaniards are ready to shake off the yoke of despotism and superstition, *in imitation of the French* : he is sorry to have little to say in their favour ; but he adds, the fault is to be charged on themselves, on their ancestors, and on the four Philips who successively governed Spain ; on the Bourbons, by whom they were followed, and who did not possess sufficient courage to drive from the throne that fanaticism by which it is beset ; on that series of kings, which has suffered the nation to be a prey to the multitude of evils, which are the offspring of superstition ; who have permitted sanguinary inquisitors to seize on that sceptre, which, in their own hands, was regarded a mere bauble ; and who have, finally, allowed those brave Spaniards, who, under Charles V. constituted the first nation in Europe, to become the last by their puerile superstition.

As an instance of that superstition, the author relates the following story of the phial of St. Donatus :

“ In the time of the Moors, Girona had been attacked, and was on the eve of falling into the enemy’s hands, when the inhabitants recommended



intended themselves to the protection of St. Donatus, who sent upon the infidels so terrible a swarm of flies, that they were soon obliged to decamp. An holy hermit advised the inhabitants to preserve these precious flies against any similar exigence, offering on the part of St. Donatus, by whom he pretended to be inspired, to enclose them all in a phial, where he said the saint would engage to keep them alive; which, we are told, he performed with incomparable dexterity. I have seen this phial, where it is believed that these flies have been shut up for several centuries. It is not, indeed, very easy to distinguish them, which is of little consequence; the phial is, notwithstanding, deposited in the treasury of the cathedral, and they threaten to open it, whenever the French shall make their appearance in that country."

The manufactures of the Spaniards are thus described by our author: "Of their oil," says he, "I shall only observe, that there are not two kinds in Spain; it is in general detestable, though the Spaniards possess the best olives in Europe; but they do not know how to manage them, and are not satisfied with any advice which is given them on the subject. The same happens likewise in other cases. Tell them, that of the finest wool in the universe they are not able to make cloth; that though they have the softest silk, they have in the whole country no silk manufactory; that their wines, which would otherwise be the best on the continent, contract a disagreeable flavour, from the little attention that is paid to them; that though they are masters of the gold of America, they are always poor; they will answer with a contemptuous smile, that their cloths are more beautiful than those of England for their fineness, and that they surpass them in colour; that they find their account in selling their silks raw; that wine, to be good, ought to have a certain resinous smack; and that we rob them of their money."

*Affiches annonces, & Avis divers.*

ART. 44. Joannis Emmanuel Gilibert, olim in Lugd. in Schola Grodnenſi, nec non in Univerſitate Viſnenſi (Botanices Profeſſoris) Exercitia Phytologica, quibus omnes Plantæ Europææ, quas vitas invenit in variis herbarionibus, cu in Lithuania, Gallia, Alpibus, analyſi novâ proponuntur, ex Typo Naturæ deſcribuntur, novisque Obſervationibus, Tempore floreſcendi, uſibus medicis aut æconomicis, propriâ Auctoris Experienciâ natis Volumen Primum. Plantæ Lithuanicæ cum Lugdunenſibus comparatæ. Volumen Secundum. Cæteræ Plantæ cum Lugdunenſibus comparatæ. Lugd. 1792, 655 pp. in 8vo.

The author received his first instructions in botany from Sauvages and Gowan, at Montpellier; after which he had recourse to the gardens and collections of M. Jussieu at Paris; and, lastly, returned to Lyons, where, at the request of the then Intendant Fleſſeles, "istius, qui primo anno revolutionis Gallicæ crudeli fato periit præfectus mercatorum;" he formed a botanical garden at his own expence.—"Sed iste," adds our author, "obtemperans jussui Thesaurarii Abbatis Terræ me tristem dimisit, non remuneratis amissis pecuniis; ab hoc momento firmam sumpsit propositum paternos campos derelinquendi." He accordingly procured a recommendation from Mr. Haller to the Polish Ambassador, in order to his going to Grodno. Here, and in the country



try about Vilna, Novogorod, and Warsaw, he collected plants till the year 1783, described partly in his *Flora Lithuanica*, and partly in his *Chloris Grodenfis*. He likewise purchased the *Herbarium* of Gowan, compared it with the specimens which he had collected in his travels through France, Austria, and Switzerland; and described the whole after nature; which produced the present *Exercitia Physiologica*, in which, among other innovations, he divides the different plants into four general classes, viz. into flores monopetalos caliculatos, flores polypetalos, flores apetalos, flores occultos. He likewise changes many of the Linnæan names, calling, for instance, the *ligustrum vulgare*, *ligustrum angusto folio*; the *sambucus arborescens*, *sambucus nigra*; the *cochlearia fragrans*, *cochlearia officinalis*; the lilac *cordato folio*, *syringa vulgaris*, &c. observing, however, that he only does this with reference to his own flora; but that, in general, he should wish the Linnæan names to be retained, “because,” says he, “*aliter confusio Babylonica de novo nasceretur.*”

Among the plants described by our author, many are rare; such as the *valentia glabra*, the *campanula pyramidalis*, the *dracocephalum Moldao*, the *Veronica maritima*, the *pedicularis sceptrum Carolinum*, the *charophyllura aromaticum*, the *laserpitium pratense*, the *saxifraga Hirculus*, the *ophrys Læfelii*, the *corallorhiza*, &c. The work is illustrated with 103 copper-plates. *Goetteng. Anzeig.*

### ITALY.

ART. 45. *Ephemerides astronomicæ, &c. Astronomical Ephemerides, for the Year 1793, calculated for the Meridian of Milan, by the Abbé Angelo de Cefaris.* 8vo. Milan.

The Abbé de Cefaris gives us, in the first place, his own observations on an inferior conjunction of Venus with the Sun, an opposition of Jupiter, and another of Mars, with the same, all of which took place in the year 1790. A second article, by the same author, is very curious, containing observations on the passage of Jupiter and his Satellites behind the Moon, in 1792. The Abbé Oriani has rendered an important service to astronomers, by presenting them with perpetual tables of Uranus, or the planet of Herschel; in which the epochs of its mean motions are fixed to the year 1840, with the quantity of those motions, from year to year, and from day to day; as he had already done, with respect to the other planets, in the preceding volumes. An opposition of Jupiter with the Sun, in 1790, observed by the Abbé Oriani, offers nothing particular. Father Benferretti communicates a table, calculated for the longitude of the observatory at Milan, which saves, in a variety of cases, the trouble of calculating the spherical triangles, formed by three points—the pole, the zenith, and any given star: next follow the planetary observations of the Abbé Reggio, who made use of an equatorial sector of the length of five feet, to take the difference of the right ascension and declination of any fixed star, from those of the planet, on which he made his observations. He has likewise added a table, to rectify the effect of refraction. Observations on Mercury, in his greatest digressions, during the years 1791 and 1792, and on Mars, Jupiter, and Uranus, for 1792, in their oppositions with the Sun; solar observations in the equinoxial and solstitial points, for the purpose of determining the obliquity of the ecliptic, &c. An opposition of Mars,

and another of Uranus, which took place in 1792, calculated by the Abbé Cefaris. The volume concludes with meteorological observations for the year 1790, by the Abbé Reggio.

*Efemeridi di Roma.*

## S P A I N.

ART. 46. *De la China, &c. of the Peruvian Bark, by Hippolito Ruiz, Botanist of the King of Spain's Garden. Svo. Madrid.*

The Spanish government, to which not only Botany, but likewise other branches of Natural History, have of late been indebted for many valuable improvements, had sent several learned men into Peru for the purpose of making discoveries relative to these sciences. Of this number, Mr. Ruiz, it seems, is disposed to communicate his observations in proportion as they are made, so that this essay is only to be regarded as the introduction to a more considerable work.

Before he enters on his own observations, made, he says, among woods, precipices, and all the horrors of savage nature, he presents us with a review of what other authors have written at home on the same subject, giving us an account of the history of the Peruvian Bark, its first discovery, its virtues, and the different methods of using it, according to the opinion of the most celebrated physicians; afterwards follows the botanical description of the *Cinchona* of Linnæus, with its different species, as well ancient as modern. In this part, Mr. Ruiz generally agrees with the Swedish botanist Swartz, who had likewise seen these trees in the West Indies.

In the Supplement, the author adds a description of another tree, known in Peru under the name of Quina-quina, from which the inhabitants extract three different kinds of balsam; namely, the white liquid balsam, the white dry balsam, which is the true balsam of Tolu, and, lastly, what is generally called the balsam of Peru.

*Esprit des Journaux.*

## G E R M A N Y.

ART. 47. *Car. Traugott Gottlob Schoenmann, Bibliotheca historico-literaria Patrum Latinorum à Tertulliano Principe usque ad Gregorium M. & Isidorum Hispalensem, ad Bibliothecam Fabricii accommodata. Svo. Tom. I. 672 pp. Lipsiæ 1792.*

Under this title we are presented with what may be called a companion to the commentaries of Oelricks on the Latin Fathers of the six first centuries, which had indeed already been announced in the preface to that work. The Author has undertaken to give us a literary and critical history of all those writings of that period, from which Oelricks had only collected extracts, with a view to the formation of an history of religious opinions. He has likewise described, with the greatest accuracy, the different editions of the works of those Fathers, and the MSS. which were made use of for them. This we consider to be the most important part of the work, in which, though some future Fabricius may perhaps find defects, we cannot think they will be of such consequence, as to make it necessary for him to form a new Inventory. The present volume concludes with Paulinus, so that the next will of course begin with St. Augustin.

*Gœtting. Anzeigen.*

# ACKNOWLEDGEMENTS

TO

CORRESPONDENTS, &c.

FOR the good wishes of various Correspondents, the Editors of *The British Critic* return their grateful thanks.

If their plan be approved, the execution of it alone must determine their success.

On this subject they can say, that, if the present number be thought well of, a continual improvement in those that are to follow is what they can very strongly promise; as they find their strength increasing daily, by the most valuable accessions of assistance.

*Candidus* may be assured, that the value of his excellent advice is completely felt. The *British Critic* will be conducted with perfect candour, and all possible impartiality. The Editors hope, that even they who differ from them in opinion, the most widely, will never have just reason to complain.

The communication of *O* is under consideration.

*A True Briton's* favour has been received.

*S—E—* and *W. T.* are informed, that the Editors have precluded themselves from noticing any work which was published in the year 1792. Their communications will be returned, if required, with many thanks.

In the case of books dated 1792, but not actually published till 1793, an apparent deviation from the above rule may, perhaps, be made; but in no other instances.

---

TO *Mr. Steevens* the Editors have to apologize for an error in the punctuation of his title-page, which has occasioned another in p. 58 of the Review. As the remark thus caused was made with no unfriendly view, it is not doubted that he will candidly excuse it.—The reader is desired to correct the passage thus; “*Revised and augmented (with a Glossarial Index) by the Editor of Dodsley's Collection of Old Plays.*”

---

---

THE  
BRITISH CRITIC,

For JUNE 1793.

---

PRO PATRIA.

---

ART. I. *Asiatic Researches; or, Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia.* Vol. II. 4to. 2l. 12s. 6d. Calcutta printed. Elmsly, London.

SOME copies of this second volume of the Asiatic Researches arrived in England a considerable time ago; but as it is a work so peculiarly circumstanced in point of publication, so high in price, so little accessible to the generality of readers, and yet so very interesting in its contents, we venture, in this single instance, which cannot become a precedent, to deviate from our general determination, not to notice books that appeared before the present year, and to gratify our friends with an account of its contents.

The title of these volumes is sufficiently explanatory of their utility and importance; the execution of them is such, as renders the labour of the critic both easy and agreeable. It will, doubtless, be sufficient, on our parts, after we have, in the name of the public, given the thanks which are due to Sir William Jones, and the society of which he is the head, to specify briefly, and in order, the various articles which this valuable addition to universal literature contains, subjoining a few cursory observations. Before, however, we enter upon this, it may not be inexpedient to communicate to our readers, the invitation which the Bengal Society holds out to all Europe, both to

BRIT. CRIT. VOL. I. JUNE 1793.

K facilitate,



facilitate, and render more generally beneficial their learned and philosophic researches. It is conveyed in these terms :

“ It may greatly conduce to the advancement of useful knowledge, if the learned Societies established in Europe, will transmit to the secretary of the Society in Bengal, a collection of short and precise queries on every branch of Asiatic history, natural and civil, on the philosophy, mathematics, antiquities, and polite literature of Asia, and on Eastern arts, both liberal and mechanic ; since it is hoped, that accurate answers may, in due time, be procured to any questions that can be proposed on these subjects ; which must, in all events, be curious and interesting, and may prove in the highest degree beneficial to mankind.”

We are willing to believe that this Advertisement, which does the greatest honour to those who propose it, will receive the attention which its importance merits ; and that by these means Europe and Asia may hereafter be united by far more endearing ties, than those which the *auri sacra fames* can possibly cement. It is a delightful speculation to the pious and philosophic observer, to contemplate individuals, separated by so great a distance of place, variety of manners, and of language, harmonizing in one benevolent exercise of their faculties, and combining to multiply the sources of universal happiness.

“ Nullos his malleumus ludos spectare.”

The volume commences with three of the Anniversary Discourses of the President, the 4th, 5th, and 6th, on the Arabs, the Tartars, and the Persians : the 7th, on the Chinese, is postponed to the XVth Article of this volume, and will be noticed in its place. In his introduction to the first of these, Sir William Jones fixes the name of Arabia to that extensive peninsula which the Red Sea divides from Africa, the great Assyrian river from Iran, and of which the Erythræan sea washes the base. In short, to the whole of that country in which the Arabic language and letters, or such as have a near affinity to them, have been immemorially current. He next proceeds to prove, that the Arabs have never been entirely subdued, which, as we all recollect, a certain eminent historian has endeavoured to deny ; that the natives of Hejaz and Yemen have preserved for ages the sole dominion of their deserts and pastures, their mountains and fertile valleys : and he reasonably concludes, from the courtesy, urbanity, love of poetry and eloquence, which have ever distinguished this people ; that they must have been eminently civilized for many ages before the conquest of Persia. One great line of distinction between the Arabic and Sanscrit languages the president remarks to be this—that the latter delights in compounds to such excess, that words

of more than twenty syllables may be produced, while the former so abhors the composition of words, that the Arabs invariably express very complex ideas by circumlocution. He observes also of their religion, that before the Mahommedan revolution the noble and learned Arabs were Theists, the lower orders of people, Idolaters. He tells us, that few monuments of antiquity are preserved in Arabia, and the best accounts of those few very uncertain; and that writing was so little practised among them, that their old poems may be considered as originally unwritten. The president here takes occasion to controvert what Johnson has said on the extreme imperfection of unwritten languages, as a general position; since a language which is only spoken, may be highly polished by a people, who, like the ancient Arabs, make the improvement of their idiom a national concern, appoint solemn assemblies for the purpose of displaying their poetical talents, and hold it a duty to exercise their children in getting by heart the most approved compositions.

The second discourse is upon the Tartars, a people differing as much from the Hindus and Arabs as those two nations from each other. Tartary is here also considered on its most extensive scale. The reader is requested to conceive a line drawn from the mouth of the Oby to that of the Dnieper, and, bringing it back eastward across the Euxine, so as to include the peninsula of Krim, extend it along the foot of Caucasus, by the rivers Cur and Aras, to the Caspian lake; from the opposite shore of which he is to follow the course of the Jaihun and the chain of Caucasian hills, as far as those of Imaus; thence to continue the line beyond the Chinese wall to the White Mountain and the country of Yetso; skirting the borders of Persia, India, China, Corea, but including part of Russia, with all the districts which lie between the Glacial sea and that of Japan.

After making mention of the opinion of M. Bailly, that arts and sciences had their source in Tartary, the president proceeds to remark, that it is not possible to distinguish the genuine traditions of this nation from those of the Arabs, whose religious opinions they have in general adopted. It is universally agreed, that the Tartars had no literature: this, however, seems only to have been true as a general remark; for the Tartars of Khata appear to have been a polished, and even a lettered nation. We are informed, that more accurate knowledge of the present dialects of the Tartars is to be expected from individuals employed by the Russian Court; and that it is nearly certain, that the Tartarian language does not bear the least resemblance to either the Arabic or Sanscrit. The reasoning of M. Bailly is successfully opposed by argument throughout this discourse, which involves a great deal of curious and novel information on a sub-

ject hitherto but little explored. The great object is, to prove that Asia generally has been peopled by three considerable nations, the Hindus, Arabs, and Tartars; all of them subdivided into an infinite number of branches, and all of them so different in features, language, and manners, that, if they sprang originally from one common root, they must have been separated for ages.

The president begins his discourse on the Persians with giving the boundaries of this vast empire. These it cannot be impertinent to place before our readers. Beginning then with the source of the Euphrates, we must descend to its mouth in *the Green sea*, or Persian gulf, including various districts on each side the river: then coasting Persia, properly so called, and other Irarian provinces, we come to the Delta of the Sindhu, or Indus; whence ascending the mountains of Cashghar, we discover its fountains, and those of the Jaihun, down which we are conducted to the Caspian. We next are led from the sea of Khozar, by the banks of the Cur, or Cyrus, and along the Caucasian ridges, to the shore of the Euxine, and thence, by the several Grecian seas, to the point where we began, not far from the Mediterranean. In this outline the Lower Asia is to be included.

The president imputes our ignorance of the ancient history of Persia to the superficial knowledge of the Greeks and Jews, and the loss of Persian archives. The Greek writers, before Xenophon, knew little of Persia beyond its bordering kingdoms under feudatory princes. Cyrus was the first Persian emperor whose life they knew with any tolerable accuracy; and him Sir Wm. Jones calls, without fear of contradiction, *Caikhofran*.

The learned author pretends not to say, that what is related by Xenophon of Cyrus is historically true; but it cannot, he thinks, with any reason be denied, that the outline of the story related to a single hero, whom the Asiatics, conversing with the father of European history, described, according to their popular traditions, by his true name, which the Greek alphabet could not express.

The president, agreeably to his former plan, goes on to make many new and important remarks on the ancient languages and characters of Iran. When Muhammed was born, and Anushiraran sat on the throne of Persia, two languages were generally prevalent in the empire of Iran. The one of the court named *Deri*, and that of the learned, called *Pablavi*. Besides these, there was a more ancient and abstruse tongue, confined to the priests and philosophers: this was the language of *the Zend*. *The Zend* and *the Pablavi* are now almost extinct, whilst *the Deri*, or *Parfi*, is now become a new language, exquisitely polished by a series of fine writers in prose and verse. A great  
affinity

affinity is observed betwixt the Parſi and the Sanſcrit, from which it is concluded, that the Parſi, like the various Indian dialects, was derived from the language of the Brahmans, and by no means from an Arabian ſtock. Whilſt, on the contrary, the *Pahlavi* has a great reſemblance to Arabic, and was not improbably a dialect of the Chaldaic.

The primeval religion of Iran was what Newton calls the oldeſt; and Sir W. Jones, rather too ſtrongly, the nobleſt of all religions. “ A firm belief that ONE ſupreme God made the world by his power, and continually governed it by his providence. A pious fear, love, and adoration of him: a due reverence for parents and aged perſons: a fraternal affection for the whole human ſpecies, and a compaſſionate tenderneſs even for the brute creation.” With the religion of the old Perſians, the preſident obſerves, that their philoſophy was intimately connected, as they were careful obſervers of the luminaries, which they adored. It does not appear that any complete or ſatisfactory evidence of the ſciences or arts of ancient Perſia now remain. It is, nevertheleſs, fixed, that a powerful monarchy was eſtabliſhed in Iran long before the Aſſyrian government; that the language of the firſt Perſian empire was the mother of the Sanſcrit; conſequently of the Zend and Parſi, as well as of Greek, Latin, and Gothic. From the ſame evidence it is aſſerted, that the language of the Aſſyrians was the parent of the Chaldaic; and that from the earlieſt dawn of hiſtory, the three diſtinct races of men are diſcovered in Perſia, before deſcribed, as the poſſeſſors of India, Arabia, and Tartary. It is preſumed, that theſe three races migrated from Iran as from their common country; and it is conſidered as a propoſition firmly eſtabliſhed, that Perſia was the true centre of population, knowledge, language, and arts. We cannot, without the ſincereſt regret, perceive an intimation at the concluſion of this diſcourſe, that the ſociety, which has produced ſo much inſtruction and ingenuous amuſement to Europeans, is not in the moſt flouriſhing ſtate; and ſomething is implied of an imputation againſt the liberality of its members, incompatible with the objects they profeſs to purſue, and inconſiſtent with our ideas of Aſiatic munificence.

Art. IV. Is on the deſcent of the Afghans from the Jews, and contains a ſpecimen of their language. This is ſupplied by the late Mr. Vanſittart, and is tranſlated from a Perſian abridgment, from the original Puſhto, or Afghan language. The Afghans, according to their own tradition, are the poſterity of Melic Talut (King Saul), who, in the opinion of ſome, was a deſcendant of Judah, the ſon of Jacob; and, according to others, of Benjamin, the brother of Joſeph.



The following note, at the conclusion, is by the President :

“ This account of the *Afghâns* may lead to a very interesting discovery. We learn from *ESDRAS*, that the Ten Tribes, after a wandering journey, came to a country called *Arfareth*; where, we may suppose, they settled : now the *Afghâns* are said by the best *Persian* historians to be descended from the *Jews*; they have traditions among themselves of such a descent; and it is even asserted, that their families are distinguished by the names of *Jewish* tribes, although, since their conversion to the *Islâm*, they studiously conceal their origin; the *Pushto* language, of which I have seen a dictionary, has a manifest resemblance to the *Chaldaick*; and a considerable district under their dominion is called *Hazâreb*, or *Hazâret*, which might easily have been changed into the word used by *ESDRAS*. I strongly recommend an inquiry into the literature and history of the *Afghâns*.”

Art. V. Contains remarks on the island of *Hinzuan*, or *Johanna*, by the President. This interesting and entertaining paper describes a place well known to all who have visited the East; we need, therefore, do no more than insert the following anecdote, with which it concludes :

“ *ALWI* assured me, that, when he heard of the accident, [a wreck, &c.] he hastened to the prince, fell prostrate before him, and by tears and importunity prevailed on him to give the *Europeans* their liberty; that he supported them at his own expense, enabled them to build another vessel, in which they sailed to *Hinzuân*, and departed thence for *Europe* or *India* : he showed me the Captain's promissory notes for furs, which to an *African* trader must be a considerable object, but which were no price for liberty, safety, and, perhaps, life, which his good, though disinterested offices had procured. I lamented, that, in my situation, it was wholly out of my power to assist *ALWI* in obtaining justice; but he urged me to deliver an *Arabic* letter from him, enclosing the notes, to the Governor General, who, as he said, knew him well; and I complied with his request. Since it is possible, that a substantial defence may be made by the person thus accused of injustice, I will not name either him or the vessel, which he had commanded; but, if he be living, and if this paper should fall into his hands, he may be induced to reflect how highly it imports our national honour, that a people, whom we call savage, but who administer to our convenience, may have no just cause to reproach us with a violation of our contracts.”

Art. VI. Gives an account of the *Baya*, or Indian *Groß-Beak*, and is by *Athar Ali Khan*, of *Dehli*. The docility of this bird is really wonderful : it is stated as a well-attested fact, that if a ring be dropped into a deep well, and a signal given to him, he will fly down with amazing celerity, catch the ring before it touches the water, and bring it up to his master with  
apparent

apparent exultation. Other instances of its sagacity are also related.

Art. VII. On the Chronology of the Hindus, by the President. Sir W. Jones, in this account of Indian chronology, intimates a doubt, whether it is not in fact the same with our own, but embellished and obscured by the fancy of their poets, and the riddles of their philosophers. This is certainly deserving of the most serious investigation, as a confirmation of the Mosaic history, from the chronological accounts of India, and the periods of Hindu astronomy, would yet further extend and strengthen the base on which our hopes and faith are deposited. If, indeed, according to the ingenious suggestion of Mr. Pater-son, a day and night of mortals was considered by the ancient Hindus as a month of the lower world, *the four million three hundred and twenty thousand years*, of which the four Indian ages are supposed to consist, mean only years of twelve days, the calculations of the philosophers of India will be found to approach nearer to probability, from the reason of the thing itself, as well as more consonant to the chronology of Scripture history.

In the current of the four ages, the Hindus, according to Sir W. Jones, reckon ten principal *Avataras*; all of which are described in the following Ode of Jayadeva, the great Lyrick Poet of India:

1. "Thou recoverest the *Veda* in the water of the ocean of destruction, placing it joyfully in the bosom of an ark fabricated by thee; O CESAVA, assuming the body of a fish: be victorious, O HERI, lord of the Universe!

2. "The earth stands firm on thy immensely broad back, which grows larger from the callus occasioned by bearing that vast burden, O CESAVA, assuming the body of a tortoise: be victorious, O HERI, lord of the Universe!

3. "The earth, placed on the point of thy tusk, remains fixed like the figure of a black antelope on the moon, O CESAVA, assuming the form of a boar: be victorious, O HERI, lord of the Universe!

4. "The claw with a stupendous point, on the exquisite lotos of thy lion's paw, is the black bee, that stung the body of the embowelled HIRANYACASIPU, O CESAVA, assuming the form of a man-lion: be victorious, O HERI, lord of the Universe!

5. "By thy power thou beguilest BALI, O thou miraculous dwarf, thou purifier of men with the water (of *Gangà*) springing from thy feet, O CESAVA, assuming the form of a dwarf: be victorious, O HERI, lord of the Universe!

6. "Thou bathest in pure water, consisting of the blood of *Cshatriya's*, the world, whose offences are removed, and who are relieved from the pain of other births, O CESAVA, assuming the form of PARASU-RAMA: be victorious, O HERI, lord of the Universe!

7. " With ease to thyself, with delight to the Genii of the eight regions, thou scatterest on all sides in the plain of combat the demon with ten heads, O CESAVA, assuming the form of RAMA-CHANDRA: be victorious, O HERI, lord of the Universe !

8. " Thou wearest on thy bright body a mantle shining like a blue cloud, or like the water of *Yamunà* tripping toward thee through fear of thy furrowing *plough-share*, O CESAVA, assuming the form of BALA-RAMA : be victorious, O HERI, lord of the Universe !

9. " Thou blamest, (oh, wonderful!) the whole *Véda*, when thou seest, O kind-hearted, the slaughter of cattle prescribed for sacrifice, O CESAVA, assuming the body of BUDDHA : be victorious, O HERI, lord of the Universe !

10. " For the destruction of all the impure thou drawest thy cimeter like a blazing comet, (how tremendous!) O CESAVA, assuming the body of CALCI : be victorious, O HERI, lord of the Universe !"

The posterity of Menu, from whom the whole race of men are said to be descended, are divided into two great branches—the children of the sun and the children of the moon. The lineal male descendants, in both these families, are supposed to have reigned in the cities of Ayodhya, or Audh, and Pratisht-hana, or Vitora, till the *thousandth year of the present age*. These are exhibited in two columns, with such care and accuracy as must be of infinite use to those who shall hereafter make this complicated and perplexing subject their pursuit. The president, after giving a concise, but comprehensive sketch of Indian history, through the longest period which can reasonably be allowed, concludes, that the Brahmans, from motives of vanity, have purposely raised their antiquity beyond the truth : " Nor can," to use his own words, " a system of Indian " chronology be hoped for, to which no objection can be " made, unless the astronomical books in Sanscrit shall clearly " ascertain the places of colures in some precise years of the " historical age, by such evidence as our own astronomers and " scholars shall allow to be unexceptionable."

Art. VIII. On the cure of the Elephantiasis, by Athar Ali Khan, of Delhi. This is a disease which is hardly known in Europe ; being in a manner peculiar to hot climates. The father of the writer of this article was physician to Nadir Shah, and accompanied him from Persia to Delhi. He observes, that the malady is very common at Calcutta, and its cure is a preparation of arsenic and pepper.

Art. IX. On the Indian Game of Chess, by the President. This game has been known *immemorially* in India by the name of *Chaturanga* ; by a natural corruption the old Persians changed it into Chatrang ; the Arabs further altered it into *Shatranj* ; and thus a significant word in the sacred language of the Brahman,

Brahman, has been transformed, by successive changes, into *axedrez*, *scacchi*, *echecs*, *chefs*, has given birth to the English word *check*, and a name to the Exchequer of Great Britain.

Whoever reads this account of a most ingenious game, will not be displeased at our referring him to a beautiful poem on the same subject, by the same gentleman, called *Caissa*, or the Game at Chefs, written in 1769. The idea of which was suggested by the poem of Vida, called *Scacchia Ludus*.

Art. X. Two Inscriptions from the Vindhya Mountains, translated from the Sanscrit by Charles Wilkins, Esq. This is the gentleman who has favoured the world with the celebrated *Bhagvat-Geeta*, from the Sanscrit; and whose skill in that abstruse language, and various accomplishments, give us reason to expect much future gratification from that almost unexplored source.

[ *To be continued.* ]

ART. II. *An Essay on the Disease produced by the Bite of a Mad Dog, or other Rabid Animals.* By James Mease, M. D. of Philadelphia. With a Preface and Appendix by J. C. Lettsom, M. D. F. R. S. &c. 8vo. 3s. 6d. Dilly, London.

THE effects produced by the bite of a mad dog, or of other animals to which the disease has been previously communicated, are so alarming and fatal, that we cannot wonder to find they have excited the attention of some of the most eminent physicians in all ages, to investigate the cause, and to find out a remedy for so dreadful an evil. Celsus, copying after the Greek physicians, prescribes a method, both for preventing and curing the disease, that seems adapted to the greatness of the complaint; and which is said to have been used with success in some cases even after evident appearances of infection. He advises the part bitten to be cut out as soon as possible after the accident; or, if that cannot be complied with, first cupping glasses to be applied over the wound, to occasion a flow of blood, and to extract the virus; then the part to be burnt with a cautery, or consumed by escharotics. "Some persons;" he says, "put their patients into a warm bath, to excite perspiration; and confine them in the bath as long as their strength will permit; when they were taken out, and recruited with plenty of wine, which the ancients considered as an antidote to every species of poison." This process was directed to be repeated three succeeding days, when the patient was thought to be free from danger; but if these precautions had been



omitted, or the hydrophobia, notwithstanding their use, came on, the patient was to be thrown suddenly into a pond, and his head, from time to time, held under the water; to compel him to swallow some portion of fluid: "By which means," he says, "*simul et sitis et aquæ metus tollitur.*" Lib. v. cap. 27. In some cases he directs a bath of warm oil. This method seems to have been abandoned, rather on account of its harshness than its insufficiency. What deters from having recourse to such rough means of prevention is, the uncertainty whether the disease will come on, even after proof of the party's having been bitten by an animal indubitably mad; as of ten persons so bitten, not above one, two, or three, will probably ever suffer from the disease. This uncertainty has contributed to establish the character of certain specifics: and Dr. Mead's Pulvis Antilyssus, the Tonquin, and Ormskirk medicines, have acquired their reputation from the exemption from hydrophobia of some persons, who had taken one or other of these compositions, after having been bitten by some dog, or other rabid animal. But the number of instances of persons having followed every prophylactic method hitherto prescribed, who have afterwards fallen victims to the disease, are proofs that no infallible specific is yet known.

The author before us has suggested a method of treatment consisting of the most powerful tonic and bracing medicines: "The wounds are to be enlarged," he says, "or the part bitten to be cut out, while bark, steel, and other invigorating medicines are to be given to fortify the constitution against the attacks of the disease: by this means, such a degree of vigour will be given to the system, as will prevent the action of the virus from taking place; or if this should actually come on, it must be evident that they will be slight." P. 107. This is very comfortable doctrine; but as the Doctor acknowledges he has had no opportunity of experiencing the effects of his regulations, however we may commend his zeal, we cannot be so sanguine as to hope for all the success from them which he promises.

The editor has added, in an Appendix, an account of a process lately recommended to the public by Doctors Haygarth and Percival. This consists in plentifully washing the wounded part with cold, and afterwards with warm water, prior to excision, or the use of escharotics: in bathing the wound with saliva, or the gastric juice of a healthy young animal just killed; in ligatures, when the part wounded is a limb, for the purpose of benumbing the nerves, and rendering them less susceptible of impression from the poison, in an invigorating cordial diet and medicines, cold bathing, &c. Dr. Shadwell, of Brentwood, upon the recommendation of Dr. James Sims, advises the internal

ternal and external use of oil; and two cases are related, in which this method was tried; in one of which the patient recovered.

Although the utility of these several methods have not yet been sufficiently established, there is reason to hope, from the spirit for investigating the subject which now prevails, some solid advantage will at length be derived; we, therefore, think the editor of this work, as well as the other gentlemen who have so laudably stood forward with their suggestions, deserving of the thanks of the public.

ART. III. *The Plays of William Shakspeare, in 15 Volumes. With Notes by Samuel Johnson and George Steevens. The 4th Edition.*

[ *Concluded from No. I. page 61.* ]

WE cheerfully resume our attention to Mr. Steevens, with many acknowledgments for the pleasure and advantage we have received from his labours. The two first volumes of this publication have afforded many subjects of remark; those that remain, as they contain much less of new matter, will not long detain us, except in such a cursory notice as we are able to give to the notes of so extensive a work. We shall proceed as we have begun, seduced by no authority of names, nor at the same time, as we trust, wanting in respect to any.

In a work containing throughout abundant and very various information, every part of which may be wanted by the readers, in many passages besides those to which it happens to be subjoined, nothing can be more useful than such an index as we find at the end of the 3d. volume of this edition, under the title of *glossarial index*. It gives, moreover, an opportunity of comparing the author with himself, which is frequently the only method of becoming fully satisfied about his meaning. Such an index, though without that name, was subjoined to Mr. Reed's edition of Doddsley's Collection of Old Plays; and has been of the greatest use to those who wished to become acquainted with the language of those times, and to illustrate that of Shakspeare by the usage of his contemporaries. At the end of Mr. Malone's late edition of Shakspeare, is also a glossarial index; from which that now before us seems to differ only in being more copious, in the proportion of at least two to one. We have no doubt that, by means of these assistances, the language and phraseology of Shakspeare will be much more generally understood: and we trust the time may come, when an  
edition

edition from the original text, with the original orthography, and containing nothing by way of illustration but the various readings, may not be absolutely unsaleable. Such an edition would tend greatly to advance the state of Shakspearian criticism: as it also requires, perhaps, some advance before it can be cordially received.

Besides this Index, we perceive no large addition in the subsequent volumes, except the dissertation of Mr. Malone on Henry VI. in vol. x. and the play of Pericles in vol. xiii. Some illustrations of particular plays appear, indeed, for the first time in their proper places here; such as the old poem of *Romeus and Juliet*, subjoined to *Romeo and Juliet*; but, as these have frequently been published before, to expatiate upon them is unnecessary.

As Mr. Malone's late edition, from which the dissertation on Henry VI. is reprinted, appeared long before our critical existence commenced, we cannot deny ourselves the pleasure of noticing it particularly, at its present re-appearance: in doing which, as we again find the two master critics at variance, we shall without hesitation take the side to which conviction calls us; led, as in former instances, not *studio partium*, but *studio veritatis*.

On the first appearance of Mr. Malone's dissertation, his hypothesis struck us as one of those completely fortunate discoveries which subsequent enquiry must for ever tend to elucidate and confirm. That in the three plays entitled the Three Parts of Henry VI. there is much well worthy of Shakspeare, and much more totally unworthy of him, is what every reader, not wholly destitute of taste, must surely feel; but to discriminate throughout the parts that belonged originally to him, from those that were the work of other hands, required a most minute and patient examination of the whole, conducted with such sagacity as it is the lot of but a few to possess. Mr. Malone's opinion is (as some readers will require to be informed) that the first part of Henry the Sixth is altogether the performance of some other writer; and that the second and third were altered, corrected, and much enlarged by Shakspeare. These positions every consideration that has occurred to us, from that time to this, appears to corroborate; but Mr. Steevens thinks otherwise; and Mr. Steevens, we confess, is great authority. Yet the manner in which this opinion comes out, and the circumstances that tend to support it, are such, undoubtedly, as give it considerable weight. Of the first part no 4to original exists; though it was certainly most natural, if they were the work of one author, and produced successively by him, that they should have partaken the same fate. Of the second  
and

and third parts, or something like them, there are old quartos, prior to the first folio, but under very different titles: the former of these two being denominated a *First Part*. This certainly tends to separate them still further from the present first part. Theobald could see that all these plays had much in them that could not be attributed to Shakspeare, and Theobald could conjecture that he might have finished and beautified them, but Theobald made no discovery. Warburton pronounced a general sentence of abjudication against them. The truth was reserved for Mr. Malone to find. The 4to. editions of the 2d. and 3d. part differ extremely from the folio: this was to be accounted for. The only probable conjecture yet formed upon the subject was that of Dr. Johnson, that they had been taken down hastily by some auditor, and thus made up imperfectly by filling up omissions now and then: and it has been satisfactorily proved, that such methods were practised. But Mr. Malone has, we think, absolutely demonstrated that this was not the case. For nothing can be more certain, than that such a play-stealer would not insert a multitude of lines and thoughts that he never heard at all; yet these supposed memorandums differ almost as often in that way, as by deficiency.—It remains to suppose that they were Shakspeare's own rough draught: but this notion even Dr. Johnson gave up as improbable, before he formed the other surmise. But what has Mr. Malone done? he has compared the quartos throughout with the folio, and he has discovered that the lines added in the latter are all such as are more worthy of Shakspeare than any other part of these dramas, and more in his own style; that those of the 4to. which are wanting there are such as judgment and genius would naturally reject; and that many others are evidently altered and improved: all these circumstances he has taken the pains to discriminate, and to read the plays, in his mode of printing them, is, in our opinion, to be convinced. To the strong arguments adduced by Mr. Malone on these heads, we do not find that Mr. Steevens has opposed any reasoning; he has only expressed his dissent.

With respect to the first part, which Mr. Malone considers as bearing no resemblance to the style of our author, Mr. Steevens refers us to his notes on that play, for proofs that there are resemblances. We have carefully examined his notes with this view, and we find that these similarities, a very few excepted, are reducible to proverbial expressions; to words, Shakspearian indeed, but common to all the writers of his times; or to such coincidences of expression, as are almost unavoidable in authors near the same period treating

Similar



fimilar topics: and to these more might, perhaps, be added; as this,

“ God knows thou art a *collop* of my flesh.” P. 658.

said by a man of his daughter. So Leontes, in the *Winter's Tale*, says of his son,

——— “ Sweet villain!

“ Most dear'st! — *my collop*.”

Act i. Sc. ii.

Yet the Notes show that this was one of those expressions, which, though harsh in our ears, was current in that day, and common property. These examples, therefore, though much multiplied, would not amount to proof; and even those that seem to show more decisive marks of the same hand, of which we will confess there are a very few (as in p. 593. 622. 627. 635.), may more easily be accounted for by other means, than admitted as evidences that Shakspeare wrote the whole.\* The great question is, whether the general style, versification, and conception, be not unlike the work of Shakspeare? the answer is most clearly, that in none of these he can there be traced. Monotony of verse, with prosaic dulness of style and conception, prevail throughout. It is not Shakspeare as yet unexperienced, but what never could have risen to be Shakspeare, pedantic incapacity never deviating into beauty. Was the imagination of our poet most torpid, when those of other men are brightest, in youth? it cannot be imagined. The first part is throughout a dreary waste: in the others, the retouchings of Shakspeare, on the imperfect materials he had to work upon, are often the most delightful in the world. Mr. Malone has given a most brilliant instance, in his *Dissertation*, p. 432. It is not necessary to look far for others. The whole of Gloucester's famous soliloquy on himself is very remarkable: it is extended from 30 lines to 72, by the insertion of many beautiful verses, and admirable thoughts; and yet some in the shorter soliloquy are omitted in the longer. We will give a short specimen from the beginning of it, and leave the reader to compare the rest; which he may do by means of Mr. Steevens's edition of the 20 quarto plays, without possessing the quartos themselves.

Old quarto:

“ I, Edward will use women honorably.

“ Would he were wasted marrow, bones and all,

\* Mr. Steevens himself has owned that “ there is scarce one English tragedy but bears some slight internal resemblance to another.”

*Dissertation on Pericles*, p. 620.

“ For

- “ That from his loynes no issue might succeed,  
 “ To hinder me from *the* golden time I looke for,  
 “ For I am not yet lookt on in the world.  
 “ First there is Edward, Clarence, and Henry,  
 “ And his sonne, and all they looke for issue  
 “ Of their loynes, ere I can plant myself.”

Now hear Shakspeare :

- “ Ay, Edward will use women honourably.  
 “ Would he were wasted marrow, bones, and all,  
 “ That from his loins no hopeful branch may spring,  
 “ To cross me in the golden time I look for!  
 “ And yet between my soul's desire and me,  
 “ (The lustful Edward's title buried)  
 “ Is Clarence, Henry, and his son young Edward,  
 “ And all th'unlookt for issue of their bodies,  
 “ To take their room, ere I can place myself.” P. 313.

We will confess, that the original lines of the second and third part are often much superior to those of the first, and such as Shakspeare might adopt, yet they are often also, as we see above, execrably bad, and such as Shakspeare, in his boyish days, probably would not have written.

We have dwelt on this question without fear of fatiguing the reader, feeling it one of the most interesting of all that have been started concerning our great poet. We will now at length dismiss it, and proceed to such other matters as we think it right to notice. Among these we cannot omit the play of

PERICLES PRINCE OF TYRE :

On which, however, our observations shall be brief, as the controversy upon it has been at length (what is very uncommon in controversies) decided by consent of parties. The evidences external, that it was attributed to Shakspeare, and internal, that his hand is discoverable in it, are allowed to be strong. Mr. Malone long held, that it was entirely the work of our Bard: Mr. Steevens contends for an opinion similar to that of his antagonist on the two latter parts of Henry VI. “ that the *purei panni* are Shakspeare's, and the rest the production of “ some inglorious and forgotten play-wright.” P. 630. To this latter opinion, after discussing it to the utmost, Mr. Malone has at length, with a liberality which does him immortal honour, a liberality almost unheard of in the annals of criticism, (but which we hope to see hereafter imitated by his rival on the preceding topic), unequivocally subscribed. His own dissertations on the opposite side he therefore suppressed in his edition ; which however Mr. Steevens has now brought forward again,

as literary curiosities ; and as he declares, solely “ to manifest, “ that the skill displayed by his late opponent in defence of “ what he conceived to have been right, can only be exceeded “ by the liberality of his concession, since he has supposed “ himself in the wrong.” Here then we may consider ourselves as having arrived at the truth ; when two acute critics, after an earnest disputation, agree in one opinion ; it remains only that we should wish for a more accurate copy, to make unnecessary those bold conjectural deviations, which the editor confesses he has made from the original 4to. of 1609, and those copied from it.

On the subject of the name of *Pericles*, we cannot adopt the conjecture that it was corrupted from *Pyrocles*, which was probably more known to players than the other ; as being in that most popular book the *Arcadia*. Mr. Steevens also appears, in his preliminary dissertation, not to have recollected that such names as *Pericles*, *Sophocles*, &c. have their second syllable common : a short vowel preceding a mute and a liquid having always that effect, so that the term of false quantity cannot be applied either to *Pericles* or *Pyrocles*. Nor have we discovered, though possibly it may have escaped us, any variation in the usage of that name in the play. One passage only has struck us as doubtful.

“ A gentleman of Tyre—my name *Pericles*.” P. 465.

Here we might suppose it to be spoken *Pericles* ; but only five lines lower it is so evidently *Pericles*,

“ He thanks your grace ; names himself *Pericles*.”

that it is easier to suppose the former verse defective, than the usage various, in passages so immediately connected ; the latter even professing to be a repetition of the former. The assertion (in p. 620), that in *Cymbeline* we always meet with *Posthumus*, not *Posthūmus*, is doubtless only an error of the press, being directly contrary to the fact ; and on referring to the same dissertation in Mr. Malone's Supplement of 1780, we find the long mark rightly on the former word.

We perceive ourselves in danger of dwelling on the various critical questions that this interesting publication suggests, to an extent that may be unpleasing to our readers, and is incompatible with our plans : we, therefore, check ourselves, and we hope in good time, to advert a little to the Notes of this edition. Of these Mr. Steevens himself says generally, “ that a considerable number of remarks are both adopted and supplied by “ the present editors. They have persisted in their former “ track of reading, for the illustration of their author, and “ cannot

" cannot help observing, that those who receive the benefit of  
 " explanatory extracts from ancient writers, little know at  
 " what expence of time and labour such atoms of intelligence  
 " have been collected." To this observation we most heartily  
 assent, and think the diligence and acuteness so employed very  
 honourable to the editors. That the new Notes of other kinds  
 are also valuable, will not be doubted by those who see the  
 names of *Porson*, &c. subjoined to some of them. We may add,  
 that several useful illustrations have been inserted in various  
 parts, by means of wooden cuts, which cannot but be very ac-  
 ceptable to the curious. Such are those of the *Quintaine*, in  
 vol. vi. p. 176, 178, &c. In that of the house on the Bankside,  
 inserted in the notes to *Pericles*, p. 534, from Mr. Malone's  
 edition, it is unfortunately but too true that the *batch*, which  
 is the motive for its introduction, does not at all appear; at least  
 not to our eyes, any more than to those of Mr. Steevens.

With respect to the Notes, what Method can we take? To  
 run through the whole is the work of an editor, rather than  
 Reviewer; and to remark even on a few from each play, would  
 lead us to a very great extent of criticism: we will, therefore,  
 content ourselves with giving a specimen of observations on one  
 play, the *Macbeth*, in which we believe the editor considers his  
 chief strength to lie.

Vol. VII. P. 327. *MACBETH.*

Mr. Steevens proposes to read

" 3 *Witch.* There to meet with,

" 1 *Witch.*

Whom?

" 2 *Witch.*

Macbeth."

This strikes us as one of the happiest conjectural emenda-  
 tions we have ever seen; and one which we doubt not Shak-  
 speare himself would adopt, could he be consulted. The in-  
 sertion of *whom?* at once perfects the verse, and supports the  
 character of the first witch, and the liveliness of the dialogue.  
 Our reader should be told, that the old copies have " there to  
 " meet with Macbeth," that Pope substituted " there *I go*  
 " to meet Macbeth," and Capell " there to meet with *brave*  
 " Macbeth," both lame emendations. Mr. Malone's notion  
 that the word *there* must be taken as a disyllable, is one of those  
 that confirms an assertion we made on a former occasion,—that  
 the verse is still as hopeless with his supposition as without it,  
 except in the mere number of syllables; besides that, *there*, as  
 a disyllable, was, we believe, never heard of.

P. 332. " Like valours minion

" Carv'd out his passage, till he fac'd the slave."

L

In



In the folios,

“ (Like valours minion) carv'd out his passage  
“ Till he fac'd the slave.”

The new division is very judicious.

P. 336. In the note on *memorize* is a trifling mistake, which has run unnoticed through all the editions from that of 1778. Mr. Warton says, the word is used by Spenser “ in a sonnet to Lord Buckhurst, prefixed to his Pastorals in 1579.” But the date of the first edition of Spenser's Pastorals is 1581, and there are no sonnets at all prefixed to it. The sonnet is, in fact, one of those sent with the Fairy Queen, and certainly appeared not before 1590, if so soon. See Church's Preface, p. ii. In the date of the Pastorals Mr. Warton was misled by the signature to E K's Introductory Epistle. The true date is at the end of the volume.

P. 341. A similar conjecture to that noticed before is here offered, so as to make the speeches of the three witches a verse.

“ 1 Witch. Where hast been, sister?

“ 2 Witch.

Killing swine.

“ 3 Witch.

Where thou?”

This is not so happy as the former, yet is not improbable.

As to *rump-fed*, we have little doubt that it alludes to the rotundity of the part in question, *fed* being a common expression for *fat*: and it seems a little extraordinary, that so obvious an interpretation has escaped the commentators.

P. 354.

“ As thick as tale.”

We agree with Mr. Steevens, in thinking Dr. Johnson's explanation not only justifiable, but the best yet offered, of this obscure passage: “ As fast as they could be counted.”

P. 358.

“ Two truths are told.”

We have no doubt that Mr. Malone's conjecture on the first of these truths, the death of the thane of Glamis, is right. Shakspeare meant, by making him say,

“ By Sinel's death I know I'm thane of Glamis,”

to have it understood that he had received intelligence of his father's death, but thought it impossible that the witches should yet know it by natural means. Thus, in his letter to Lady Macbeth, we do not find that he mentions how he came by the news that he was actually Glamis: this we are to suppose ~~he~~ he knew by other letters from him.

P. 378.

P. 378. Mr. Steevens, remarking on the character of Lady Macbeth, says, "Nor does one sentiment of love or softness fall from her throughout." This is not literally the case; in p. 394 she thus expresses herself:

"I have given suck, and know  
How tender 'tis to love the babe that milks me."

She also says, in p. 415, That she herself would have perpetrated the murder of the king, had he not resembled her father as he slept: a natural sentiment of tenderness and human feeling. Shakspeare knew nature too well, perfectly to unhumanize any character; which is one strong argument against the atrocities in Titus Andronicus.

*Ibid.* Time, which is not in the old copies, undoubtedly weakens the language, and is not wanting. There is more vigour in "this ignorant present:"

P. 381. "No jutty, frieze, buttress,  
Nor coigne of vantage, but this bird hath made  
Her pendent bed, and procreant cradle: where they  
Most breed and haunt, I have observ'd the air  
Is delicate."

The punctuation which makes *jutty* a substantive, is undoubtedly right. In so common a book as Cole's Latin dictionary, we have, a Jutting } *Projectura, Manianum*; and immediately  
a Jutty } above, Shakspeare's verb *to jutty*. But we object strongly to the new division of the lines, which in the 2d folio, in the edition of 1778, &c. stand thus:

"No jutty frieze  
Buttrice, nor coigne of vantage, but this bird  
Hath made his pendent bed and procreant cradle,  
Where they most breed and haunt, I have observed  
The ayre is delicate."

Let any poetical ear decide. The splicing the next verse better is a very trifling consideration.

P. 383. "The love that follows us," &c.

We think the explanation given by Mr. Steevens perfectly right, and the passage not so obscure as many in Shakspeare. It might have been explained more shortly. "*Love pursuing us is sometimes troublesome, but still we ought to be grateful for it. Thus I instruct you to pray for us, for paying you this trouble—some visit of love, and to feel obliged to us for it.*"

P. 385. "We rest your hermits."

So in the Two Gentlemen of Verona :

“ Commend thy grievance to my holy prayers,  
“ For I will be thy beadman, Valentine.”

P. 385. “ I have no spur  
“ To prick the sides of my intent, but only  
“ Vaulting ambition which o'erleaps itself,  
“ And falls on the other.”

This is perplexed after all efforts ; and we long to add Sir Thomas Hanmer's word *sides*, though *sides* is so near. The metaphor is not distinctly made out ; the general conception of it clearly is, “ I have no motive to spur me on but extravagant  
“ ambition, which does too much.”

P. 395. “ But screw your courage to the *sticking place*.”

If we recollect how universal the practice of music was in Shakspeare's time, we shall not doubt that this metaphor was taken from a violin : it consequently implies also being in right key, or tune.

P. 399. Mr. Steevens's remarks in this place, on the character of Macbeth, are admirable.

P. 401. “ To your *offices* ;”

restored from the folio for *officers* ; and probably right : though we do not see that officers necessarily would signify military officers.

P. 407. “ Now o'er the one half world,” &c.

This would seem more elegant, if *half-world* were coupled by an hyphen, so as to be equivalent to hemisphere. The beauty and truth of Shakspeare's description is striking, with the mixture of imaginary circumstances calculated to impress terror. It is curious enough that Dryden, in his description, quoted by Mr. Steevens, has had so little taste as to copy the false and foolish thought of Statius *ad somnum*,

“ *Et simulant fessos curvata cacumina somnos.*”

Dryden. “ The mountains seem to nod their drowsy head.”

P. 408. “ The curtain'd sleep.”

We think *sleep* more poetical by far than *sleeper* : and *now*, though not authorized by the folio, seems to us to improve the style as well as the measure.

P. 420. “ I'll gild the faces of the grooms withal,  
“ For it must seem their *guilt*.”

The notes on this passage prove that Shakspeare might have punned on guilt; but fond as he was of quibbles, to suspect him of designing it in this animated passage, is almost to deny him common sense: he could hardly have intended it without betraying as great a want of feeling as of taste.

P. 430. " Yet I made shift to cast him."

That is to throw him up. This sense of cast is yet not obsolete with the common people in some places.

P. 442. " The near in blood  
" The nearer bloody."

" Meaning," says Mr. Steevens, " that he suspected Macbeth to be the murderer: for he was the nearest in blood to the two princes, being the cousin-german of Duncan." This is true: but it should rather be said, that he feared Macbeth would murder them. Their suspicion of him is instantly suggested on the knowledge of Duncan's death:

" *Don.* What should be spoken here,  
Where our fate hid within an augre-hole  
May rush and seize us?"

And afterwards,

" *Mal.* To show an unfelt sorrow, is an office  
Which the false man does easy;"

Meaning Macbeth. The reply of Donald is, " Those that smile on us are dangerous; and the nearer related, the more we have to fear from them."

P. 460. " I will advise you where to plant yourselves,  
" Acquaint you with the perfect spy o'the time."

Mr. Steevens puts a full stop at yourselves, and supposes to acquaint you, to mean *acquaint yourselves*. This is apparently wrong: from whom were they to learn it but Macbeth? The sense clearly is, " I will let you know where to stand, I will acquaint you when to take your stand," &c. Accordingly the folio has only a comma after yourselves.

Macbeth could certainly inform them of the time as well as place, without enquiry made by them, which would only tend to raise suspicion. He did not choose yet to disclose these things, lest they should act prematurely. It is rather wonderful that Dr. Johnson took *the perfect spy* for a person. See note, p. 471.

P. 477. " Who may I rather challenge for unkindness  
" Than pity for mischance!"



We do not see that Macbeth at all betrays himself here; it is rather a speech of art, to persuade the company that he was anxious for *his* welfare whom he had caused to be murdered, *Who* for *whom* is only the inaccuracy of the time.

P. 482. "If trembling I inhibit thee, protest me."

The original reading is "inhabit, then protest me," &c. *Inhibit* is surely established enough by the sense, and the examples adduced by Mr. Malone of similar errors in other passages. But the change of *then* to *thee*, though proposed by Mr. Steevens, and approved by Mr. Malone, strikes us as unnecessary. "If I forbid thee," is not the sense required, but "if I forbid the meeting." Or *inhibit* may be used, with some little latitude, for refuse, as Warburton said.

P. 556. In the famous contested passage, Mr. Steevens and Mr. Malone have restored the old reading "*way of life*," for "*May of life*," which had been conjectured: both are tolerable, and, therefore, the doubt is not easily solved.

We here close our remarks, which we could easily have extended to a much larger bulk, but we forbear, in pity to the reader. The discovery of Middleton's witch in MS. the undoubted model of Shakspeare's witches, is a very curious circumstance; and the scenes subjoined to this play are very satisfactory: but we confess a hankering after the whole play, which, it seems, has been already privately printed for Mr. Reed. We hope it will ere long be given to the public.

We now take our leave of Mr. Steevens, confessing fully what he has observed in his Advertisement (p. xxxiii) of the advantages of desultory remarkers, and desiring no more credit than is attached to such employment. We have no doubt that, if we had whole plays to revise and correct, we should more frequently fail in our endeavours than that sagacious critic. And in favour of all verbal criticism, which some are inclined to despise unreasonably, we shall plead for him and for ourselves, that there is more difficulty in succeeding in it, more considerations to be weighed, and more knowledge to be collected for it, than they who have not tried will readily imagine.

"*Hoc genus in rebus firmandum est multa priusquam*

"*Ipsius regi rationem reddere possis,*

"*Et nimium longis ambagibus est adeundum.*"

ART. IV. *Letters from Paris during the Summer of 1792.*  
*With Reflections. Vol. II. 8vo. 5s. Clarke and Debrett.*

THESE letters, a kind of sequel to another volume written in the summer of 1791, or rather a resumption of the pen by the same author, in a second visit, contain a slight, but interesting sketch of the progress of the French Revolution in 1792, with a cursory retrospect of the principal events which led to the fatal catastrophe of the king's death. The hasty strides of the republicans, the opposite views of the different agents in the destruction of monarchy, the unfeeling insolence with which they insulted their degraded sovereign, and the sad events of the 10th of August, are told with a rapid, but lively pen; with cursory statement, but apparent impartiality. There are many able touches in the introduction: the considerations on the entire want of any reasonable motive in those who murdered Louis XVI. are very justly stated; and the following speculations and remarks concerning the French are recommended both by force and liveliness.

“ The people of France, long accustomed to misery and magnificence, will, as soon as their fever shall abate, and the cold fit come on, be disgusted with the plainness of a republic, and grow weary of the level of equality. The vast advantage they have acquired in the actual experience of the extremes of despotism; the despotism of a corrupt court, that maintained itself by Bastilles and letters de cachet, and the despotism of an armed mob, that ruled with an iron sceptre and a bloody pike; the great knowledge they have gained from being eye witnesses of such revolutions, ought indubitably to lead them to that happy point where liberty and obedience, freedom and subordination, are found in unison, and live together in the harmony of mutual confidence. From this eminence should they attain it, they will discover that their favourite project of perpetual peace will be more likely to succeed by ruling quietly at home, than by any attempt to make proselytes by friendly invasions, or fraternal contributions. Peace, perhaps, is best preserved by a nation that is always ready to fight for her; it is to be feared, that the maxim of the ancient political historian is as true now as when he wrote it, *“ Neque quies gentium sine armis, neque arma sine stipendiis, neque stipendia sine tributis haberi queunt.”*

“ But the conduct of the French is at this moment without example, in ancient days or modern times; they cry aloud that they are at peace with all the world, and carry fire, sword and forty-five pounders, into their neighbours territories *“ Ils embrassent les hommes; mais c'est pour les étouffer.”* They profess to feed all mankind with the bread of liberty, but they choke them in the operation, by thrusting it down their throats on the point of a bayonet. All their schemes and plans are calculated to disturb men's minds; and in

order to tear up all fixed notions, and set them afloat, they cut down, wherever they go, all religious establishments, and plant the tree of atheism in their stead. Not content with lifting the power and majesty of the people over the head of lineal succession, and hereditary right; not satisfied with extirpating prerogative, they proceed to exclusion, deposition, murder, assassination, and parricide. The general safety of Europe is affected by the introduction of so much enormity, and the common interests of humanity ought to unite all men in resisting the further progress of such unprovoked hostilities."

The scene of the state of a city, after such a transaction as that of the 10th of August, is so inconceivable to those who have not witnessed it, and, we hope, so little likely to be witnessed by any residents in this favoured country, that it deserves to be presented as a curiosity.

"As soon as the heat of the battle was over, and the cannonading had ceased, the inhabitants, who had shut to the folding gates of their courts, began to open them little by little, and to venture into the street; and long before six o'clock in the evening, almost all Paris was on foot, and in the field of battle. The quays on both sides the river, from the Pont Neuf to the Pont Royal, were filled with women, children, and curious spectators, as on the eve of a great festival, or the noon of a procession-day; the steps of the multitude seemed all to be bent one way, towards the Thuilleries; but as the day declined, the numbers on the south side were the greatest, to see the fine effect of the fire in the Caroussel through the guichets [wickets] of the Louvre. At the end of the Pont-Royal nearest the gardens, there was a collection of drunken pike-men, darting their offensive weapon most irregularly in all directions, and acting over again the feats of the day. There was no making one's way through this group, however like a fans-culotte, or like an Englishman you might be dressed, without some risk; it was, therefore, necessary to make a short circuit; and, by keeping close to the new iron rails erected since the 20th of June, before the pavilion de Flore, to get unobserved into the garden. The inscription on the gates of hell, in Dante, would have suited this entrance exactly; '*Per me si va tra la perduta gente.*' The moment you were in you saw a dead body to the right, and to the left a body dead drunk. The area below was piled up with these latter, lying in heaps at the cellar doors. The kitchen, and all its dependent offices, had been ransacked completely, and turned inside out; for all its moveables were carried away, or thrown out at the windows. The terrace was full of mangled carcases, for the most part stripped and mutilated, and turned over to hide their defects. The *beau valet de pied de la reine*, lay in the garden near the terrace with his face upwards, cut and slashed like Deiphobus. If it had not been for these bloody and infallible marks of war and civil outrage, you might have mistaken the Thuilleries for a fair, or annual festival, at which the people were permitted to see the palace, and walk through all its apartments, as at  
the

the fête formerly of St. Cloud. In spite of all the difficulties of approach on every side, through the fire and over the dead, there was no window in the castle that was not crowded with spectators, to say nothing of the numbers that were walking through the apartments. The rest of Paris, except the Place de Vendôme, was deserted and abandoned; the shops were shut up, even in the palais royal, and the iron gates of the colonnades all closed; not a Jew or a money-changer to be seen in the Rue Vivienne, and no one of the theatres was open. In the Place de Vendôme there was a drunken crew mounted on the pedestal of the equestrian statue, endeavouring to overturn it, in obedience to the proclamation of the section of the French theatre, now changed in honour of the brave Marseillois, to the section of Marseilles. This proclamation invited all good citizens to efface every mark of royalty in Paris, and every inscription of prince, monarch, or house of Bourbon, from the gate-ways or corners of the streets, wherever they occurred; even the Prince de Galles was immediately taken down from the hotel of that name." *Letter xvii.*

The letters are eighteen in number, and carry the narrative down to the imprisonment of the royal family in the Temple. Subjoined to them are some judicious reflections on the different proceedings and characters connected with the revolution, which fully illustrate the fatal effects that have resulted from the enthusiasm, folly, and unprincipled measures of its intemperate conductors: and exhibit a terrible picture of the wickedness and ferocity to which that nation has been worked. Intermixed with the reflections are some curious extracts from Voltaire, Lithgow, Froissart, and others, of various times, which deserve attention.

Voltaire's Prophecy, dated 2d April 1764, is remarkable. It is not mentioned in what work it appeared, and we do not now recollect. We give it in English.

"Whatever I behold is sowing the seeds of a revolution which will infallibly arrive, but which I shall not have the pleasure to witness.

"The French arrive at every thing by slow degrees, but at length they do arrive.

"Light is so much spread abroad among them by gradual approaches, that on the first occasion they will break out, and then there will be a fine tumult.

"Young people are fortunate, for they will see charming things."

There can be no doubt that the efforts of Voltaire were purposely directed to produce the consequences which he foresaw: as to the *charming things*, they who have lived to see them will probably be inclined to seek a different epithet.

The author, if he speaks in his own person, as he seems to do, (p. 271.) is old and full of experience; and the address he there



there makes to the people of Paris is by no means a disgrace to him under that description. Unfortunately he asks them to reason coolly with him, which is impossible; if once they come to reasoning coolly, they will want no adviser, their madness will be over, their dreadful dream finished.

ART. V. *The Language of Botany; being a Dictionary of the Terms made Use of in that Science, principally by Linneus: With familiar Explanations, and an Attempt to establish significant English Terms. The Whole interspersed with critical Remarks. By Thomas Martyn, B. D. F. R. S. Professor of Botany in the University of Cambridge. Small 8vo. 5s. boards. White.*

PROFESSOR Martyn, as is well known, being engaged in giving a new, and greatly enlarged edition of Miller's Gardener's Dictionary, with every modern improvement, as well as with all the new plants with which botany has of late years been so wonderfully enriched, has been induced to present the public with this compendium of botanical language, in order to prepare his readers for the numerous new terms which they will meet with in that work.

This elegant and highly useful compendium is dedicated to Dr. Smith, president of the Linnean Society.

The full purport of it will be best explained in the professor's own words. He says,

"The institution of the Linnean society; the avidity with which the study of botany has been lately pursued by many in every rank and description of persons; the necessity I was under to find terms by which to express myself in my Letters on Botany, and especially in the great work which I am now about to publish; have all conspired to excite my attention a third time to botanical language, and particularly to the mode which seems best for us to adopt when we write or speak of the science in our native tongue.

"So long as botany continued to be studied only among those who had received a learned education, the original terms of Linneus, derived from the Greek or Latin, served all the purposes of general intercourse. But when it became universally adopted, a vernacular language would of course be gradually formed: and if it were to be left to chance, or to the choice of the ignorant, many absurdities and barbarisms would be introduced, debasing our sterling English. This it has been my wish to avoid; and I now renew the attempt which I made some time since\*, to fix our native botanical language on certain reasonable principles, conformable to general analogy. Had not this been my particular view, and had I been satisfied with what

\* Dissertation printed in Vol. I. of the Transactions of the Linnean Society.

has been done by several learned and ingenious writers, I should certainly not have obtruded my ideas upon the public, after such a multitude of elementary books had been printed: and even now the errors, omissions, and defects of various kinds, which those who are skilled in philological botany will easily detect in this little volume, require an apology. I must request the public, therefore, to consider it is a mere attempt, that may hereafter be improved into something more worthy of their regard, if learned botanists and philologists will condescend to communicate their opinions on the subject; and I promise them, that every observation which is made with candour, shall be received by me with gratitude, and considered with attention." *Preface*, p. xi.

Dr. Martyn afterwards declares it to be his intention, throughout his work, to keep as close as possible to the received botanical language, and to adopt the Linnean terms themselves, so far as the nature and structure of the English language will permit, and whenever it can be done without violating the laws of grammar or common sense.

As a specimen of the execution of this plan, we shall select a few of the terms, with their explanation:

"**BINATE LEAF** (*binātum folium*); *digitatum foliolis duobus terminatum*. Having a simple petiole, connecting two leaflets at the top of it: a species of digitate leaf, which see. *Binati pedunculi*, peduncles growing in pairs; as in *capraria*, and *Oldenlandia Zeylanica*."

"**DIGITATE LEAF**. *Folium digitatum*. (Fingered leaf. *Lichf. Soc.*) When a simple or undivided petiole connects several distinct leaflets at the end of it. *Cum petiolus simplex apice adnectit foliola plura*. This is a sort of compound leaf; whereas the *Palmate*, which in some measure resembles it, is a simple leaf. The digitate leaf, to correspond with the name, should have five leaflets spreading out like the open fingers: but Linneus makes *binate*, *ternate* and *quinate* leaves to be species of the digitate; and the leaves of horse-chestnut, though they have more leaflets than five, are nevertheless called digitate."

"**PETIOLUS**: a petiole, or leaf-stalk, or foot-stalk. *Trunci species adnectens folium, nec fructificationem*. Philof. Bot. *Fulcrum sustinens folium*. Delin. pl. *Ramus foliiferus, folio proprius*. Regn. veg. A partial stem supporting the leaf, or connecting it with the stem or branch. It sometimes happens, but very rarely, that the same foot-stalk supports both leaf and fructification, as in *Turnera* and *Hibiscus*."

The above samples are sufficient to show the accuracy with which the learned professor has conducted his work, as well as the great assistance which a dictionary, thus constructed, must necessarily afford to every student in the pleasing science of botany. Health and success, in completing his great work, we most cordially wish to the learned and sagacious professor.

ART. VI. *The Patriot. Addressed to the People, on the present State of Affairs in Britain and in France. With Observations on Republican Government, and Discussions of the Principles advanced in the Writings of Thomas Paine.* 8vo. 1s. Dickson, Edinburgh; Nicoll, London.

**T**HOUGH every true friend to the happy government under which we live, cannot but rejoice at the almost unanimous declarations of loyalty to the king, and reverence for the constitution and the laws, which have been lately made: let him not wonder that considerable progress had been made in subverting the minds of the ignorant and unwary. The enemies to our domestic peace made their attack by means well calculated to mislead the poor and ignorant, by suggesting to them, that they laboured under grievances, which, till then, they had never felt: and by assuring them, that the new system would introduce perfect liberty, and a perfect equality among the inhabitants of the earth. When it appeared that doctrines so absurd met with a few advocates among men of understanding, it was not to be wondered at that the ignorant were deluded. Under these circumstances, it became men of sound principles and good hearts, by exerting their best talents, to prevent the lower orders of their countrymen from being seduced by false principles, or misled by false representations of the state of a neighbouring nation: for, though probably the answer to these restless spirits is obvious in itself; yet, considering the appearance of those times, it could not be too often resounded in the ears of the people.

With this view, the author of the pamphlet before us (whom we understand to be a respectable minister of the Presbyterian church in Scotland\*) has lent his aid to the support of the common cause; and his exertions, being supported by much constitutional and historical knowledge, and an earnest zeal for the best interests of his fellow-citizens, entitle him to much applause. After a spirited introduction, he proceeds to trace the history of this country through the convulsions of the last century, and points out the principle of improvement inherent in our constitution, and the improvements which have been made, and are daily increasing, under the wise and prudent operation of the legislature, which is fully competent to the removal of such defects, as the decays of age, or the change of manners may introduce. The learned author then reverses the

---

\* An edition, printed since this article was written, announces for the author, Dr. Hardy, Professor of church history, Edinburgh. He is also Moderator of the general assembly for the present year.

medal, and treats of the French revolution, explaining the faults of the constitution of 1791, as being defective *in power*, not only in the crown, but even in the assembly: as wanting *influence* in the distribution of offices; and as destitute of *principle* in the two grand articles of patriotism and religion. He goes on to show the origin of the French republic, with an historical survey of the spirit of republics, and the character of that established in France. He discusses the doctrines of liberty and equality, and treats the existence of France, as a republic, as a thing almost impossible. The great topics of democratic censure in England, as objected to by Paine, and those that have followed him in the same path;—Hereditary Monarchy—Diversities of Fortune and Power—Debt—Million for Reduction—National Defence—Civil List—Pensions—and Taxes, are next considered, and it is satisfactorily proved, of some of these points, that they constitute the excellence of our system; and of the rest, that though at first view they appear to be defects, they are not evils to the extent supposed, or are greatly overbalanced by the happiness enjoyed. Mr. Paine is next attacked for his scheme of pillage; and this excellent pamphlet concludes with an address to the author's countrymen, on the felicity of the British nation. We are sorry that we cannot, in the present instance allow ourselves to give many extracts from so interesting a work; but one on the subject of pensions we cannot withhold as a specimen of the whole. It appears, that some of the reforming clubs in Scotland had very unwarrantably published the pension-list, with the names of the pensioners: but mark the event, with the author's observations upon it:

“ But, there are sinecure places and pensions flowing from the civil list establishment! This is the loudest note in the cry; because individual envy here mixes with political lamentation. The money which goes into these channels is such an absolute trifle to this great nation, that no man, who knows any thing of the subject, can have even a rational motive of complaint. On the contrary, he will see great reason to approve, on public grounds, of these very sinecures and pensions, in the moderate extent, in which they are found in Britain. To men who have spent the prime of their lives, and employed their talents in the service of their country, these institutions afford *otium cum dignitate* in their declining years. In this view, the rewards are acts of justice. To others, who, by literature, science, and the elegant arts, have improved the stock of human attainments, and advanced the celebrity of the British name, they are acts of wisdom, as well as of generosity. To others, whom misfortune or adversity has visited, they are acts of mercy. What, though in some particular instances, they may have been bestowed on improper objects; is not every Christian, in his private charities, liable to err in the distribution? Is he, for that reason, to desist from giving?



ing? Every arrangement in human affairs is unavoidably subject to partial abuse; but the effect of the places and pensions, moderate as they are in the British system, is, on the whole case, more advantageous to the nation than even to the objects of his bounty. It receives gold for its silver: and while it enables its rulers to shew the justice, wisdom, and mercy of the state, it brings forward all the talents, and inspires the alacrity and confidence, by which its honour and interest may be most essentially promoted. The man who is spending his youth and strength in laborious or perilous service for the public good, is encouraged to persevere and console himself by saying: *when I am old, my king and country will take care of me; or if I die, they will not leave my widow or my children destitute.* The Scotch reforming clubs brought forward the pension list of that country into the public newspapers. The pension list, when published, was attentively perused by the nation, and produced an effect directly the reverse of that for which the publication was intended. The list met with an approbation, which was heartfelt, and almost universal. It consisted of old servants of the public, who had held commands in the colonies: of men of letters, to whom not this country only, but all Europe, gives unqualified applause: of noble families, whose fortunes are inadequate to their rank; and of a great number of women and children receiving the bounty of their sovereign, in various proportions, according to the real exigencies of their situation. Perhaps 1000*l.* or 1200*l.* of the whole sum might have been bestowed upon other objects, in preference to some of the names which appear on the list: and what then? All Scotland saw that the list had no relation to political purposes; and that, in the greater part, it was the record of the king's eleemosynary grants, which public spirit would blush to criticize. The publication was indelicate and cruel; but the list is confessedly honourable to the administration of this country."

ART. VII. *Poems, dedicated to the Right Honourable the Earl of Mansfield. Vol. I. 6s. 8vo. Cooper, London.*

THESE Poems, which were advertised as the production of Lady Burrell; and some few of which, if we mistake not, have before escaped from her ladyship's portfolio into print, or have been dispersed in scattered leaves of manuscript, have very considerable merit: they breathe a correct elegance of sentiment, and pathetic strains of moral reflection. The relations are interesting, and the numbers highly polished. If we are not often dazzled by the glare of eccentric genius, we are always pleased with the taste of selection, and the decorations of fancy. The noble authoress does not soar into the elevated regions of epic poetry, or wander in the wilds of descriptive scenery, she prefers rather the sentimental tale, the plaintive epistle,

epistle, or the dramatic poem. The imitations of Prior, Shenstone, and Pope, are very successful. She has versified the narratives of other writers, and formed a pleasing drama from the *Comola* of Ossian.

In some of the poems there is a very interesting display of fancy in its liveliest colours; as, for instance, in the Epistle from a Sylph to a Zephyr, in the Judgment of Cupid, and in some sportive productions, where we admire a playful and amusing spirit. Her ladyship seems disposed to terminate her fictions with tragical events, but her imagination never suggests a sentiment unfavourable to virtue.

In every part of the book simplicity is combined with elegance, both of sentiment and style; and we look with pleasure to the appearance of the second volume. Most of the poems are too long to be extracted, and it were an injury to exhibit them in mutilated parts. The following little poem may, however, be selected as a slight specimen, not as superior to, but as shorter than the others. Few, indeed, in the collection are not equal to it; but, in most of the rest, we should be compelled, by curtailing the length, to diminish the beauties of the production:

#### “ A M E L I A.

“ Daughters of Albion! who with wanton pride  
Sport gaily on in pleasure's mad career,  
Ah! for a moment deign to be advised,  
And lend to sober truth a patient ear.

“ Amelia claims it from her awful grave,  
Where the remains of youth and beauty sleep;  
What is that youth, and what that beauty now?  
Among its parent dust a mouldering heap.

“ Envied she was by nymphs, by swains adored;  
Yet what availed the praise that others paid?  
Her hopes were blasted in the nuptial state,  
And only friendship's hand sustained her head.

“ To sooth the sorrows of her lovely friend,  
With unremitting zeal *Constantia* try'd;  
*Amelia's* heart her generous care repaid,  
She smiled forth gratitude—but droop'd, and dy'd.”

We should have been tempted to have admitted *The Ode to Sensibility*, but believe that it has been before seen in print.

ART. VIII. *The Old Manor-House; a Novel.* By Charlotte Smith. 12mo. 4 vols. 15s. Bell, No. 148, Oxford-Street.

OF those who have exerted the powers of imagination for the description of ideal characters and fictitious incidents, who have sought, by interesting narration of events, and affecting display of circumstances, to engage the attention of mankind; how few have succeeded so as to establish a reputation that could survive the day, or to effect any substantial improvement on their readers. To furnish variety of event, and vicissitude of distress, to exhibit constancy of affection harassed by difficulties, and finally crowned with success, to exaggerate the sentiments, and to caricature the passions of the mind; to accumulate improbable calamities and suddenly to furnish unexpected relief, to sink to despair and to raise to rapture, seems to be the great concern of the modern novelist. The character of their works is too often calculated to inflame and seduce, and to furnish the mind with misrepresentations of nature, and false pictures of life.

Under this description it is not meant to include the present production of Mrs. Smith, of which it is a more just and pleasing task to point out the merit. We have not often been more interested by the fictions of invention, and the sensibilities excited by the perusal of the work are in general such as are favourable to virtue. The characters are drawn with much originality from life, and are well illustrated by the display of those minute shades, which the accuracy of female observation is accustomed to note and to describe with fidelity. The incidents are well varied and lively; they keep the feelings in that agitation which sometimes suffuses the eye with tears, and sometimes thrills the blood with swift circulation. The events at the Manor-House are familiar, and conducted with probability; the entertainment given at the Hall is particularly well described. When we quit England, we enter, indeed, on more romantic scenes, and, perhaps, sometimes wish that Mrs. Smith, instead of that interest which is given to her novel by the rapid succession of extraordinary events, had exhibited propriety of conduct, under circumstances of embarrassment and doubtful obligation.

Orlando, in his sufferings in America, can only display fortitude and patience under unmerited and irremediable hardships: whereas the difficulties in which the heroes of novels should be involved, should be generally those induced by misconduct, or dispersed by prudence. The genius of Mrs. Smith should, as she has happily done in other parts of her work, rather make

common events interesting, than multiply incredible adventures. Let it not be supposed, however, that we follow Orlando with regret to America, of which Mrs. Smith represents the bold features with great spirit. Her local descriptions of the scenery of nature are in general interesting and impressive, and the detail of particulars which she paints, argues often an elegant and poetical turn of mind, which shews itself also in some effusions of poetry.

The introduction of Political Reflections may be judged censurable, where they favour in the slightest degree of those erroneous and pernicious principles which have been recently promulgated with such fatal effect; but, except as to some few sentiments of rather ambiguous tendency, we have but little to object on this score; and are not displeased that the novelist should, by a pathetic description of the miseries of war, inculcate affecting lessons against it. Nor do we certainly, disapprove that spirit of benevolence with which she condemns the desperate measure of employing the Indians in the contests between England and America. The general reflections scattered through the work are natural, and the sentiments are often expressed with very simple and pathetic effect. But while we approve the tendency of the book, as exciting a love of virtue, we cannot but wish that Mrs. Smith had displayed a desire to recommend virtue on its true principles.

The heroism of Orlando, and the gentle virtues of Monimia, might have been heightened and embellished by a display of those impressions which they had such frequent occasion to profess. We disapprove much of a practice which Rousseau, in his *Nouvelle Héloïse*, and other writers, have countenanced, of representing forebodings and superstitious presages of future events as having some foundation, and being followed by actual accomplishment. The style of the novel is clear and unaffected. In the rapid perusal of a narrative, we are seldom disposed to stop at minute inaccuracies.

The following beautiful Sonnet well deserves to be laid before our readers :

“ While thus I wander cheerless and unblest  
And find in change of place, but change of pain;  
In tranquil sleep the village labourers rest,  
And taste repose that I pursue in vain.

“ Hush’d is the hamlet now; and faintly gleam  
The dying embers from the casement low  
Of the thatch’d cottage; while the moon’s pale beam  
Lends a new lustre to the dazzling snow.



“ O’er the cold waste, amid the freezing night,  
 Scarce heeding whither, desolate I stray,  
 For me, pale eye of evening ! thy soft light  
 Leads to no happy home ; my weary way  
 Ends but in dark vicissitude of care,  
 I only fly from doubt—to meet despair.”

Such poetry is more than we have a right to expect in a novel ; but it does not surprise us in a novel written by Mrs. Charlotte Smith.

ART. IX. *Indian Antiquities, &c.* By the Reverend Thomas Maurice.

[ *Concluded, from page 5.* ]

**B**EFORE we resume our observations on Mr. Maurice’s valuable work, it becomes us to render him an act of justice. Some of his subscribers have, we understand, complained, that the work, for which they paid a guinea, is sold in the shops for fifteen Shillings : but this is not the case—the present publication is, in fact, one volume divided, for convenience, into two ; and this is estimated, to non-subscribers, at fifteen shillings, and to subscribers at half a guinea. We have thought it necessary to insert this explanation, to obviate any injury which might threaten Mr. Maurice, whose labours, and whose expences, certainly require a proper remuneration.

We have already imputed to Mr. Maurice a too great fondness for system, and controverted his position relative to the invention of geometry, from the inundations of the Ganges ; and we now proceed to accompany him in his accounts of the geographical division of India, according to the classical writers of Greece and Rome.

At page 9, of this part of his work, Mr. Maurice traces the progress of Alexander in India : this has been already done, in a masterly manner, by Dr. Robertson ; yet the account of our author is not less interesting. We lament, however, the frequency of errors of the press, which, always painful to the reader, are most of all perplexing in geographical accounts. *Betab* is printed *Behat* : nor do we allow that there is any adequate authority for writing *Bedaspes* for *Hydaspes*.

Page 15. Concerning the similitude betwixt the Indian and Tartarian languages, great information is conveyed in a discourse on the Tartars, by Sir William Jones, in the second volume of the Asiatic Researches. It will appear from that

discourse, that Mr. Hadley's opinion, that the Hindostan language is derived from Tartary, is exceedingly disputable.

P. 21. Mr. Maurice adopts Major Rennel's opinion, that Palibothra stood on, or very near, the site of the present Patna; but, perhaps, it would not have been amiss to have taken some notice of the objections of Dr. Robertson to this assertion.

P. 24. Chitpore is, according to Cellarius, the Ophir of Scripture; Mr. Bruce has very ingeniously discussed this subject, and, from the circumstance of the monsoons, has given very satisfactory reasons for belief, that Sofala, on the coast of Africa, opposite to Madagascar, was the Ophir of Solomon.—See Bruce's Travels, vol. i. p. 434, 435, &c.

P. 36. We greatly lament that the writers on Oriental subjects are not more exactly agreed about the orthography of words and names of places, as expressed in our characters. *Mahabbarit* is spelt differently by Sir W. Jones, and others.—Oude, we have seen written *Owde*, *Oughde*, &c. And in all respects too little attention is paid to Sir W. J's judicious recommendations on this subject.

The entrance of the victorious Timur into Delhi is thus described :

“ The Persian authors are lavish in their praises of this great and beautiful metropolis. The seat of voluptuousness, and the central repository of whatever the vast traffic carried on by the Indian merchants with Persia, Arabia, and China, produced, it abounded with costly rarities of every kind; the tribute of the most distant climes, the labour of the most skilful artificers. But a savage conqueror now approached, before whom the pride of India, and the delight of her sovereigns, must bow the head. Through a deluge of human blood, shed in his progress from Samarcand to India, and fresh from the unprovoked massacre of 100,000 captive Hindoos, who were left expiring almost beneath its walls, the merciless Timur pressed on to its destruction. He entered the city in triumph, on the 4th of January 1399. The great standard of the Tartarian empire was immediately erected on its walls; and the usurper, seated upon the throne of India, in all the pride of conquest, received the prostrate obeisance of the nobility of both nations. The royal elephants and rhinoceros, adorned with rich trappings of gold and silver, were brought to the foot of the throne, and, instructed by their leaders, made the *salaam* of gratulation. Some days were consumed in rewarding with suitable honours the princes and generals of the victorious army, in banquets of unbounded magnificence, and in insulting heaven with the grateful vows of successful tyranny. At length, on some resistance reluctantly made by the inhabitants to the wanton outrages of their conquerors, Delhi, and all the wonders it contained, was given up to be pillaged by an enraged soldiery; and on the 13th of the same month “ that great and proud city was destroyed.” We may form some judgment of the enormous booty obtained in this general pillage,

pillage, from the account given by the same author of the number of the slaves made captive, and of the immense quantities of precious stones, pearls, rubies, diamonds, gold and silver vessels, money, and bullion, carried away by the army. Even the Indian women and girls are said to have been adorned with a profusion of precious stones, and had bracelets and rings of gold, and jewels, not only on their hands and feet, but also on their toes. Of these precious ornaments every individual had secured so ample a store, that they refused the incumbrance of more, and vast heaps of various plunder of inestimable value were left behind. These are nearly the words of the Persian author, who bears the truest character in the East for veracity, and who was contemporary with the monarch whose history he relates." P. 54.

The following description of the wealth of the Rajah of Lahore is very curious:

"Jeipal, the raja of Lahore, during the repeated incursions of Subuctagi, and his son Mahmud, exhibited the most heroic proofs of bravery in the defence of his hereditary domain, which extended from Cashmere to Multan; and great indeed must have been the wealth he possessed, since when, at length, after three desperate efforts, he was taken prisoner by the enemy, around his neck alone were found suspended sixteen strings of jewels, each of which was valued at 180,000 rupees, and the whole at 320,000 pounds sterling. This sum, however, is trifling, compared with that which Mirkond says the sultan of Gazna, in his expedition against Jeipal, or Bal, as he calls him, and in a second against his son Andbal (Ferihhta's Annindpal), carried out of India. He states it at seven millions of coin in gold, seven hundred maunds of gold in ingots, together with an inestimable quantity of pearls and precious stones. Jeipal, when at length liberated, stung with the anguish arising from his late defeat and captivity, and partly impelled by those feelings, and partly in obedience to a custom then prevalent among the Hindoos, which forbade a raja who had been twice vanquished by the Mussulmen longer to hold the reins of government, resigned the throne to his son. He then ordered a funeral pile to be prepared and kindled, and leaping into the flames, died as heroically as he had lived." P. 63.

P. 68. Emirs and cans :—travellers seem now agreed in writing these words *emeers* and *khans*.

At Chapter III. Mr. Maurice compares the accounts of the divisions of Hindostan, by the Persian and Arabian geographers, with the accounts of the Europeans, and with the preceding accounts of the classical writers. This part of his work will be found to be executed with particular spirit, and the most attentive diligence. *Hindostan* itself is compounded of *Hindu* and *stan*, or *istan*, a region. Why then does not Mr. Maurice follow the example of his friend Sir W. Jones, and write the words

words *Hindustan* and *Hindus*, instead of *Hindoostan* and *Hindoos*? The Persian and Arabian geographers divide the empire of India into two parts, which they name Hind and Sind. Hind is divided into three parts; Guzurat, Malabar, and Mabarr: Sind includes Mocran and Multan, and extends its northern limits as far as Cashmire.

The account of Bengal, at p. 96, is extracted from the Ayeen Akberry, or the Mirror of Akbar, a book compiled at that monarch's command, describing all the provinces and cities of Hindoostan. From the same source also is drawn the principal division of what the author has thought essential to illustrate this part of his subject. Mr. Maurice, having discussed the geography, ancient and modern, of Hindoostan, enters, at p. 151, on the theology of the ancient Indians, examining in what points it resembled that of the Scythians, the ancient Persians, and the ancient Egyptians.

Of the doctrines of Brahma, the ancients appear to have been totally ignorant; nor was the subject at all more familiar to the European conquerors of India before the middle of the present century. Since that period, Mr. Holwell, Mr. Dow, Sir W. Jones, Mr. Halhed, and Mr. Wilkins, have successfully investigated the theology of Hindoostan.

In his examination of this important, but complicated question, Mr. Maurice has discovered great acuteness, the most unwearied diligence, and a considerable portion of erudition. The epitome prefixed to his first chapter, comprehensively explains the system which he proposes to pursue in accomplishment of the great work to which this is to be considered as a preparatory introduction.

Commencing with the subject of sacred groves and caverns, he mentions the caves of Zoroaster, Epictetus, Pythagoras, and Mohammed. He ingeniously exculpates the bloodless laws of Brahma from all sanguinary imputations, by supposing the possibility of a mixture of the barbarous customs of Scythia with those of India, in the earlier intercourse betwixt the two nations. The subject of human sacrifices next presents itself; upon this the author enters at large, comprising whatever occurs of importance, in the ancient and modern writers. The principles of Zoroaster and Brahma are then compared, their resemblance pointed out and explained, and their kindred adoration of the solar orb, and of fire, are made to introduce a general view of the mythology of the Hindoos.

At p. 239, *et seq.* Mr. Maurice discusses the sculptured imagery of the caverns of Elephanta, considering the account given by Niebuhr as the most correct and satisfactory.



The reader will find some acute observations on the origin of Phallic worship in Egypt at p. 264. These the author considers as evidently the same with the rites of Baal-peor in scripture.

An attempt is made to prove the origin of the Indians and Chinese to be the same, p. 285, &c. but the arguments and assertions will appear to many readers to be of too general a kind.

The note at p. 301 might as well have been omitted. It tells, what every one at all acquainted with books, knows *to his cost*.

At p. 316, we found ourselves rather disappointed. There seems to have been some mistake in the arrangement of the materials, which requires explanation; for, when we were preparing to plunge into the fathomless abyss of the Eleusinian mysteries, we suddenly found our curiosity checked by a dissertation on the caverns of Salfette and Elephanta.

What Mr. Maurice says on the subject of GATES, at p. 319, deserves attention. We insert his own words:

“ I must here observe that the word GATE, which is a part of Asiatic palaces by far the most conspicuous and magnificent, and upon adorning of which immense sums are often expended, is an expression, that, throughout the East, is figuratively used for the mansion itself. Indeed it seems to be thus denominated with singular propriety, since, as those of my readers who have resided in Asiatic regions well know, it is under those GATES that conversations are holden, that hospitality to the passing traveller is dispensed, and the most important transactions in commerce frequently carried on. Captain Hamilton, giving an account of Fort St. George, observes, “ that the GATE of that town, called the Sea-gate, being very spacious, was formerly the common exchange, where merchants of all nations resorted about eleven o'clock to treat of business or merchandise.” Astronomy, deriving its birth in Asia, and exploring nature and language for new symbols, soon seized upon this allegorical expression as highly descriptive of her romantic ideas, and the title was transferred from terrestrial houses to the spheres. Hence, in the Arabian astronomy, those constellations in the heavens, nearest which the moon, during her monthly revolution, remains every night, are called the MANSIONS OF THE MOON, which, according to the Arabian computation, amount in number to twenty-eight, according to the Indian, to only twenty-seven, mansions: and these gates must, therefore, be considered as houses, or spheres, through which the soul passes in her course to the centre of light and felicity. It may here be remarked, that the expression occurs frequently in holy writ, often in the former sense, and sometimes even in the astronomical allusion of the word. In the former acceptation we read, in Esther ii. 19, of the Jew Morducal sitting in the king's GATE: in Lamentations

tions v. 14, *that the elders have ceased from the GATE*: and, in Ruth iii. 14, it is used in a sense remarkably figurative; *all the GATE* (that is, house) *of my people know thou art virtuous*. In the second acceptation, the word as well as the attendant symbol itself, to our astonishment, occur in the account of Jacob's vision of the LADDER WHOSE TOP REACHED TO HEAVEN, and in the exclamation, *THIS IS THE GATE OF HEAVEN*. This circumstance cannot fail of exciting in the reader the utmost surprise, since it is hence manifested to have been an original patriarchal symbol, and will hereafter be brought by me in evidence that there was among the postdiluvian ancestors of the human race an astronomy older than has yet been proved to exist, and possibly tinged with ante-diluvian philosophy. A similar idea occurs in Isaiah xxxviii. 10. *I shall go to the GATES of the grave*; and in Matthew xvi. 18. *The GATES of hell shall not prevail against it*: nor is it impossible but our blessed Lord himself might speak in allusion to the popular notion of the two astronomical GATES celestial and terrestrial, when, in Matthew vii. 13, he said, *Enter ye in at the strait GATE; for, wide is the GATE and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the GATE and narrow is the way which leadeth unto life, and few there be that find it.*"

This subject might, however, have been yet more amply illustrated from Xenophon, and the other authors cited by Brissotius, *de regno Persarum*, p. 26: where it is fully shown, that the King's Gate was the place of honourable attendance in the Eastern courts.

The following animated address to the Deity is inserted at p. 335, from the Geeta, translated by Mr. Wilkins:

"Thou, O mighty Being, greater than Brahma, art the prime Creator! eternal God of gods! the world's MANSION! Thou art the incorruptible Being, distinct from all things transient! Thou art before all gods, the ancient POORUSH, and the supreme supporter of the universe! Thou knowest all things, and art worthy to be known! Thou art the SUPREME MANSION; and by thee, O infinite Form! the universe was spread abroad."

The mythological details of the Hindoos Mr. Maurice confesses to be extravagant; and we are inclined to think that some of his readers will complain, that he has introduced too many extracts, from the works of others, on the subject of these mysteries. He offers, however, no contemptible apology, by observing, that however wild and romantic the language may be in which they are clothed, they probably involve some physical meaning, and some deep theological truth. In the progress of the work, some important remarks are found on the affinity which many of the leading principles of the pure undiluted doctrines of Brahma bear to those of the Christian system. This suggestion was first made by Mr. Hastings, in a

recommendatory letter to N. Smith, Esq. and prefixed to the Geeta.

At p. 329 [bis], the Eleusinian mysteries *emerge*, with many judicious observations from the learned author. He thinks, that these were borrowed from India, and that originally they were the institutions of Brahma. It is of more importance to the Christian to be informed, that these rites were introduced to perpetuate the creation of the world, and the general deluge. "The Brahmins," says Mr. Halhed, in his preface to the Code of Hindoo Laws, "deny that the deluge ever took place in Hindoستان." This Mr. Maurice controverts; and he tells us, that a considerable part of his future work will be devoted to the elucidation of these points. "The grand fabric of the Mosaic theology is so far," he observes, "from being shaken by those *Indian chimeras*, which have been propagated with much indecent zeal, that it will obtain from the investigation a new column of adamant to uphold and adorn it."

We now take our leave of Mr. Maurice, most cordially wishing him the successful accomplishment of his object, and being sincerely of opinion, that his abilities and industry deserve encouragement and reward. We hope he will neither dispute our candour or our kindness, when we intimate our hopes, that he will guard against the deluding fondness for system, which, we confess, seems too visible. We think also, that he has introduced some extraneous matter, which by no means contributes to the embellishment of his work; and that he will do well, in his future progress, to avoid a fault which has not been forgiven, even in a writer of Mr. Gibbon's fame, that of frequent, unnecessary, and unimportant digression. Having said thus much, we are forward to discern, and happy to commend, in Mr. Maurice, those talents, and that learning, which are indispensable to the historian of a mighty empire.

ART. X. *Sermons, by John Disney, D. D. F. S. A.* 8vo, 2 vols. 12s. Johnson, &c. London.

THE author of these Sermons is well known to the world by various publications, as the friend of Mr. T. Lindsey, the champion of unitarianism, and the right of private judgment, to a most unbounded extent. This right, he contends, arises out of the principles of the reformation.

In his Address to the Clergy of the Archdeaconry of Lincoln, he says "every clergyman must acknowledge, that not only the free enjoyment of his liberty; but the full exercise of  
" his

“ his function, according to his own persuasion, are privileges,  
 “ which no minister of God’s word can give up in compliment  
 “ to any man, or any body of men, while he values himself on  
 “ the principles, as well as the profession, of the protestant  
 “ religion.”

He then proceeds to lament, that the applications to be relieved from subscription have proved unsuccessful; but asserts, that this want of success ought to encourage perseverance, “ as oppressions and impositions of all kinds grow still more “ grievous by continuance.”

It is truly astonishing, that the adversaries of the Church of England should maintain, that her separation from the Church of Rome necessarily supposed an unlimited right of private judgment, inherent in every individual. Whatever may have been the defects of the Articles, Liturgy, and Homilies, for we are not now enquiring what those are, or whether there be any, they were certainly the joint result of the labours of the most wise and learned, and pious men of the times; who collected whatever could be learnt at home or abroad; who were not the adherents of Luther or of Calvin; and who were not ashamed to take from the Romanists themselves whatever was deemed agreeable to the word of God; or to adopt as to external government, order, and decency, whatever, being of a more indifferent nature, is not taught by revelation, but is obviously left to the discretion of man.

By far the greatest part of mankind must be subject, in some points, to the direction of others, and this direction not only instructs their ignorance, but controuls their wayward passions, their pride, their presumption, their sensuality, their moroseness, their malignity.

The Church of Rome triumphs in the numerous sects which this pretended right of private judgment hath set up; many of which owe their success to that religious liberty with which they flatter the people, and to that imaginary inspiration, which, according to them, not only puts the learned and unlearned upon a level, but often gives the latter a decided superiority.

The invidious names of human systems, ordinances, and inventions, lose all their force, when it is remembered that the sole question is, whether *this or that doctrine be found in scripture?* Dr. Disney, and others, treat the Church of England as if she had renounced the authority of scripture; whereas the very contrary is the case, and she might justly retort upon them, that they have reversed the error of the Church of Rome, and have represented the truths of God as the traditions of man.

But



But what avails it for either party to assume, as decided, what is, in fact, *sub judice*? We think we have proved the doctrines in dispute, they think we have not. We think that the labours of the learned, for more than two hundred years, have proved our Articles and Liturgy to be founded on the word of God, and that another reformation is not necessary; they, under the sanction of the alterations which were heretofore made, think that we must be continually changing, and the corruptions of Paganism, as well as Popery, are brought forward to strengthen the argument. They little consider that we deny such corruptions to exist in our establishment. If they had existed, we trust, that not individuals, but the collected body of the wise and the learned, would have been summoned under the sanction of authority, to correct and amend whatever was amiss.

We shall now proceed to give the titles of these Sermons, by which the reader will perceive, that a great part of them is written upon topics of controversy, against the doctrines and establishment of our national church.

Vol. I. contains the following Sermons: 1. Upon the right of private judgment; 2. Public institutions for charitable purposes; 3. The beauty of holiness; 4. The spirit of industry recommended; 5. A fast sermon; 6. Christ insufficient of himself; 7. Defence of public or social worship, in answer to Mr. Wakefield; 8. Vindication of the apostle Paul from the charge of sedition; 9. The principles of the revolution, the security of liberty; 10. The progressive improvement of civil liberty; 11. The gospel of Christ a never failing source of peace and joy; 12. A good character founded only in religion and virtue; 13. Man accountable for his actions consistently with God's moral government of the World; 14. The inestimable value of conscious integrity; 15. The external evidence of the gospel; 16. A generous temper congenial with nature and revelation; 17. The proper test of religious truth; 18. Christ the deliverer of mankind; 19. Future life and happiness the proper objects of a Christian's pursuit; 20. The shortness of human life; 21. Obedience to the gospel the best proof of our belief in God; 22. Repentance and amendment of life inseparable; 23. The occasion for circumspection; 24. Love for mankind best ascertained by promoting religion and virtue in the world; 25. The wisdom of God in the works of creation.

Vol. II. contains, 1. Bowing at the name of Jesus; 2. Christ the Son of the living God. 3. The use of liturgies; 4. The blessings of peace; 5. The nature and effect of sin; 6. The prophecy of Isaiah concerning Christ, ch. liii. 1, 2, 3. In what sense Christ is a propitiation for our sins; 8. Religious education;

education; 9. The civil magistrate has no cognizance in matters of religion; 10. Compulsion in religion unwarrantable; 11. Cause of separation from any established church; 12. Blasphemy against the Holy Ghost; 13. Impediments to the right knowledge of the scriptures; 14. Importance of the doctrines of the gospel; 15. Superstitious appropriations of ordinary events; 16. The spirit of intolerance; 17. The religious and virtuous œconomy of time; 18. The Christian religion independent of civil government; 19. The right knowledge of God and Christ; 20. Jesus's affectionate sympathy with the friends of Lazarus; 21. Perseverance in the Christian character; 22. Christ's speech on the cross (*i. e.* to the penitent thief) no proof of an intermediate state; 23. The resurrection of Jesus; 24. Mutual forbearance and toleration; 25. The gospel a dispensation of peace and happiness to those who observe its precepts.

The style of these Sermons is generally clear, perspicuous, and well suited to common capacities; it is not remarkable for elegance; it is not often nervous, but it is sensible and pure\*. The author is a man of much reading, and has collected, with great diligence, whatever either directly, or collaterally, or obliquely, or by some compulsion, may strengthen his own peculiar opinions.

The following quotation from Dr. Robertson, formerly rector and vicar of Ravilly, in the diocese of Leighlin, in Ireland, will be an obvious proof, how unfairly the adversaries of the establishment can reason: "The clergy of the Church of Rome subscribe to XXIV Articles of religion, the clergy of the church of England, *as more orthodox*, subscribe to "XXXIX:" *ergo*, the English clergy are more credulous than the clergy of the church of Rome.

The first of the Sermons was doubtless composed with peculiar care; it was preached to a body of clergy, with a view of making them dissatisfied with the establishment, and desirous of abolishing subscription. The notes are full of quotations from all the opponents of the Church of England: Sir W. Blackstone and Dr. Balguy are brought forward as her injudicious friends. The reader, however, most probably, knows how to appreciate these respectable names, and will not regard the sneers

---

\* We observe in some passages, that the author uses the expression of *a mean*, for that, by which we do any thing. How the singular of *means*, in this sense, became obsolete, we know not, but it is so; and *means* itself has since been sometimes made singular by violence. We heartily wish *a mean* revived by common consent, but till it is, as there is something in it that offends the ear, we think it more advisable to throw it always into the plural, or to employ another phrase.

of Dr. D. the opposition of Misomumpsimus, or the letters of Furneaux.

As little will he be affected by the following declamation :

“ The civil magistrate has no concern with the religion of his people, so long as obedience is paid to him in all things lawfully and constitutionally enacted respecting civil matters. His authority is bounded by overt acts; the operations of the mind and the dictates of conscience, *as they* are out of his province, so are they beyond his authority. And he is then an enemy to his own dignity, peace and interest, when he intermeddles with the terms of man's acceptance with God; he exposes himself to the reproach of grossly prostituting religion to the most *iniquitous* purposes, and of reducing it to a mere engine of secular government.”

The ninth sermon, of the second volume, was intended to prove this very point; that the civil magistrate has no cognizance in matters of religion; and the conduct of Gallio is brought forward in support of such an opinion. He is commended for his *wise reasoning*. Whatever becomes of this question, we have been hitherto taught to believe, that this deputy of Achaia meant to treat both Jews and Christians with marked contempt, and thought their dispute frivolous, and unworthy of a serious attention. But all at once he rises from the seat of a scorner to the dignity of a respectable magistrate, deserving the imitation of all magistrates in all future ages.

“ In the application of the preceding history to ourselves,” says the Doctor, “ we shall naturally be disposed to derive from it all possible advantage to the cause of religious liberty.” And, pleased with this application, the author feels himself warmed into the language of oratory, seldom occurring in the course of these Sermons :

“ Civil liberty will give to every man the perfect enjoyment of all his powers to serve his country, his friends, his family and himself, in their best worldly interests; religion will form him for future happiness. *But as well may the ivy that entwines the oak boast, that it supports the trunk, as civil institutions plead the support they give to religion, properly so called.*”

One unjustifiable practice with all writers against establishments is, to compare an exclusion from offices in the state, and from the ministry in the church, to the fire and faggots, the massacre and persecution of the times of Popery, in the days of the grossest ignorance.

The Doctor, therefore, if he cannot convince our reason, endeavours, by this method, to excite compassion; for thus the sermon concludes :

“ Should it ever be the sad portion of any of us to be reduced by persecution

persecution to the alternative of choice, whether we would obey God or man, judge ye which determination will give us peace at the last, and be our heart's desire, when we shall stand before the judgment-seat of Jehovah, our God. May we in that trying moment take up the cross of Christ and follow him."

What will be the reader's surprise when he is informed, that not only Papal Rome, but all established churches are, and have been always filled with the spirit of Antichrist? For, after referring us, in a note, p. 41. vol. i. to Mr. Evanston's Letter to the Bishop of Worcester, Dr. D. says,

"Surely the spirit of such prophecies reasonably extends to all churches without distinction of place or person, which claim and exercise the same or *like* spiritual power; and the arguments of Mr. Evanston, as a critic or commentator, go a great way towards fixing the latter of such prophecies upon all other established churches which have passed the simple bounds of the Christian scriptures."

In the second sermon, vol. i. recommending public institutions for charitable purposes, the author, in commenting upon the parable of the Samaritan, has this remarkable passage:

"The traveller is represented to be "half dead" from the ill treatment he had met with, and not in a condition to make any audible complaints. It was necessary to be sensible of his misery to take a nearer view of him, and to examine in what condition he was left. The law of Moses pronounced that person unclean who was slain with a sword in the open fields\*. And it concerned the priests and Levites more particularly to beware of such uncleanness. Their scruples, suggested by this and the like precepts, might probably deter the priest and the Levite from lending this miserable object their assistance. They had other precepts, however; and were often put in mind of them by our Lord, from which they might learn that acts of charity and compassion would atone for any irregularity in the legal performance of them. *This is the best construction we can put upon the behaviour of the priest and Levite.*"

A very favourable one it is; much more so than our Saviour seems to have intended; who, apparently, meant an oblique reflection upon the conduct of those, who, being immediately dedicated to the service of God, neglected the duties of humanity and compassion more than the very persons whom they hated, and with whom they would have no intercourse.

The established priests of modern days find less candour from the author, whose zeal against them breaks out, even when the subject does not imply immediate and direct hostility.

"This confession (p. 186, vol. i.) might indeed irritate the malice of the priests in the days of Paul, as similar *recommendations* may

\* Numbers xix. 16. In Septuag. *wounded*.



have done, in various cases, in every succeeding century; just as the characters of truth and virtue will irritate the resentment of calumniators on less occasions."

The reader shall judge for himself how far this champion of civil and religious liberty has justified, or endeavoured to justify, the decapitation of Charles I. by connecting it with the expulsion of James II. "If we look for the true cause of the decapitation of the first Charles, and the expulsion of the second James, it will not be confined merely to the intolerant bigotry of the one, or the *faithless hypocrisy* of the other; but will be found in the successive and accumulated oppressions of the Tudor and the Stuart families, which had wearied the submission of a *patient people*." (Vol. i. p. 218.) Such language, with respect to Charles I. is surely not warranted by history, and favours too much of the prejudices of violent men, who, hating power, delight to blacken all who have possessed it; while they, with equal truth, represent the body of the people, and even the unlettered multitude, as all purity and perfection.

It is well known that two of the Tudors, Edward VI. and Elizabeth, instead of being tolerated by the patience of the people, were idolized by them; and the first of the Stuarts, certainly encouraged turbulence, by his weakness, rather than provoked it by his tyranny; as is most commonly the case.

In a sermon upon religious truth, the author's zeal against received doctrines, and especially the doctrine of atonement, knows no bounds. Numbers and antiquity can be no more pleaded in their support, than in support of the ancient opinion, that the sun moved round the earth! Because the world was mistaken in many points of philosophy, therefore it has been most probably mistaken in most points of theology: this is the common, trite mode of defending innovation.

The following extract, from p. 372, vol. i. will prove how happily the charge of intolerance is supported:

"This hostile disposition to *all enquiry, to every thing that is liable to prove most favourable to religion and virtue, to all that is truly good and great*, appears, in our day, to have been rather smothered than totally suppressed or banished our land. If a favourable opportunity were to offer, it may be presumed, *from some very recent acts of violence*, that there yet subsists a malignant zeal, directly contrary to better knowledge, which would rekindle the fires of Smithfield, *in one shape or other*. For there are *calumniating and starving* as well as burning inquisitions, and those who are capable of basely robbing another of his well-earned laurels in the cause of truth and liberty, or of defaming a fair and blameless character, would shew little aversion to burning his body, under the hypocritical pretence of saving his soul, if the laws of his country would barely overlook the outrage."

Thus is the, unhappily too furious, zeal of the populace, not only for what they thought in danger, but against those whom they thought the authors of the danger, continually converted into an argument against that church which, if it was pleased with the attachment, sincerely lamented the manner of expressing it.

The author, in various parts of these sermons, deploras the general blindness of mankind, in believing the doctrine of the Trinity, and of atonement. It does not appear, that he has adduced any thing new upon either subject. Those who have read Dr. Priestley's Defences of Unitarianism, and the papers in the Theological Repository, will find here little more than repetition. It may suffice to point out the way in which our author explains that passage in St. John's first Epistle, wherein Christ is said to be *the propitiation for our sins*.

“ The expression which is particularly deserving our attention is, “ he is propitiation for our sins,” and it is peculiar to the apostle John, in this epistle, where it is twice used, exactly and in the same manner, here and in the tenth verse of the fourth chapter. The apostle Paul, in his epistle to the Hebrews speaks of Christ being a high priest “ to make reconciliation for the sins of the people,” as we render the original words; which do not signify to appease an offended or angry God, but as the phrase has been frequently shewn to signify in other places, to *remove* or to *make sins to be passed by, that no notice may be taken of them, to make them to be no obstructions to the favour of God*. For, in the present case, there was no anger to be removed, for, out of pure love and kindness to man, God commissioned Christ to declare his will. And he, who out of love and good will, delegated him to this office, could not want to be appeased or turned from anger by him.” Vol. ii. p. 107.

It should be remembered, that God's hatred of sin is perfectly consistent with his love of mankind, and that, in order to make us happy, he first removed the cause of our misery. All that we believe concerning the Divinity of the Son, and the doctrine of atonement, has the very great practical use of increasing our abhorrence of sin, which could require so great a ransom.

In the sermon upon the sin against the Holy Ghost, is this remarkable passage:

“ It has been the misfortune of some interpreters, who have given into the notion of the personality of the holy spirit, to fall into a mistake, which confounds, if it does not destroy, all consistency in their own system. Some of these have, in *their well intended zeal to magnify the sin against the Holy Ghost*, subverted the established order and gradation of their own assumed orthodox faith, by giving a pre-eminence to the Third before the Second person in their Trinity, for they have endeavoured to prove that while offences against the Son were venial, those against the Holy Ghost were unpardonable.”

This

This misrepresentation may be done away in few words. The personality of the Holy Ghost is without doubt inferred from those passages in which the sin against him is mentioned, as well as in that wherein Ananias is said to have lied unto him. But the heinousness of the sin arises from no supposed pre-eminence in him; it springs from its intrinsic turpitude. It was also a *speculative* sin followed by the most horrid practical evils. It was the sin of maintaining a gross and palpable contradiction; a sin which destroyed every inlet to knowledge, and precluded all hope of conviction. The reproaches thrown upon Jesus, however criminal, fell far short of this degree of depravity, admitted of some palliation, and were frequently repented of. What is rendered in our translation, "neither in this world nor in that which is to come," is by our author supposed to mean "neither in *the Jewish age*, the age while their law subsisted and was in force, nor the age under the christian dispensation."

On the intermediate state, of which Christ's speech to the penitent thief upon the cross is maintained to be no evidence, the sacred writers have not left us any positive information. But *to-day*, when united to "I say unto thee," is applied somewhat fancifully; and when joined to the latter clause, seems strongly to import a *speedy* admission to happiness.

Our author is so very desirous of change, that he adopts any translation of the Old and New Testament, except that which is in use, particularly that of Mr. Wakefield, of which all parties, whether members of the church or dissenters, seem hitherto to have thought, that many of the alterations in it are fanciful, and many of the criticisms licentious.

But when the love of novelty and ideal improvement has once gained possession of the mind, it will dispute the received signification of a single particle, and an established doctrine with equal earnestness. It reminds us of the absurd conduct of those who enter society with a full purpose to wrangle, and who poison the pleasures of friendly intercourse, by frivolous scruples and vexatious contradictions. It reminds us of those tyrants in their own families, whom nothing can satisfy, who seek food for anger, and matter of censure, in every attempt to please, to accommodate, and assist them.

Dr. Disney, like Mr. Lindsey, explains away the belief of devils, and of all their influence; the word being always by him rendered demons: the same term is, therefore, applied indiscriminately to those imaginary beings, whom the heathens feared and worshipped, and to those whom we consider as fallen angels. We are, therefore, it seems, no more to believe the existence of the latter, than the former; and the assertions of the



evangelists which warranted our faith, are totally to be explained away.

On perusing the 7th sermon of volume the first, in defence of social worship, against Mr. Wakefield, and such others as are written upon general topics of Christian faith and morality, we could not but regret, that the author, whom we think an able, and believe to be a sincere man, should not have allotted a greater proportion of his volumes to discourses, throughout which we could have accompanied him with undiminished pleasure, and have repaid him with unqualified praise.

ART. XI. *Crell's Chemical Journal; giving an Account of the latest Discoveries in Chemistry, with Extracts from various Foreign Transactions. Translated from the German; with occasional Additions.* 8vo. 3 vols. 1l. Baldwin.

WHEN it is considered how very extensive the science of chemistry is, and how much time is necessary to the full and satisfactory investigation of any of its objects, it becomes obvious, that no great progress can at any time be made in it without the co-operation of many minds, and the exertion of various talents.

In no age whatever have the learned parts of Europe possessed a greater number of excellent and industrious chemists than they contain at present, the improvements in the science were never more important, or the discoveries more interesting.

To those who follow chemistry as the means of profit, as well as to those who study it for pleasure, it is of consequence to keep pace with every modern discovery; much time may thus be saved which might otherwise be spent in the unnecessary repetition of experiments; and, therefore, all good works in which the detached labours of individuals are collected, and brought under a general view, are of much value.

Precisely of this description is the work of Dr. Crell; it is published monthly in Germany, with a kind of continuations, or supplements, under the name of *Annals*; and contains, besides much original matter; republications, or accounts of all chemical papers published in Europe, reviews of chemical books, chemical news, and, in a word, the whole progress of the science. The translators do not design to publish so frequently; and as we cannot undertake to follow the course of periodical works, we shall only notice their labours occasionally, when they have thus accumulated into volumes.

The motives which have induced the translators of this work to give it an English form are the slow communication of knowledge which subsists between Germany and this country,



and the slender information that is obtained from that quarter by the French publications.

The translators do not mean to comprehend the whole of the original, but to abridge it, by omitting all papers which are merely speculative. We confess, that we are not so averse to any of the productions of the mental faculties, as to be the enemies of theory; nor do we consider that man as devoid of merit, who, by assembling and comparing in his mind the dispersed facts of any science, draws from them such general conclusions as form an ingenious system.

The translators also mean to anticipate Dr. Crell in extracts from the English and French publications; and further inform us, that they will be happy to receive any original communications signed with real names.

With regard to the part which the translators have in it, we must do them the justice to say, that they seem to have kept as closely as possible to the original. We easily observe, however, that they are not all equally *au fait* in matters of chemistry. But, upon the whole, we consider the work as an useful and instructive present to our countrymen; and we, therefore, wish to see it prosperously continued.

Allowing ourselves the liberty of making occasional remarks, as we may judge it necessary, we now proceed to analyse the contents of the three first volumes.

The first contains twenty-six different papers, including the chemical news.

“ I. *Some Account of the Life of Charles William Scheele.*  
“ *By Dr. Crell.*”

This account is concisely and neatly drawn up, and exhibits a most interesting picture of a mind ardent in the pursuit of knowledge, and a proof how much may be done by any one who is diligent and industrious in his profession.

C. W. Scheele was born at Stralsund on the 19th of December, 1742, and received the first part of his education at a private academy there, with the present Professor Weigel. His inclination for chemistry displayed itself early in life; and, whilst an apothecary's apprentice at Gottenburg, he found means to enlarge his knowledge, by secretly performing experiments during the night, and studying the best authors of the time. The first thing that gave him a taste for this science was the perusal of Neumann's chemistry. In 1773, he accepted of a situation in the house of Mr. Look, at Upsal; where he formed an intimate friendship with Bergmann. In 1777, he entered into an agreement for an apothecary's shop; and in that obscure situation made some of his many valuable discoveries; especially those of the quality of fixed air, of manganese, and

of heavy earth, and in the same year he published his celebrated work on fire.

Dr. C. next passes to a review of Scheele's papers published in the Transactions of the academy of Stockholm, containing accounts of the greater part of his discoveries; such as of the arsenical, molybdænic, fluoric, oxalic, citric, and malic acids; his analysis of plumbago, of æthers, and of the siderite, &c. Then follows an account of what is known of his labours by dispersed writings: after which Dr. Crell concludes by a short sketch of his moral character, which exhibits many excellent and amiable qualities.

“ II. *On the Essential Salt of Galls.* By C. W. Scheele.

This is one of those papers of Scheele which appeared in some of the early numbers of Crell's Journal, from which the translators promise to select and publish occasionally. But as its contents have been already communicated to the British chemists through other channels, we shall not detain our readers with an account of this, or other papers similarly circumstanced.

“ III. *Observations on the Preparation of Magnesia from Epsom Salt.* By the Same.”

“ IV. *On the Nature of a peculiar Earth in Rhubarb.* By the Same.”

From fifteen ounces of the root two of this earth were obtained, which, from a number of accurate and well planned experiments, appeared to be a neutral salt consisting of the acid of sorrel and calcareous earth.

“ V. *On pure and perfect Reguli of Tungsten and Molybdæna.* By Mr. Ruprecht.”

The reguli of tungsten were found “ of the colour of the lighter sort of pyrites, of a compact and granulated texture, and in their fracture of a lustre which resembles most that of some of the deep yellow copper pyrites. They are somewhat malleable, but less so than zinc; they are not attracted by the magnet: they are almost as soft as bismuth, being easily ground upon a common whetstone.”

The reguli of the molybdæna are “ externally of a lead colour, internally of a granulated texture and colour like steel, and of a faint lustre; notwithstanding they are very compact, they are very brittle and soft, resisting the whetstone still less than the regulus of tungsten, and leaving upon it a blackish stain. They are not attracted by the magnet.”

“ VI. *Experiments on the Fusion of Platina.* By Mr. Willis, of London.”

This paper is extracted from the Memoirs of the Literary and Philosophical Society of Manchester, vol. iii. 1790.

"VII. On the Distillation of Ardent Spirits from Carrots. By  
"Dr. Hunter, and Mr. Hornby of York."

Extracted from the second volume of the Edinburgh Transactions.

"VIII. On Phosphorated Calcareous Earth. By Mess. Pelletier  
"and Donadei."

This paper, and No. XVIII. which is a continuation of it, contain a series of experiments made with the view of analysing the phosphorated calcareous earth brought from Spain, and collected in the province of Estremadura: the first account of which was given by Mr. Proust. His description of it is, that it is

"Of a whitish colour, uniform, pretty compact, but not hard enough to strike fire with steel. It occurs in strata frequently intersected with a pure quartz, and these strata present to view an assemblage of fibres which are flat and adhere closely together, and generally run in a vertical direction, but are sometimes inclined in such a manner as to appear here and there somewhat wedgeshaped in their arrangement."

From the experiments it appears, that 100 grains of phosph. calc. earth contain, of

					Grains (French wt.
Fixed air, about	—	—	—	—	1
Marine acid, contained in a grain of muriated lime	—	—	—	—	$0\frac{1}{2}$
Iron	—	—	—	—	1
Quartz	—	—	—	—	2
Pure calcareous earth	—	—	—	—	59
Fluor and phosphoric acids	36 $\frac{1}{2}$ grains, which are supposed to be in the following proportion:				
Phosphoric acids	—	—	—	34	} 36 $\frac{1}{2}$
Fluor acid	—	—	—	$2\frac{1}{2}$	
					100

"IX. Experiments and Observations on the Dissolution of Metals  
"in Acids, and their Precipitations; with an Account of a new  
"compound Acid Menstruum, useful in some Technical Operations of parting Metals from Silver. By James Keir,  
"Esq. F. R. S."

This paper, and No. XVII. are extracted from the Philosophical Transactions for 1790, part ii. and contain two sets of experiments; one shewing the effects of compounding the vitriolic and nitrous acids, in dissolving silver; and the other describing some curious phenomena which occur in the precipitation of silver, from its solution in nitrous acid, by iron; which phenomena Mr. Keir is to explain in a subsequent paper.

"X. Dis-

- " X. *Distillation of the Black Calx of Manganese with the Vitriolic Acid.* By Messrs. Vauquelin and Bouvier."

The experiments related in this paper were intended to establish or refute the assertion of Mr. Schurrier, that " Vitriolic by distillation with black manganese, is rendered capable of dissolving gold, silver, mercury, &c. easily, and without effervescence." Which assertion Mess. V. and B. found to be erroneous.

- " XI. *Chemical News.*" " XII. *List of Books on Chemistry.*"

- " XIII. *On the real Nature of the Salt of Woodsorrel, and on its artificial Production.* By Mr. Scheele."

Mr. S. shows, by experiment, that the acid of sugar and oxalic acid are one and the same.

- " XIV. *Analysis of Native Siderite, and of Proust's Perlated Salt.* By C. W. Scheele."

It is well known that both Sir T. Bergmann and Mr. Meyer thought they had discovered the cause of the " cold short quality" of iron to depend on a new semi-metal, which was denominated *siderite*; but which Mr. Meyer himself, and Mr. Klaproth, of Berlin, afterwards discovered to be only a phosphorated iron. This opinion, however, did not appear to Mr. S. to be fully established: and the first set of experiments related in this paper was intended to ascertain that point, which it does by confirming it.

The second part of the paper shows the existence of phosphoric acid in Mr. Proust's perlated salt, which had been doubted by many. Mr. S. did this by precipitating a solution of green vitriol, and a solution of calcined iron; the precipitates from each of which exhibited all the phenomena of the *siderite*.

- " XV. *Chemical Investigation of Uranium, a newly discovered Metallic Substance.* By Professor Klaproth."

This paper, and No. XXII. contain the analysis of a semi-metal, which, till very lately, has been but little known to the mineralogists of this country. It is found in the George Wagsfort mine, at Johann-Georgenstadt, and was denominated by the miners *Pechblendé*.

Mr. Werner, after many doubts, conjectured, that it was a combination of the acids of tungsten and wolfram with iron; which opinion seemed afterwards to be confirmed by two persons engaged in metallurgic pursuits at Chemnitz.

In the Present paper, however, Professor K. shows it to be a new, distinct, and undescribed semi-metal, of a very refractory nature,



nature, he never having been able to reduce its calces by any method. It may be said to constitute a new genus, comprehending several species and varieties.

"XVI. *New Observations relative to some remarkable Phenomena produced by the dephlogisticated Marine Acid.* By Mr. *Westrumb.*"

The first part of this paper is occupied in repeating experiments, which only confirm what has been already known of this gas; or, as Mr. W. calls it, vapour. The second part contains a number of very curious experiments, showing, that many substances, such as cinnabar, kermes mineral, regulus of antimony, regulus of arsenic, bismuth, regulus of cobalt, tin, zinc, iron, and some other substances, take fire spontaneously when immersed in marine dephlogisticated vapour.

"XIX. *On the best Method of Dying with red Saunders.* By Mr. *Vogler.*"

Mr. Vogler thinks the present mode of dying with red saunders wood (*Pterocarpus santalinus* Linn.) extremely faulty, since the watery menstruums,\* which are commonly employed for that purpose, do not extract all the colouring particles from the wood. What he recommends for this purpose is brandy, which extracts the whole rich colour of the wood: and, after the articles to be dyed have been duly prepared, and soaked in certain mordant liquors which he describes, communicates to them the most brilliant and beautiful dye.

"XX. *Chemical News.*"

"XXI. *New Demonstration of the Specific Nature of the Fluor Acid.* By Mr. *Scheele.*"

This is a paper of controversy in consequence of certain assertions of Mr. Archard respecting the fluor, in which he pretended to discover a particular volatile earth. We cannot allow room sufficient to state Mr. A's assertions, far less to relate the ingenious experiments by which Mr. S. demonstrated both the fallacy of these assertions, and the true nature of the mineral in question.

"XXIII. *On the Means of obtaining Vinegar in its highest Degree of Concentration, and in a crystallized Form.* By Mr. *Lewitz, of Petersburg.*"

Mr. L. has discovered two ways of obtaining vinegar in its

---

\* The translators say menstrua, but an established English word ought to have its regular plural,

most concentrated state, and so as to afford very elegant crystals in a certain degree of cold.

The first of these methods is simple freezing and distillation; the second, distillation with charcoal, which Mr. L. found to have the property of "imbibing a certain quantity of the acetous acid in a very concentrated state, and of retaining it so strongly, that the acid cannot be separated from it again, but by the application of a considerably greater degree of heat than that of boiling water."

"XXIV. *Analytical Experiments on a mineral from Sidney-Cove, in New South-Wales.* By Josiah Wedgwood, Esq. F. R. S.

This paper is taken from the Philosophical Transactions for 1790.

"XXV. *On the Metals obtained from the simple Earths.* By Mr. Tihavsky, of Vienna."

This paper closes the first volume of this Journal, the next number being chemical news.

As it is now well ascertained, that the whole of the wonderful discoveries announced in the title of the present paper were mere illusions; and as it is also well known whence those proceeded, we shall forbear giving any account of it.

We shall take our leave of the translators for this month; but we cannot do so without offering an observation to their consideration: it is, that we are extremely sorry to see nearly half the volume filled with copies and extracts, from such sources as the English reader has always at command: such, for instance, as the *Philosophical Transactions*, and the *Memoirs of the Bath and Manchester Societies*; whilst they have neglected many in the original, with which the generality of chemists of this country cannot become acquainted but by means of a translation. In the original of Crell's Chemical Journal for the year 1790, out of which the translators have formed the foreign part of their first volume, we find the following very interesting papers, among many others, entirely unnoticed:

*Gmelin on the Combination of Lead with Antimony; Do. on the Combination of Lead and Zinc; Bindheim's Analysis of the Aqua-Marine; Hermann's Description of Siberian Porphyries; Weiglib's Analysis of a Mineral resembling Coal; Westrumb's Analysis of the Adularia, &c.*

**ART. XII.** *The Environs of London; being an Historical Account of the Towns, Villages, and Hamlets, within Twelve Miles of that Capital: Interspersed with Biographical Anecdotes. By the Rev. Daniel Lysons, A. M. F. A. S. Volume the First. County of Surrey. 4to. 11. 11s. 6d. Cadell.*

**V**ARIOUS are the claims to literary praise: the talents of the mind which are calculated to animate the reader with a kindred ardour, and those which, confined to an humbler path, aim only at the communication of facts in simple unadorned language, equally demand the attention of the reviewer, for both are of utility to mankind. We will not say, that age and abstraction have made us forget the passions and propensities of our youth, or that we do not feel a glow from perusing the effusions of genius, beyond that which any proficiency in antiquarian lore can possibly inspire. But the calm habits of reflection have instructed us not to be deluded by the glare of outward appearances, to prefer the good of the community to selfish and solitary pleasures, and to render intrinsic merit its due portion of praise, wherever our sagacity will enable us to discern it. If the most indefatigable industry, the most minute and accurate attention to facts, activity in acquiring, and care in arranging a vast quantity of matter, involving much that is useful, and no small portion of amusement, be entitled to praise, we can most conscientiously and warmly commend Mr. Lysons.

The present we understand to be the introductory volume of a much more extensive work. Perhaps the author would have done well to have been a little less reserved on the subject of his future intentions; of which we have no other opportunity of forming any reasonable conjecture, than what the mere title page affords us. This volume, however, is confined to the county of Surrey; and it is our design to do the author ample justice, by placing before our readers an exact account of what has already been performed, that they may the better regulate their future expectations.

A map of that part of Surrey is prefixed, which lies within twelve miles of London, and Mr. Lysons commences his account of the Towns, villages, hamlets, &c. not with any regard to their relative situations, but in their alphabetical order. Thus Addington, of which we have a description in the first page, is at one extremity of the map, and Barnes, which follows, at the other. This method is liable to some objection, and involves some difficulties to the reader. The history of contiguous places is sometimes intimately blended; but the account of them, according to the present arrangement, is to be sought in distinct parts.

parts of the work, which is the cause of occasional perplexity and trouble. We do not, however, mention this as materially detracting from the general usefulness and importance of the publication.

The plan pursued by the author is consistently the same throughout. He explains the name of each place, points out the boundaries, describes the nature of the soil, the local peculiarities, antiquities, manors, and church history, not omitting the more remarkable anecdotes of persons, places, and circumstances. Thus an insertion of the account of any one parish will enable our readers to form an adequate judgment of the nature and substance of the whole. We select *Kew* as sufficiently adapted both to answer this purpose, and do justice to the author;

“ K E W.

“ The most ancient record in which I have seen this place mentioned, is a court roll of the manor of Richmond, in the reign of Henry VII. It is there written *Kayhough*; in subsequent records its name is varied to *Kayhowe*, *Kayhoo*, *Keyhowe*, *Keye*, *Kayo*, and *Kewe*. Its situation, near the water-side, might induce one to seek for its etymology from the word *key*, or *quay*.

“ *Kew*, which was heretofore a hamlet to *Kingston*, and which is still included within the manor of *Richmond*, first became a parish by an act of parliament passed in 1769. It is of very small extent, and is bounded by the river *Thames* on the north; by the parish of *Mortlake* on the east; and by *Richmond* on the south and west. It lies in the hundred of *Kingston*, about six miles from *Hyde-park-corner*. The soil is sandy, and the small quantity of land, that is not included in the royal gardens, is for the most part arable. The parish is charged 12*l.* 13*s.* to the land-tax, which in the year 1791, was at the rate of 9*d.* in the pound.

“ Amongst the early proprietors of lands and houses here, I find *Charles Somerset*, the first Earl of *Worcester* of that family.

“ *Sir Henry Gate*, temp. *Edw. VI.* held a capital mansion, called “ *The Dairic-house*,” which afterwards became the property of *Robert Dudley*, the famous Earl of *Leicester*.

“ *Edward Earl of Devon* had a capital messuage here in the reign of *Queen Mary*.

“ In a court-roll, 6 *Eliz.* mention is made of a capital mansion-house, called *Suffolk Place*, then pulled down and destroyed.

“ *Sir John Puckering*, lord keeper of the great seal, was an inhabitant of this place. In the *Harleian Collection* of MSS. in the *British Museum*, is the following paper, which appears to have been written by his steward :

“ Remembrances for furnytüre at *Kew*, and for her majestie’s entertainment, 14 Aug. 1594.

“ A memorial of things to be considered of, if her majestie should come to my lord’s house.

“ 1. The maner of receyvynge bothe without the house and within, as well by my lord as my ladye.

“ 2. What



" 2. What present shall be given by my lord, when and by whome it shall be presented, and whether any more than one.

" 3. The like for my ladye.

" 4. What presents my lord shall bestowe of the ladyes of the privye chamber or bedchamber, the groomes of the privye chamber, and gentlemen ushers and other officers, clerks of the kitchen or otherwise.

" 5. What rewards shall be given to the footemen, gardes, and other officers.

" 6. The purveyed diet for the queen, wherein are to be used her own cooks, and other officers for that purpose.

" 7. The diet for the lords and ladies, and some fit place for that purpose specially appoynted.

" 8. The allowance for diet for the footemen and gardes.

" 9. The appoyntment of my lords officers, to attend on their severall offices, with sufficient assistants unto them for that time.

" 10. The orderinge of all my lords servants for their waiting, both gentlemen and yeomen, and how they shall be sorted to their severall offices and places.

" 11. The proporcyon of the diett fitted to eche place of service; plate, linen, and silver vessels.

" 12. To furnish how there will be uppon a soddeyne provision of all things for that diett made and of the best kinds, and what severall persons shall undertake it.

" 13. As it must be for metes, so in like sorte for bredd, ale, and wyne of all sortes.

" 14. The lyke for bankettyng stuffe.

" 15. The swetynynge of the howse in all places by any means.

" 16. Grete care to be had, and conference with the gentlemen ushers, how her majestie would be lodged for her best ease and likinge, far from heate or noyse of any office near her lodgyng, and how her bedchamber maye be kept free from anye noyse near it.

" 17. My lords attendance at her departure from his howse and his companye.

" Ladies diet for bedchamber.

" Ladies some lodged besydes ordinarie.

" Lord chamberlayne, in the howse.

" Lord of Essex nere, and all his plate from me, and dyett for his servants at his lodgyngs."

' If this visit took place, her majesty was probably well pleased with her entertainment; for it appears by the following passage in a letter from Rowland White to Sir Robert Sydney, that she honoured him with one in the ensuing year:—"On Thursday her majestie dined at Kew, my lord keeper's howse, (who lately obtained of her majestie his fute for 100l. a yeare land, in fee-farm). Her entertainment for that meale was great and exceeding costly; at her first lighting, she had a fine fanne, with a handle garnisht with diamonds. When she was in the middle way, between the garden-gate and the howse, there came running towards her, one with a nosegay in his hand, delivered yt unto her with a short well pened speech; it had in yt a very rich jewell, with many pendants of unfird diamonds,

" valedwed

“valed at 400l. at least; after dinner, in her privy chamber, he gave her a faire paire of virginals. In her bed-chamber he presented her with a fine gown and juppin, which things were pleasing to her highness; and to grace his lordship the more, she, of herself, tooke from him a salt, a spoone, and a forke of faire agate.”

‘Sir Peter Lely, the celebrated painter, purchased a house at Kew, to which, during the latter part of his life, he frequently retired: after his death, it escheated to the crown, but through the good offices of Lord Keeper North, was restored to his family, some of whom were remaining there about fifty years ago. The house, which is now pulled down, stood upon the site of Mrs. Theobalds’s beautiful gardens, on the north side of the green.

‘Stephen Duck, whose native genius broke through the obstacles of his humble origin, and recommended him to royal patronage, was settled in a house at Kew, by Queen Caroline. It is well known that he afterwards entered into holy orders. The curiosity of the public had been so much excited by his story, that for some time whenever he preached, prodigious crowds flocked to hear him; and the newspapers of the day abound with accounts of the petty disasters which happened on these occasions.

‘In describing the present state of this place, the first object that demands attention is Kew-house, the occasional residence of his present majesty. About the middle of the last century, this house belonged to Richard Bennet, Esquire, whose daughter and heir married Sir Henry afterwards Lord Capel, of Tewkesbury, who died Lord Deputy of Ireland in 1696. His widow resided for many years at Kew, and dying in the year 1721, was buried in the chapel there.

‘The house was afterwards the property and residence of Samuel Molineux, Esquire, who married her daughter. Mr. Molineux was Secretary to George II. when Prince of Wales, and is well known as a man of literature, and an ingenious astronomer. Dr. Bradley’s discoveries, relating to the parallax of the fixed stars, are said to have been made with an instrument of his contrivance. The late Prince of Wales admiring the situation, took a long lease of Kew-house, from the Capel family; and it is now held by his present majesty on the same tenure. The house, which is small, and calculated merely for an occasional retirement, was improved and ornamented by Kent, for the Princess Dowager. It contains some good pictures, amongst which are a portrait of the Lord Treasurer Burleigh, and the celebrated picture of the Florence gallery, by Zoffanii. In the long room above stairs, is a set of Canaletti’s works, consisting of views in Venice, and two general views of London, the one from the Temple, the other from Somerset-gardens.

‘The pleasure grounds, which contain about 120 acres, were begun by the late Prince of Wales, and finished by the Princess Dowager, who took great delight in superintending the improvements. Lord Melcombe, in his Diary, mentions working in the walk at Kew. Notwithstanding the disadvantages of a flat surface, the grounds are laid out with much taste, and exhibit a considerable variety of scenery. They are ornamented with divers picturesque objects and temples, designed by Sir William Chambers, among which is one called the Pagoda,

Pagoda, in imitation of a Chinese building. It is forty-nine feet in diameter at the base, and 163 feet in height, which renders it a very conspicuous object in the neighbourhood.

‘ The green-house is of very large dimensions, being 142 feet long, 25 feet high, and 30 feet broad.

‘ The exotic garden was established in the year 1760, by the Princess Dowager. The present royal family being much attached to the study of botany, his majesty has bestowed great attention upon this garden, which now exhibits the finest collection of plants perhaps in Europe, which is daily increasing by the communications of the President of the Royal Society, and such other zealous promoters of the science, as have frequent opportunities of procuring new seeds and plants from distant parts of the world. As a proof of the rapid increase of this collection, it was found necessary, about two years ago, to build a new house, 110 feet in length, for the reception of African plants only.

‘ A catalogue of the plants in the exotic garden at Kew was published in 1768, by Dr. Hill, under the name of *Hortus Kewensis*; a much larger and more scientific work, under the same title, was published by the present ingenious gardener, Mr. William Aiton\*, in the year 1789, in three volumes 8vo.

‘ Sir William Chambers, in the year 1763, published a description of the house and gardens at Kew, in folio, with upwards of forty plates, engraved by Kocker, from drawings of Kirby, Maclaw, Sandby, &c. Kew gardens have been the subject also of two poems, one by George Risko in 1763, and the other by Henry Jones, author of the tragedy of the Earl of Essex, in 1767.

‘ The old house, opposite to the palace, was formerly the property of Sir Hugh Portman, who is mentioned in a letter of Rowland White, as the rich gentleman that was knighted by her majesty at Kew. Sir John Portman sold it in 1636 to Samuel Fortrey, Esquire; it was alienated by William Fortrey in 1697 to Sir Richard Levett, of whose descendants it was bought in trust for her majesty, in the year 1781: the late queen took a long lease of it, which was not then expired. During this lease, it was inhabited by different branches of the royal family. The Prince of Wales was educated there, under the superintendence of Dr. Markham, now archbishop of York. The house appears to have been built about the reign of James, or Charles I.

‘ Kew chapel was built in the year 1714: it is situated towards the east end of the green, and is a small brick structure, consisting of a nave and a north aisle; the south side being appropriated for a school-room: at the west end is a turret.

‘ Against the south wall is a tablet to the memory of Jeremiah Meyer, R. A. late painter in miniature and enamel to his majesty, with the following verses by Mr. Hayley:

“ Meyer! in thy works the world will ever see

“ How great the loss of art in losing thee;

---

\* This gentleman is since dead.



“ But love and sorrow, find their words too weak  
 “ Nature’s keen sufferings on thy death to speak:  
 “ Through all her duties, what a heart was thine!  
 “ In this cold dust, what spirit used to shine!  
 “ Fancy, and truth, and gaiety, and zeal,  
 “ What most we love in life, and losing feel.  
 “ Age after age may not one artist yield  
 “ Equal to thee in painting’s nicer field.  
 “ And ne’er shall forrowing earth to Heaven commend  
 “ A fonder parent, or a truer friend.”

‘ Over the tablet is his bust in white marble.

‘ Mr. Meyer was born at Tubingen, in the dutchy of Wurtemberg. He came over to England at fourteen years of age, and studied under Zincke. His own merit, and the royal patronage, contributed to raise him to the head of his profession, as a painter in miniature.

‘ On the north wall of the church, are the monuments of Brigadier William Douglas, who died in 1747, in South Beveland (in Holland); and Mary, widow of Colonel Russel, who died in 1764.

‘ Against the east wall, is the monument of Dorothy Lady Capel, widow of Henry Lord Capel of Tewkesbury, who died in 1721.

‘ Against the south wall, is the monument of Elizabeth Countess of Derby, who died in 1717; and lies buried in Westminster Abbey.

‘ In the church-yard, near the school-house door, is the tomb of Thomas Gainsborough, Esquire, the celebrated artist, who died August 2, 1788, aged 61. He has no other monument than a grave-stone, which only mentions the date of his death. His memory will live however in his works, and in the deserved and liberal encomiums bestowed on him in the lectures of the late worthy and much lamented President of the Royal Academy. Mr. Gainsborough never resided at Kew, except on occasional visits to his sister.

‘ Near the same spot is the grave of Mr. Meyer, whose monument has been just described; and that of Mr. Joshua Kirby, clerk of the board of works, an ingenious architect, who published a well known book on perspective. He died June 20, 1774.

‘ In the church-yard, are the tombs also of Sir Charles Eyre, Knight, Governor of Fort William, in Bengal, who died in 1729; Thomas Gardiner, Esquire, who died in 1738; Col. Armand de la Bastide, who died in 1744; Thomas Howlet, Esquire, who died in 1759; and others of his family; Peter Forbes, Esquire, who died in 1762; Thomas Robinson, Esquire, page to three Princes of Wales, who died in 1775; Edward Thomas, Esquire, who died in 1777; Frances, wife of John Larpent, Esquire, who died in 1777; Jane, wife of Captain Lawson of the Artillery, who died in 1780; Elizabeth, widow of Edward Bearcroft, Esquire, who died in 1780; John Haverfield, Esquire, well known for his taste and skill as an ornamental gardener, who died in 1781; Philip Delafield, Esquire, who died in 1787; and the Rev. Daniel Bellamy, late minister of Kew, who died in 1788. He was author of some Ethic Poems, [properly, a miscellany called *Ethic Amusements*] and a Paraphrase on the Book of Job.

‘ The



‘ The church of Kew is in the diocese of Winchester, and the deanery of Ewell. In the year 1769 it was separated by act of parliament from Kingston, to which it had been a chapel of ease, and being united to Peterham, another chapel belonging to the same church, they were both made one vicarage. In the king’s books, St. Anne’s chapel on Kew Green is said to be 5*l.* per annum certified value.

‘ The present vicar is the Reverend William Foster, who succeeded Mr. Bellamy.

‘ The parish register is of the same date as the chapel, which was consecrated the 12th of May 1714.

	Average of Baptisms.				Average of Burials.	
1714—1724	—	—	7	—	—	9
1780—1789	—	—	10	—	—	14

The present number of houses is about eighty.

‘ Lady Capel left a benefaction of 11*l.* per annum to this parish, for the purpose of establishing a charity-school.

‘ Elizabeth Countess of Derby left 100*l.* to the poor of Brentford and Kew, the moiety belonging to this parish produces 24*l.* per annum.

‘ An act of parliament was obtained 30 Geo. II. for building a wooden bridge across the Thames at Kew; it was finished in the year 1759. The present bridge, which is of freestone, was opened in Sept. 1789. It is the private property of Robert Tunstall, Esquire; being built at his expence, as the former was at the expence of his father.’

This work is inscribed to the Earl of Orford, from whose unexhausted store of anecdote and information, we doubt not, Mr. Lysons has experienced much agreeable and solid aid. It is farther embellished by 27 plates, of which the portraits that represent persons of considerable eminence, are now, for the first time, engraved. The others Mr. Lysons presumes will be found faithful delineations of what they are intended to represent: and we have observed with pleasure, that the views in general are marked with a small and modest signature of S. L. which denotes that they were drawn, and probably etched also, by a near relation of the author, whose talents, in every branch of design, are far beyond the usual reach of dilettanti.

Something, perhaps, should be said of the author’s style: of this it seems sufficient commendation to observe, that it is plain and perspicuous. It is also the reviewer’s province, though certainly the most irksome and painful part of his duty, to notice defects. But if the arrangement, which we noticed in a preceding page, be not considered as objectionable, we really have noticed no others of importance. We heartily wish Mr. Lysons success in his sale of the present, and execution of his future volumes. Before, however, we take our leave of him, it is

But

but an act of justice to declare, that the two Indexes which he has subjoined, distinguish him as a man sincerely anxious to render his undertaking as perfectly convenient and useful as unremitting diligence could make it.

ART. XIII. *Elegeia Thomæ Gray, Græcè Reddita.* Small 4to. 1s. Pote, Etonæ; Payne, Londini.

AS the cultivation of Greek literature is infinitely important, in its tendency to preserve among us the genuine sources of poetry, history, criticism, and religion; and as no method is more conducive towards the attainment of perfect knowledge in the Greek idiom, than the practice of frequent composition in that language, the public are obliged to Dr. Norbury for the labour he has bestowed, and the example he has given in producing this version of Gray's beautiful Elegy.

When we begin to read with attention the Greek compositions of modern writers, we are inclined to believe, that, from the boundless extent of the Greek language, the infinite variety of its combinations, and the great diversity of significations in which the same words are used in different authors, it is much easier to pronounce positively that a phrase adopted by a modern may be right, than to assert, that no example of its usage can be adduced from the best classics. For, in the first place, the most eminent critics on approved authors frequently contradict each other, and bring instances to justify what has been boldly condemned, as either corrupt text, or solecism. Then again, it is to be presumed, that in general the modern composer does not hazard any expression, till he has found authorities, which the critic, perhaps, cannot immediately recollect.

It is difficult to determine which of the two has the harder province, the writer who produces Greek originals, or he who translates from English into Greek. It must, however, be allowed, that to each the task is arduous, and, therefore, to each should be given due indulgence.

With this disposition we come to examine the poem now before us: and in candour we conceive, that the learned and ingenious translator will not think us severe, if we point out what to us may appear not quite accurate.

The mixture of dialects seems to destroy the simplicity of character in the style of the translation *Κεκρανως, Ποταν Σελαν, Αγγελεοντι, Δρεφοντι, Φιλαματ', Μενοντι, Θαλευντι, Ηνδ', Αματι,* are Doric either in flexion or pronunciation; yet the dialect which more generally prevails through the poem is Ionic.

Of

Of course we do not forget, that a variety of flexions occurs in Homer, whose poems were recited before the Greek language had branched out into four distinct dialects: nor need we be reminded, that the Ionic and Doric dialects are very commonly found together in the choral odes of the Greek tragedies. Still, however, in a work, which pretends not in the smallest degree to the usages retained from high antiquity in the choral odes, and which is written many ages after a discrimination of dialects has taken place, we apprehend it would have been more proper and correct, if the peculiarities of one dialect only had been preserved.

In v. 12. might not *ενοχλεω* have been more apposite than *ταρασσω*, to express the interruption of night and silence?

In v. 109. the last syllable of *ήμας* is made long: is not this contrary to practice? That the final vowel of one word may be made long before the initial *ρ* of another, we are not unmindful: but we are at a loss to justify the making of *αρ* in *ήμας* long, except, indeed, by the cæsura.

The typographical errors are in v. 23. *αγγελεοντι* for *αγγελεοντι* v. 59. *Μιλτωνς* for *Μιλτωνος*, v. 75. *χθαμαλασις* for *χθαμαλαις*, v. 86. *αμβ* for *ομβ*, v. 89. *Ψυχη* for *Ψυχη*, v. 97. *αμειψετ'* for *αμειψετ'* v. 110. *ξειδερ* for *ξειδερ* (as we imagine) v. 115. *γυρ* for *γας*, v. 116. *υκανδας* for *ακανδας*, v. 119. *αμπτυτε* for *απεπτυτε*, v. 126. *νοκτος* for *νυκτος*.

We now proceed to the pleasanter part of our province, and shall briefly mention some beauties and well adopted passages in this translation.

In v. 3. the epithet *δυσκολον* applied to *ποδα* well expresses the slow and heavy step, with which "the plowman homeward plods his weary way." Sophocles has *δυσηνον εξελκων ποδα*. Philoct. 291.

In v. 8. the epithet *αυον* is judiciously chosen from Homer, to intimate the tinkling, yet dull noise of the sheep's-bell. Homer has *Κορυδες δ' αμα αυον αυτευν*. Il. xii. 160.

V. 16. Adopted from Moschus *Ατεξμονα νηγρετον ύπνον*. Epitaph. Bion. 105. Who, in this place, forgets that charming line of Theocritus, where a sleep far different is wished?

Ειδετ' εμα βρεφεα γλυκερον και εγχεσιμον ύπνον.

Idyll. 24.

V. 22. The epithet *τραυλοι* is expressive. See Aristoph. Vesp. 4. and 6. on *τραυλιζω*.

V. 26. *Ηγεικοντ'*, &c.

Οι δ' αρετηες

*Ηγεικον χθονα διαν*. Hesiod Scut. Her. 287.

V. 31. *Σοδαρον γελωσα*.

*Και σοδαρον μ' εγελαξεν* in the *Βακολισκος*, which is commonly attributed to Theocritus, but should be given to Moschus.

V. 52.

V. 52. Κρυμὸς κατεπῆξε δυσᾶν  
 So, ἔρχεται ἀχλαῖνοισι δυσάτα κρυμὸν ἀγῆσα.

Callim. iii. 115.

Οὐλὸν χεῖμα φέρην, νίφετον, κρυμὸς τε, φοβέμεναι.

Bion. Idyll. vii. Brunck. Ed.

Such accommodations of classical expressions to subjects of modern poetry, we think highly commendable: they show extensive reading, retentive memory, and facility of genius.

Stanzas twenty-second and twenty-third may suffice as specimens of the translator's merit :

Τὶς δ' ἔτω λήθῃ δεδῆκμενος, ἀγνώμων τε,  
 Τονδὲ βίον κατεδῆκεν ὅμῃ συγερντε, φιλοντε;  
 Τὶς θάλερον τερπνοῖο λίπεν φᾶος ἡλιόιο,  
 Οὐδεποτ' ὅσσε μεταστρεψας, ἐδελωντε βραδυνεῖν;

Πρὸς φίλον ἢ ψυχὴ τιν' ἀποπταμένη καταφευγε;  
 Δάκρυα δ' ὀφθαλμοῖς θανάτῳ βεβαρημένος αἰτεῖ.  
 Ἐξ αὐτῆ φωνῇ φύσεως αἰδοῦ κατηχεῖ,  
 Εἰώθος τ' ἐτι πύρ ἀναγκάζεται ἐν σποδῷ αὐτῇ.

Before we finally take leave of this classical effort, we must, in justice to our readers and ourselves, remark one oversight not of a dubious nature, but certain and undeniable. It is in the quantity of *σμιλακος*, which, in ver. 13, is used with the first syllable short, in contradiction to all authority. The following beautiful Anapaests of Aristophanes will at once exemplify the quantity of the word, and gratify the reader of taste.

Ἀλλ' εἰς Ἀκαδημαῖαν κατιῶν, ὑπὸ ταῖς μορφαῖς ἀποθρεῖξι,  
 Στεφανωσάμενος καλαμῷ λευκῷ, μετὰ σωφρονος ἡλικιωτῆ,  
 Σμιλακος ὀζῶν, καὶ ἀπραγμοσύνης, καὶ λευκῆς φιλλοβόλουσσης,  
 Πρὸς ἐν ᾧρᾳ χαίρων, ὅπου' ἂν πλατάνος πτελεῖ ψιθυρίζῃ.

Nubes. 1007.

Whether it be read *σμιλακος* or *μιλακος* is indifferent, as they are only various forms of the same word. Kuster reads the latter, but Brunck contends for the former, which has also the support of MSS. This blemish should, of course, be removed, if the poem be ever revised.

It is no small commendation of the charming original, that it suggests so frequently to classical readers the wish to express it in the ancient languages. It has received several elegant Latin versions, already published; and one which, if we mistake not, may yet be expected, more elegant though more literal than any of the former. It is probable that the present will not be the last Greek version, since there is yet an obvious temptation to scholars to try the further effect of the sentiments in the elegiac measure of that language.



ART. XIV. *Juvenile Poems*, by Henry Kett, M. A. Fellow of Trinity College, Oxford. 8vo. 2s. Fletcher, Oxford; Rivingtons, London.

THE reputation of Mr. Kett, as a scholar and divine, is already established. On the present occasion he introduces himself to our notice in a new character, which he sustains with elegance and ability.

The poems which appear in this volume were, as their title intimates, written at an early period of life; and, as their author tells us, "to beguile some lonely hour, or to please some absent friend:" but whenever they were written, they deserve to be thus united in a collection, which we regret to see so small.

They consist principally of sonnets, of which, perhaps, the tenth and eleventh are the best. The verses on the Death of Mr. Headley we should select to adorn our pages, for two reasons; first, because we think they have great merit; and secondly, because we most eagerly embrace any opportunity of rendering a tribute of tenderness and affection to Mr. Headley, whose loss we anxiously regretted, and whose memory we shall never cease to love: but, on account of the length of that poem, we shall content ourselves with the Sonnet to Yarmouth, which beautifully introduces the same subject:

"SONNET XI.

"TO YARMOUTH.

"As on thy solitary beach I stray,  
When silver moonlight gleams upon the tide,  
And o'er the billows view the vessel glide,  
Whose lucid track depicts its watery way,  
I think how oft my soul has urg'd its flight  
Before the driving gales of stormy Care,  
Since first thy murmurs fill'd my childish ear,  
And ocean burst upon my giddy sight.  
I think how Headley, wanderer here no more!  
With eagle-eye was wont thy sands to tread,  
By soft compassion and the Muses led,  
To weave new garlands for the Bards of yore.  
Sorrow for him her tender tear shall shed,  
Long as the surges lave thy pebbled shore."

Mr. Kett, we understand, is candidate for the Poetry Professorship in Oxford, and that situation, perhaps, has prevailed upon him to publish this small volume, which the reluctant modesty, expressed with such apparent sincerity in the advertisement prefixed, might otherwise have withheld.

ART. XV. *Picturesque Views on the River Medway.* By Samuel Ireland. 8vo. 1l. 11s. 6d. Egerton.

WHOEVER has received entertainment from this gentleman's preceding publications, cannot fail of being in an equal degree satisfied with this succeeding volume. We for our parts are glad to take this first opportunity of rendering the praise which they severally deserve, to the elegance of the drawings, the beauty of the type, and the agreeableness of the narrative.

Mr. Ireland commences his work with a view of Sheerness; and in the explanatory chapter which accompanies this drawing, we find an anecdote of the second Charles which alike disgraces his reign and the British annals. The fort at Sheerness was deemed of such importance to the maritime interests of this country, that in 1669 Charles made a journey there in the depth of winter, accompanied by his principal engineer and proper officers, to determine on a more extensive plan of defence. This was however delayed too long, for in the very same year, the Dutch razed all the works, landed their troops, and, proceeding up the river, destroyed our shipping, and returned unmolested.

The Isle of Sheppey is next described. This receives its name from the number of sheep continually feeding on it. The author complains, at page 15, that a curious memorial of a sculpture of very ancient times has been removed *for better security, and it is said by a clergyman*. For the use of historic evidence, as much as for the illustration of the arts, such things should surely remain unviolated. P. 17. contains an account of the monument of Sir Robert de Shurland. The knight is represented beneath a Gothic arch, cross-legged, with a shield on his left arm, an armed page at his feet, and on his right side the head of a horse emerging from the sea. The story of the horse is thus given, in Harris's History of Kent, p. 108.

“ Sir Robert Shurland having, upon some disgust at a priest, buried him alive, swam on his horse two miles through the sea to the king, who was then on ship-board, near this island; and, having obtained his pardon, swam back again to the shore, where being told his horse had performed this by magic art, he cut off his head. About a twelvemonth after which, riding a hunting near the same place, the horse he was then upon stumbled, and threw him upon the skull of his former horse, by which he was so much bruised, that it caused his death: in memory of which the figure of a horse's head was placed by him on his tomb.”

At Queenborough, Mr. Ireland crossed the Swale, and entered the Medway. He speaks thus of the hundred of Hoo:

"It is still notorious for its aguish air, which is said to have removed many a yeoman's wife, who was not a native of the spot, and to have enabled him again to seek another by the operation of the same causes, soon again to meet the same fate."

The aguish qualities of this dreary angle of our isle have been frequently remarked, but there is one peculiarity which, perhaps, has relation to it, that has escaped the notice of Mr. Ireland. All the females, from the time they can walk, wear, on the wedding-finger, a ring, which is generally of gold. They imagine it, we suppose, to have the operation of a charm, either against the malady they have so much cause to dread, or, perhaps, against some other influence of the genius of the place.

Cowling Castle is, indeed, a venerable ruin, and is well described by our author, at p. 30, &c. It is celebrated as having been once the chief residence of the brave Sir John Oldcastle, or Lord Cobham. It is mentioned, we recollect, in one of the few Shakspearian scenes of the old play that bears his name, where Lord Cambridge says, alluding to the king, after being invited to Cowling to hunt the stag:

"Nay, but the stag which we desire to strike  
 "Lives not in Cowling: if you will consent,  
 "And go with us, we'll bring you to a forest  
 "Where runs a lusty herd; among the which  
 "There is a stag superior to the rest,  
 "A stately beast, that, when his fellows run,  
 "He leads the race, and beats the sullen earth,  
 "As though he scorn'd it, with his trampling hoofs;  
 "Aloft he bears his head, and with his breast,  
 "Like a huge bulwark, counterchecks the wind:  
 "And, when he standeth still, he stretcheth forth  
 "His proud ambitious neck, as if he meant  
 "To wound the firmament with forked horns.

Act iii. Sc. i.

The fourth section describes Chatham. In the 17th century Camden remarked of this place, that the Medway here affords a dock to the best appointed fleet that ever the sun saw, ready for action upon all occasions. "But what would he now say," observes our author, "of the present increase of buildings, and "superior mode of conducting our invincible navy; at once a "proof of our excellent policy and national skill." A very pleasing view of Chatham is annexed to this section.

From the same section we extract the following whimsical anecdote:

"A singular



"A singular custom used to be annually observed on May-day by the boys of Frindsbury, and the neighbouring town of Stroud: they met on Rochester bridge, where a skirmish ensued between them. This combat probably derived its origin from a drubbing received by the monks of Rochester, in the reign of Edward I. These monks, on occasion of a long drought, set out on a procession for Frindsbury to pray for rain: but, the day proving windy, they apprehended the lights would be blown out, their banners tossed about, and their order much discomposed: they, therefore, requested of the master of Stroud hospital leave to pass through the orchard of his house, which he granted without the permission of his brethren, who, when they had heard what the master had done, instantly hired a company of ribalds, armed with clubs and bats, who waylaid the poor monks in the orchard, and gave them a severe beating. The monks desisted from proceeding that way, but soon after found out a pious mode of revenge, by obliging the men of Frindsbury, with due humility, to come yearly on Whit-Monday with their clubs, in procession to Rochester, as a penance for their sins. Hence probably came the by-word of Frindsbury Clubs."

The fifth section is employed on Rochester, and has a drawing of the place prefixed. The bridge, castle, and cathedral, are severally described. The appellation of SATIS has been given the house of Mr. Brooke, the recorder of Rochester, being the expression made use of by Queen Elizabeth, to signify her approbation of the place, and manner in which she had here been entertained. One of the benefactions to the city is singular enough. In the principal street a stone inscription proclaims: "That any six poor travellers, not rogues or proctors, may here receive *gratis*, for one night, lodging, entertainment, and four-pence each." The benefactor having employed a proctor to make his will, the gentleman took care not to forget himself. The fraud was detected, and thus resented by marking rogues and proctors together.

The sixth section commences with a view of Temple Farm. It contains also a view and description of Cobham, the seat of Lord Darnley, the mausoleum, park, &c. This celebrated mausoleum is said to have cost ten thousand pounds. There is a family chapel above the repository for the dead. A report has reached our ears, that to the application of the noble owner to the bishop to consecrate this, it was replied, that it must first of all be endowed; these terms have not yet been complied with, and the chapel remains unconsecrated. The author speaks in high terms of *the venison* of this park, a subject, alas! with which reviewers are not very intimately acquainted.

Halling-house, formerly a residence of the bishop of Rochester, Malling-abbey, Leybourn-castle, with a picturesque representation of hop-gathering, adorn the section which follows.



It was at one period of our history believed, that hops were of a poisonous quality ; and, in 1428, the parliament actually petitioned against it *as a wicked weed*. The produce to the revenue from this article amounted, in 1791, to ninety thousand, fifty-nine pounds, one shilling and tenpence.

The work before us is inscribed to the Countess Dowager of Aylesford ; and the eighth section opens with an agreeable view of the ancient town of that name, and a representation of her ladyship's place of residence.

At P. 102. we meet with that rude and inexplicable monument of antiquity called KIT'S COITY-HOUSE. It is doubtless very ancient, and is most generally thought to be a sepulchral monument.

The ninth section introduces us to Maidstone. At p. 113 we find the following account of a singular inscription in the church of Lenham :

“ The lines are on the tomb of Robert Thompson, Esq. who was grand-child to Mary Honeywood, who had, at her decease, no less than three hundred and sixty-seven children lawfully descended from her. Sixteen of her own body, one hundred and fourteen grandchildren, two hundred and twenty-eight in the third generation, and nine in the fourth.”

Hops, it seems, were first cultivated at Maidstone, and about the period of the Reformation. This is commemorated in an old distich :

“ Hops, reformation, baize, and beer,  
“ Came into England all in a year.”

Boxley-abbey and Leeds-castle are presented to the reader in the following division of the book. The latter place is very remarkable in our annals ; and its history is given, at some length, by Mr. Ireland. Unfortunately, the access which he requested was denied to the artist, who, complaining of the circumstance, adds, that “ the neighbour is no less interdicted than the “ stranger.”

An anecdote, recorded of an aged Lady Fairfax, in the time of Swift, affords a remarkable contrast between the habits of the present owner and his predecessor. The old lady hearing that Swift was walking round the castle, and imagining he would be gratified with an interior view of it, politely sent him an invitation for that purpose ; to which, we are told, the dean gave this churlish answer : “ Tell your lady I came “ here to see old walls, not old women.” This uncouth rebuff seems to have overturned the hospitality of the dwelling.

The most singular incident which occurs in the eleventh section

tion

tion is, the account given of the Dumb Borsholder of Chart; a figure of which is inserted at p. 143. It is an instrument calculated to break open doors: and the officer to whom it was entrusted might, on suspicion of goods being stolen, apply this, without a justice's warrant, in the precinct of Pizein Well.

P. 165 brings us to Penhurst-place: here we willingly pause, from emotions of respect to its former possessor, the gallant and all-accomplished Sir Philip Sydney. Here also resided the Sacharissa of Waller;

“ Whose presence had such more than human grace,  
 “ That it could civilize the rudest place;  
 “ And beauty too, and order could impart,  
 “ When nature ne’er intended it, nor art.”

The whole of this section is employed in an historical account of the various owners of Penhurst-place, from the time of Edward I. when it belonged to Sir Stephen de Penhurst, to the present period; concluding with an eulogium on Sir Philip Sydney. An oak was planted at Sydney's birth on the spot called Bear's-oak. This tree Waller has celebrated in some elegant lines, which concludes one of his poems:

“ Go, boy, and carve this passion on the bark  
 “ Of yonder tree, which stands the sacred mark  
 “ Of noble Sydney's birth, when such benign,  
 “ Such more than mortal-making stars did shine,  
 “ That there they cannot but for ever prove  
 “ The monument and pledge of humble love.”

We have a drawing by Mr. Ireland, at p. 180, of what is now shown as this identical tree. It measures twenty-two feet in circumference, and has within its trunk a seat capable of holding several persons.

A singular, but honourable anecdote occurs at p. 190, of a former duke of Orleans, a title marked at the present period by the detestation and contempt of all mankind:

“ At the battle of Agincourt Sir Richard Waller is said to have found the duke of Orleans amidst the slain with small signs of life. By the king's order Sir Richard conducted his prisoner to Groom-bridge: here he was kept twenty-five years, and finally obtained his release for four hundred thousand crowns. So highly was he satisfied with the treatment he received, that he rebuilt his host's mansion, and repaired the parish church, over the porch of which his arms yet remain. As a farther proof of his esteem, he assigned to Sir Richard, and his heirs for ever, the escutcheon of France suspended on a walnut-tree, with this motto—“ *Hi fructus virtutis.*”

The volume concludes with a panegyric on the valour of the men of Kent.

The plates which embellish it are generally well chosen, and successfully executed. We think Mr. Ireland less happy in his representation of water, than in any thing which exercises his pencil. There is a want of substance; and, if we may use a technical word, a *flickering* which is not natural.

ART. XVI. *Practical Observations on the Operation for the Stone.* By James Earle, Esq. Surgeon Extraordinary to his Majesty's Household, and Senior Surgeon to St. Bartholomew's Hospital. 8vo. 4s. Johnson.

THE result of extensive and important professional application should always be laid before the public. He must be a very inattentive "observer," says this author, "who, having seen much practice, cannot add something to the stock of general experience;" and the art of surgery cannot but derive considerable benefit, when, as in this case, the knowledge of an able and experienced practitioner is candidly and unreservedly communicated. The work is inscribed, by a short dedication, to Mr. William Long, a fellow-labourer with Mr. Earle at St. Bartholomew's Hospital.

The observations which it contains wholly originated, we are told, from a passage inserted by the late ingenious Dr. Austin, in his Treatise on Human Calculi; which had, in the judgment of many professional men, a tendency to create too much alarm in the minds of persons afflicted with a painful disease, and to depress their hopes of relief, by representing the only means of curing it in an unfavorable light. This publication was in the press when Dr. Austin died: it had, however, been shown to him by Mr. Earle in manuscript, and was so much approved by him, that he had assured the author of his intention to alter the expressions alluded to, should he print another edition of his work. But such occasion for ingenuous retraction, unhappily for the public, was not furnished.

Mr. Earle, after this statement in his preface, avails himself of the opportunity to pay a tribute to Dr. Austin's memory, in a concise, but interesting account of his life; the materials of which he professes to have obtained from the best authority. Extraordinary merit, like that of Dr. Austin, should not drop unnoticed to the grave, and it is fortunate for departed worth, when, as in the present instance, the friend who erects the monument,



ument, has skill and fidelity to describe the character. Mr. Earle had before shown his judgment as a biographer in the Life of his eminent relation Mr. Pott.

Dr. Austin, who, in 1785, was appointed to the professorship of chemistry at Oxford, and read lectures there upon that subject, with reputation to himself, and advantage to the science; and who, after he had settled in London, pursued the study with particular application, with a view to render it subservient to the practice of physic, had principally employed his last experiments in analyzing and investigating the nature of concretions formed in animal bodies; especially those which are found in the urinary bladder. The result of these inquiries made the subject of his Gullstonian Lectures, which he read at the College of Physicians in 1791, and afterwards formed into a treatise.

Mr. Earle, though he much approves of the investigations which may tend to the discovery of any chemical solvent of the stone, or any mode of preventing its growth, fully assents to the statement of Dr. Austin, that "the art of dissolving the stone, in such a manner as to assist those who linger under it, is yet imperfect;" and maintains, that till so valuable a disclosure of the powers of chemistry shall be produced, the operation of *lithotomy* appears to be the only mode by which the wretched sufferers can procure effectual relief. On this subject the author particularly endeavours to invalidate the observation of Dr. Austin above alluded to, in which it is asserted, that few surgeons ever acquire the art of performing the operation dexterously, and that when performed, even by the most skilful, it is by far the most dangerous of any that is practised in surgery. In refutation of this remark, Mr. Earle maintains, that where the operation is properly performed, the event is generally more favourable and successful, than has been represented; in confirmation of which he observes, that even so far back as the time of Mr. Cheselden's practice, we learn from this statement of that author himself, that out of 213 whom he cut, only 20 died; that since his time, the operation is greatly improved, and made more safe; principally, as Mr. Earle is inclined to think, by the assistance of the excellent invention of Sir Cæsar Hawkins, the cutting gorget. As a further corroboration of this, Mr. Earle informs us, that he performed his first operation in lithotomy at St. Bartholomew's in the year 1770. After which he occasionally performed in the absence of the principal surgeons till the year 1776, and that from that time he has operated upon one third of all the patients of that class who have been received into St. Bartholomew's, besides many others in private. That in the earlier part of this period,



not being attentive to make memorandums of every case (which ought by no means to be omitted by any practitioner), he cannot ascertain the number, but has an account of 47. Yet he has the satisfaction to declare, that of all those on whom he ever performed the operation, though they have been of all ages, from under two years to near seventy, and, as may be presumed, in some instances bad subjects, and under circumstances of considerable difficulty, one only did not recover, and there were peculiarities in his case, which, in justice to the operation, should be considered. He had by endeavours to get rid of the stone by lithontriptic medicines for two months, impaired his health without obtaining any relief; and though the operation was performed with every prospect of success, he died on the fourth day after it, and his bladder being examined was found thickened and diseased, bearing evident marks of the continued inflammation and irritation, which it had suffered from the rough surface of the stone, and perhaps from the action of the solvent medicine. From the consideration of this case Mr. Earle recommends, that the operation of lithotomy should not be performed in less than a month after leaving off lithontriptic medicines, that the bladder may have time to recover from the irritation which it may have suffered; and he conceives, that the loss of this patient cannot fairly be ascribed to the operation, as the dangerous symptoms which arise from that cause take place much earlier than those which appeared in this case; and it is probable that had the cutting been performed when the bladder was in a better state, it might perfectly have succeeded.

After all, however, it must be admitted, that for a variety of cogent reasons, every attention should be paid to ascertain and promote the efficacy of solvents; and Mr. Earle admits, that the milder lithontriptic medicines, such as lime water, may sometimes be advantageously given; since, though they may not be capable of dissolving the stone entirely, they may blunt the asperities and soften the surface of it, so as to prevent it for a time from giving great pain, and thus may tend to strengthen at least the health of the patient, so as to enable him the better to undergo the operation.

Mr. Earle introduces his subject with a consideration of the nature and formation of concretions in different parts of the body, &c. particularly of the stone in the urinary bladder. He lays down, with much circumstantial precision and perspicuity, the anatomical description of the parts concerned, their general structure and relative position; considers and discriminates the indications and symptoms of the disorder, pointing out the equivocal circumstances; he maintains the general necessity of founding; and, aware of the importance of strict attention to the minutest particulars, describes the whole operation of lithotomy

with the most cautious directions; specifies the requisite instruments, and details the circumstances of the disorder, and mode of relief in both sexes.

---

ART. XVII. *An Appendix to a Treatise on the Hydrocele; containing additional Proofs of the Efficacy of Injection for the Cure of that Disease.* By James Earle, Esq. Surgeon Extraordinary to his Majesty's Household, and Senior Surgeon to St. Bartholomew's Hospital. 8vo. 6d.

MR. Earle, in his edition of Mr. Pott's works, had inserted an account of a method of curing the hydrocele by injection, which appeared to him preferable to any which he had known to be practised. In his *Treatise on the Hydrocele*, published in 1791, after an examination of all the usual methods of obtaining relief in that disease, by incision, excision, the caustic, the tent, and the seton; and showing that these, when they have proved effectual, have been attended with great inconveniences, and sometimes with very alarming danger to the junctions of the diseased part, and to the life of the patient, he strongly insisted on the advantage of injections for the cure of the hydrocele; recommending vinous injections, and confirming his opinion by many important reflections, and striking cases, in which they had been employed with success.

The present Appendix is published in consequence of many other instances which have occurred, in which the means of cure by injection have been employed. It contains the account of several cases tending to exemplify and strengthen the argument which the author had before fully stated. The cases are very strong, and fully demonstrate the efficacy and success of this mode of cure. Amidst the accounts is a letter from Mr. Richard Dunning, of Plymouth-dock, who professes, notwithstanding his partiality to the caustic, to have been converted to Mr. Earle's mode of practice, and to have tried it with success. He observes, towards the conclusion of his letter, that, when he reflects on the ease and simplicity of the operation, which he considers as not more formidable than that of common blood-letting, and opposes to it the many painful and operose modes of cure hitherto, and indeed at this time too often employed, the cure by injection appears in a most striking point of view; must be ranked among the greatest improvements of modern surgery, and commands the gratitude of mankind.

Mr. Earle, after relating a number of cases, concludes with the following words:

“ Such

"Such has been the success which has followed this mode of practice; and though there are who still prefer the painful operation of dividing the scrotum, and laying bare the testes, or the tedious and loathsome cure by caustic, I have the pleasure to know, that many practitioners have followed the plan recommended in my Treatise on this subject, and have succeeded to their complete satisfaction. And hereafter, when contemporary prejudices are laid aside, and old habits, though strongly woven, are worn out: when all the different methods of curing the hydrocele are fairly scanned and weighed in an impartial balance, I have the gratification to think, that the pains which I have taken to introduce a mild and easy method will not be in vain, but will be the means of saving the rising generation from abundance of pain and misery."

As this mode of practice may be considered as yet under trial, we cannot hazard a decisive opinion respecting it; nor, indeed, is it necessary. Mr. Earle has given a sufficient number of successful cases to point it out to general attention: and should it be found equally effectual in removing the disease, and attended by symptoms equally mild, when brought into general use, it will undoubtedly deserve, in their full extent, the encomiums above stated.

**ART. XVIII.** *History of the Government of the Island of Newfoundland, with an Appendix, containing the Acts of Parliament made respecting the Trade and Fishery. By John Reeves, Esq. Chief Justice of the Island. 8vo. 6s. Sewell.*

NO person will expect a very ancient history of *Newfoundland*; though, in spite of the name, the time will come when it may be required, and then this account by Mr. Reeves will have become a venerable memorial. At present it is a very useful document for all who have any connexion with the Island, or any influence in regulating its government. The parliamentary determination on this subject will be past before this article reaches the public eye, nor would it become us to aim at any interference in such matters. Suffice it to say that nothing can seem more consonant to justice, than that the permanent inhabitants and settlers of the Island should be placed on at least as good a footing, as those who only visit it for the purposes of the fishery; and that all parties should be obliged, willing or unwilling, to discharge the debts which they incur in the prosecution of their commerce.

The view of the book given by the author is so clear, that nothing can be substituted for it with advantage:

"This narrative will divide itself into four periods, or parts. The first will close with the passing of stat. 10 & 11 Will. 3. c. 25. by which



which the adventurers and merchants were supposed to have obtained a preference and advantage over the pretensions of the inhabitants, and planters. The *second* will end with the appointment of a civil governor, and of justices of the peace in 1729; by which some stop was put to the disorder and anarchy that had long prevailed in the island, especially during the winter seasons. This may be considered as an advantage gained by the inhabitants and planters. The *third* closes with Stat. 15 Geo. 3. c. 31. commonly called in the island *Sir Hugh Palliser's act*, which was intended for giving an advantage to the fishery carried on from the mother country; but, as it obliges both merchants and planters to pay their servants' wages, it is equally abhorred by both parties; and both parties have shewn great readiness to join in asserting, that the fishery has gradually decayed ever since the passing of this act. The *fourth* comes down to the year 1791, when a court of civil jurisdiction was established upon principles which, it was thought, would secure the impartial administration of justice to the merchant and the planter, the rich and the poor, the master and the fisherman."

Speaking of the objections made by the Western merchants to the establishment of a court of common pleas in the island, Mr. Reeves says:

" Their great objection, which they do *not* state, but which I will venture to do for them, is this, that they now saw a court established (as they believed) upon good authority, with which they could not trifle, as they had been used to do with the feeble judicatures before-mentioned; those inefficient courts they preferred, because they could make use of them when they needed their assistance, and could intimidate the justices, and obstruct their proceedings, whenever they themselves were to be the objects of animadversion. They had been in the habit of seeing this species of weakness and anarchy ever since Newfoundland was frequented, from father to son; it was favourable to their old impressions, that Newfoundland was *theirs*, and that all the planters and inhabitants were to be spoiled and devoured at *their* pleasure; in support of this, they had opposed, as we have seen, every attempt at introducing order and government into that place. It was in this spirit, that they questioned the king's right to appoint a civil governor, to appoint justices of the peace, to appoint commissioners of oyer and terminer: that they complained of the custom-house, and even talked of presenting it as a nuisance, because erected on ship's-room; that they treated Stat. 15 Geo. 3. as destructive to the fishery, because it compels the payment of servants' wages; and that they brought forward a bill in 1785, in order to expose the servants once more to the will of their masters, as to the payment of their wages.

" These clamours were backed with the popular representation, that the fishery should be *free*, and that a fishery carried on from this country, as the Western merchants carried it on, was the old and true policy for Newfoundland. But their claims to a free fishery seem to be these; namely, to be free of all inspection from government; no justices, no courts, no custom-house. This is what they mean, when they wish all



*restraints* to be taken off the fishery, so as they may carry it on upon the footing of stat. 10 and 11 Will. 3." P. 166.

The character given of the *fishing admirals*, as they are called, p. 40. 45, &c. shows how well it answers to leave such persons, at such a distance from the source of government, without controul. Latterly, however, the case was changed, and the fishing admirals being wholly incompetent, and indisposed to execute the charge reposed in them, suffered it to slide into other hands; as appears at p. 151.

Nothing can be more clear than the order and mode of narration throughout this piece of local history, which is fully illustrated by an appendix, containing all the acts of parliament relative to the trade and fisheries of Newfoundland, from the 10th of Will. 3.

As the profits of this work are to be given to the exiled and suffering clergy of France, we cannot but wish that they may be considerable.

ART. XIX. *The Principles of Eloquence; adapted to the Pulpit and the Bar. By the Abbé Maury. Translated from the French, with additional Notes, by John Neale Lake, A. M.* 6s. 8vo. Cadell.

IN criticising a translation from the French language, which is so generally known, we are insensibly led rather to examine the utility of the original author, than the fidelity of his translator. This will, therefore, we trust, excuse us, if our attention be directed not so much to Mr. Lake, as to the Abbé Maury, so eminently distinguished as he is by good taste and good sense. We can only complain, that the brevity of his sections produces an occasional disappointment, when he has contrived to engage our minds by the acuteness of his observations, and his agreeable manner of suggesting them.

Our author's remarks, so far as they extend, are solid and judicious; while his manner of treating the various points on which he touches, is lively and interesting. Instead of discussing his subject with the customary dryness of system, he interests us by that method of rhetorical address, which he himself recommends, and which imparts to his style the effect of dialogue. His remarks on the eloquence of Demosthenes, Cicero, Bossuet, and others, deserve that attention, which, in justice to the editor, we must add, is considerably excited by the notes subjoined, illustrating the Abbé's sentiments on these great men, by the corresponding criticisms of wise and able judges.

As

As a specimen of French oratory, we select the account which M. Maury gives us of the exordium of a sermon preached by a poor missionary on his first appearance at Paris:

“ Mr. BRIDAINÉ was born with a popular eloquence ; and no one ever possessed, in a higher degree, the rare talent of arresting the attention of an assembled multitude. He had so fine a voice, as to render credible all the wonders which history relates of the declamation of the ancients, for he was as easily heard by ten thousand people in the open fields, as if he had spoken under the most resounding arch. In all he said, there were observable unexpected strokes of Oratory, the boldest metaphors, thoughts sudden, new, and striking, all the marks of a rich imagination, some passages, sometimes even whole discourses, composed with care, and written with an equal combination of taste and animation.

“ I remember to have heard him deliver the introduction of the first discourse, which he preached in the Church of St. Sulpice, in Paris, 1751. The first company in the capital went, out of curiosity, to hear him.

“ Bridaine perceived among the congregation many Bishops, and persons of the first rank, as well as a vast number of Ecclesiastics. This sight, far from intimidating, suggested to him the following exordium, so far at least as my memory retains of a passage with which I have been always sensibly affected, and, which, perhaps, will not appear unworthy of Bossuet, or Demosthenes.

“ At the sight of an Auditory so new to me, methinks, my brethren, I ought only to open my mouth to solicit your favour in behalf of a poor missionary, destitute of all those talents which you require of those who speak to you about your salvation. Nevertheless, I experience, to-day, a feeling very different. And, if I am cast down, suspect me not of being depressed by the wretched uneasiness occasioned by vanity, as if I were accustomed to preach myself. God forbid that a minister of Heaven should ever suppose he needed an excuse with you ! for, whoever ye may be, ye are all of you sinners like myself. It is before your God and mine, that I feel myself impelled at this moment to strike my breast.

“ Until now, I have proclaimed the righteousness of the Most High in Churches covered with thatch. I have preached the rigours of penance to the unfortunate who wanted bread. I have declared to the good inhabitants of the country the most awful truths of my religion. Unhappy man ! what have I done ? I have made sad the poor, the best friends of my God ! I have conveyed terror and grief into those simple and honest souls, whom I ought to have pitied and consoled ! It is here only where I behold the great, the rich, the oppressors of suffering humanity, or sinners daring and hardened. Ah ! it is here only where the sacred word should be made to resound with all the force of its thunder ; and where I should place with me in this pulpit, on the one side, Death which threatens you, and on the other, my great God, who is about to judge you. I hold to-day your sentence in my hand. Tremble then in my presence, ye proud and disdainful men who hear me ! The necessity of salvation, the certainty of death, the uncertainty  
of

of that hour, so terrifying to you, final impenitence, the last judgment, the small number of the elect, hell, and, above all, Eternity! Eternity! These are the subjects upon which I am come to discourse, and which I ought, doubtless, to have reserved for you alone. Ah! what need have I of your commendation, which, perhaps, might damn me, without saving you? God is about to rouse you, while his unworthy minister speaks to you;—for I have had a long experience of his mercies. Penetrated with a detestation of your past iniquities, and shedding tears of sorrow and repentance, you will, then, throw yourselves into my arms; and, by this remorse, you will prove that I am sufficiently eloquent."

'Who doth not, by this time, perceive, how much this eloquence excels the frigid and miserable pretensions of modern wit? In apologizing, so to speak, for having preached upon hell in the villages, Bridaine boldly assumed all the authority over his auditory which belonged to his office, and prepared their hearts for the awful truths, which he intended to announce. This Exordium alone gave him a right to say every thing. Many persons still remember his sermon on eternity, and the terror which he diffused throughout the congregation, whilst blending, as was usual with him, quaint comparisons with sublime transports, he exclaimed, "What foundation, my brethren, have you for supposing your dying day at such a distance? Is it your youth?" 'Yes,' you answer; 'I am, as yet, but twenty, but thirty.' "Sirs, it is not you who are twenty or thirty years old, it is death which has already advanced twenty or thirty years towards you. Observe: Eternity approaches. Do you know what this eternity is? It is a pendulum, whose vibration says continually, Always—Ever—Ever—Always—Always! In the mean while a reprobate cries out, 'What o'clock is it?' "And the same voice answers," 'Eternity.'

'The thundering voice of Bridaine added, on those occasions, a new energy to his Eloquence; and the Auditory, familiarized to his language and ideas, appeared at such times in dismay before him. The profound silence which reigned in the congregation, especially when he preached until the approach of night, was interrupted from time to time, and in a manner very perceptible, by the long and mournful sighs, which proceeded, all at once, from every corner of the church where he was speaking.

'Orators! ye who are wholly engrossed about your own reputation, fall at the feet of this apostolic man, and learn from a missionary wherein true eloquence consists. The people! the people! they are the principal, and, perhaps, the best judges of your talents.

It must be confessed, however, that here are passages intermixed which would not be tolerated in an English orator of any kind. Allowance must be made for the difference of manners.

We must also remark, that Abbé Maury appears to have been under the influence of a prejudice to which his mind ought to have risen superior, when criticising the productions of some eminent Protestant preachers.

His remarks on SAURIN and TILLOTSON are particularly tinged



tinged with severity, at the same time that he allows to each in general terms the praise of excellence. The quotations from English authors of eminence, containing their sentiments of Tillotson, as a writer, and which the editor has subjoined in the notes, are well selected, are at once calculated to fix the character of Tillotson in its proper place, and to counteract any of those impressions which the Abbé's censures might excite, unfavourable to the memory of this respectable English prelate.

It is easy to conceive that many things in the style of Tillotson must greatly offend a French orator of the present day. We do not ourselves esteem his writings for the manner, but for the matter. They are certainly neither polished nor energetic.

In the section where our author recommends to an orator to refine his style, and pass a critical judgment upon his own productions, is contained advice well worthy of the perusal and attention of all such as wish to cultivate the art of composition. He says,

"An orator ought to adopt the motto of Cæsar, who "thought that he had done nothing, while there remained any thing for him to do." The more he writes, the better he writes; and it is only by surmounting the tediousness of reiterated transcriptions, that he can display in his style all the elegance of his taste. Fresh ideas, the beauties of enlargement, the exquisite sentiment of a finished passage, which Horace so well defined and relished when he called it, *qui me mihi reddat amicum*\*; in a word, the elegant and variegated turns of expression, which compose the beauty of style, do not occur to a writer in the first cast of a work, and are generally the effect of a slow correction. While there remains room to alter, there is opportunity for improvement. It is the characteristic of excellence in all the arts, so sensibly to strike the spectator who admires it, that he can conceive nothing transcending that which he beholds. However little we may have accustomed ourselves to write, we easily distinguish those passages, which have not been sufficiently studied, and which proceeded from the pen of the writer, before they had been thoroughly digested in his own mind. This hasty or negligent composition soon discovers itself, not, as is commonly supposed, by the pleasing freedom of a diction somewhat too unrestrained and irregular; but by the confusion of expression, all the constituent parts of which are stiff and forced.

"The more the writer hurries himself, the more dragging, of course, is his style. And when it is said that a writing "smells of the lamp," it is an evident proof that it is not sufficiently laboured. When the steel hath been well polished, the edge of the file is no more perceived." P. 104.

---

\* This is a curious way of quoting. Horace is not speaking of style, but of morality, when he says, *quid te tibi reddat amicum*, which is the real passage.



With regard to the translation before us, it appears to be faithfully executed, and in language generally perspicuous and elegant. The numerous and well selected notes form a valuable addition to the original work, and equally calculated for the pleasure and profit of the English reader.

ART. XX. *A Letter to the Right Hon. Charles James Fox, upon the dangerous and Inflammatory Tendency of his late Conduct in Parliament.* 8vo. 59 pages. 1s. 6d. Downes. Dated Jan. 26, 1793.

*Postscript to a Letter to the Right Hon. Charles James Fox, &c. Occasioned by some Assertions contained in his "Letter to the Electors of Westminster".* 8vo. 16 pp. 6d. Downes. Dated May 20, 1793.

*A Second Letter to the Right Hon. Charles James Fox, upon the dangerous and inflammatory tendency of his late Conduct in Parliament, in which the Principles, the Duties, and the Composition of Minorities are particularly considered. By the Author of the first Letter.* 8vo. 66 pages. 1s. 6d. Downes. Dated May 31, 1793.

IN speaking of the epistolary style of writing it is usual to notice only that species of it which is most common, and gave rise to all the rest, the easy and familiar; in a word, the private letter, or the imitations of it. The dignified public letter, designed not only for the eye of the person to whom it is directed, but still more for the community at large, as it has arisen out of the art of printing, has had the hard fate of being almost unnoticed in the critical discussions of the moderns, its inventors.

It is, however, a species of composition very advantageous to the writer, and not a little pleasing to the reader. It partakes of the spirit and vigour of oratory, for it is, in fact, a sort of oration, addressed to a particular person, with the whole community for its supposed auditory. It admits of every artifice of style, and the utmost dignity of language; every grace of ornament, and every resource of eloquence.

In our own country particularly, where the freedom of the press has fully seconded the freedom of each private spirit, the public epistle has attained, perhaps, its highest elevation. The Letters of Junius have appeared. Malignant, but refined, and instinct with all the soul of genius, they left nothing to be added in that line but a benevolent intention. Certain that he should find a willing and attentive audience, in a public fond of reasoning, and not averse to bold remonstrance, every able writer, on political subjects especially, has ascended at pleasure his imaginary rostrum, has there called forth his object, willing or unwilling, and discharged at him the whole artillery of his rhetoric.

rhetoric. Whatever can be expected to move, convince, or shame the individual, under the full conviction, that the whole country is witness to the address, is there employed with force; and he must be more or less than man, who can peruse without emotion, when directed towards himself, such language as calls forth the passions even of the indifferent reader.

Very high in this class of epistolary writers must be ranked the author of these three publications, which, as forming a continued address to the same person, on the same subject, we have thought it most proper to unite in one article; and happy are we to meet with a writer of such ability, who appears, at least, to be animated by the spirit of virtue; and whatever may be his sentiments as to the subdivisions of party, still grasps, with steady and invincible hold, the venerable standard of the constitution. Evidently a warm and zealous admirer of Mr. Fox, against whom, at the same time, on the subject of his late conduct, he directs the most severe reflections; and a bitter enemy to the present ministry, (at least in the second letter) whose conduct, nevertheless, with respect to the French war, he most completely justifies, his professed object is to form a new party on independent and constitutional principles, at the head of which he is desirous to place Mr. Fox, but into which it does not seem that he is willing to admit any of those with whom that gentleman has lately acted.

This letter-writer is one of those who hold the opinion, that the influence of the crown is still too great; he is, therefore, an advocate for its reduction: he even thinks it undeniable, that alterations of this tendency were positively contracted for at the Revolution. Whatever may be our private sentiments upon these points, it is with no small pleasure that we find this able writer desirous of producing his supposed reform, only by such means, as in the late turbulence of republican clamour have been almost forgotten; such means as the constitution is not wholly averse to, and has already tried, namely, triennial parliaments, disqualifications of placemen, and reduction of places. He seeks, indeed, an object which, we fear, *in face Romuli*, can never be obtained, the formation of a party divested of all interested views, not athirst for power, and studious only of the public good. But if this be an error, it is at least a splendid one, and such as we regret, no less than he could do, to consider in that light.

But while we applaud the apparent virtue and independence of this writer, we must be allowed to say, that we perceive some change of sentiments with respect to the present administration, between the first letter and the last: something, which, as no public event has happened in the interval to justify it,

must, we fear, arise only from private motives. In the first letter much is said in justification of the ministry, and not a word insinuated against them ; in the last there is a bitterness of a suggestion, and even of expression, amounting almost to invective, which denotes a disposition that could not have remained so quiet had it existed before, and hardly accords with the general style and temper of these compositions.

The first letter begins by explaining the motives of the author's address to Mr. Fox, in a manner which cannot be amended by any substitution :

" Sir, Were it not for the peculiar circumstances of these times, under which it seems to have been reserved for men to grow formidable by the decay of their influence, and to derive additional importance from the decline of their credit and character, it would not have been necessary for me to have troubled you with this address at this conjuncture. The secession of your friends would have left you without power to be hurtful, and your weakness would have proved your protection.

" But since there has arisen a new and unknown danger to the Constitution of these kingdoms; since a party has been formed in secrecy and silence, not to destroy its balance by giving preponderance to any one of its parts, as has sometimes been attempted, but with such open and avowed hostility to the system itself as to threaten the whole of our establishment with dissolution and ruin; since the turbulence and discontent of the ignorant and seduced part of the society has burst forth in so many partial acts of insurrection and tumult, and seems to wait only for a leader to begin the central and regular attack; there is much to apprehend from disappointed and desperate ambition; and it seems reasonable to fear, lest, rejected and abandoned by the persons with whom you have so long acted in public life, you should attempt to regain the situation you have forfeited, or to repair the connexions you have lost, by other means than those of penitence and concession."

In speaking of the duties of minorities, this writer delivers sentiments which unhappily have been long exploded, but which ought to be engraved, if possible, on the heart of every public man. " It is but one half of your duty to oppose wrong counsels, it remains for you to give vigour and efficacy to the best: for as, on the one hand, the people naturally confide in your vigilance and fidelity to resist whatever may be hostile to their interests; so, on the other, they expect that you will join in all such measures of administration as are either necessary or beneficial to them; and that, far from opposing or retarding, from a jealousy of power, or even of benefits, you will set them the example of content and unanimity," P. 5. Were this the conduct of any op-



position, the term of faction could not be applied to their discredit.

After this, which forms a kind of introduction to the Letter, the author enters upon his subject. He considers the tendency of the French Revolution, and its effects upon this country. The sincere desire of our government for peace: and the intrigues of France, amounting to a virtual hostility. At this period he introduces a picture of the comparative state of England and France, which we will leave to the feelings of our readers for its commendation:

“ I have now, Sir, sketched out the situation of the country during this eventful year; and though I have cautiously abstained from colouring my picture, I may hope that it will present, with force and clearness, the great outlines of the design. You will see, on the one hand, a great and generous nation disdaining to profit by the misfortunes and misconduct of a weak and guilty neighbour, dissembling affronts and injuries, endeavouring to guard itself from dangers by its internal regulations and prudence, and stifling the voice of resentment, till lesser states, which depend upon it for protection, are exposed to invasion and conquest from a base misconstruction of its magnanimous forbearance; and, on the other, you will contemplate a wild and madding people, with no force but their numbers, no power but their crimes, treading back the steps of barbarism, and precipitating themselves without thought or foresight towards conquest and extermination; restrained by no ties, no compacts, no morality; invading and destroying every thing; distinguishing neither friendship, enmity, nor neutrality; pretending to give laws which it spurns, and liberty which it knows not, to the nations it spoils and ravages; dissolving the bands of the civil union, and tearing asunder the ties that unite men together in states, cities, societies; trampling upon duty, religion, allegiance, patriotism; whatever has been held sacred or been found useful to mankind; you would contemplate this people polluting and poisoning the sources of public information, blowing up the coals of sedition, and spreading misfortune and contagion round them, till all Europe, held in suspense and anxiety at home, and occupied in allaying civil wars and dissensions, should not dare to look abroad to check the progress of their conquests, or interpose between their ambition and the ruin and dispersion of its members: at least, Sir, this is what you would have beheld, if I had been a faithful painter, or possessed any part of your imagination and abilities.” P. 16.

The calling out of the militia is then noticed, the expectations of the nation concerning Mr. Fox, and the disappointment of those expectations. The particulars of his actual conduct are then examined and reprehended; with ability, certainly; how far with justice, or otherwise, we leave to every reader to determine for himself, not considering it as our province to pronounce on such a point. The following passage on the



propriety of punishing seditious writings is excellent, without considering its reference to the argument in the Letter :

“ Far from any State or Constitution whatsoever tolerating the propagation of doctrines, which are calculated to impair the respect and affection which ought to be borne towards it by the people, and which are necessary to its protection and preservation, I believe I may venture to assert, that it is a crime in every nation under heaven, and is the greatest of all in our own.

“ The people therefore, Sir, are not forbid to read or to think, but it is forbidden to corrupt and poison the mind of the people, and disturb the repose and order of society. The capacity of the people (for whom I have not less respect than you, Sir) is not so able as you are to separate truth from error, and to detect every specious falsehood which is glossed and fineered over with the appearances of truth.” P. 31.

The Postscript to this first letter is merely occupied in answering some of the arguments employed by Mr. Fox for his own defence in his Letter to the Electors of Westminster.

The Second Letter is full of original and manly considerations on the post of chief in a minority, on the history of oppositions, and the great dependence of the nation on their virtue : and concludes with proposing, as was hinted before, a new party formed on principles of virtue, independence, and attachment to the constitution, in which Mr. Fox is invited to take the lead.

The following passages are striking for their truth, and the excellent manner in which they are expressed :

“ When a nation is vicious it cannot be free ; a corrupted people is not capable of liberty, is not capable of desiring it, except to abuse it ; for it is not liberty to change Constitutions as often as we are discontented or splenetic, but it is liberty in the Constitution that a wise or virtuous people must desire,” Let. ii. p. 13.

After laying down a principle, which he afterwards repeats, that *though majorities may frequently plunge us into distress, minorities only can plunge us into despair* ; the author thus admirably illustrates it :

“ A minister by the abuse of his influence, or by the fatality of his counsels, by corrupting or deceiving a part of the House of Commons, may indeed bring it into great disrepute, and diminish the confidence and affection which the people so naturally repose in it ; but he never can possess the power to extinguish their hopes, and drive them to an absolute desperation. No, Sir, believe me, whatever is the complaint, and whatever is its justice, against corrupt majorities, they have not been, and they cannot be so dangerous or so fatal to the constitution as corrupt minorities ; or at least, they can only be fatal to them, when minorities are equally corrupt and odious

odious with themselves. Whatever were the follies of the one, or their crimes either, they must be short, and could never be dangerous, if there were either great wisdom or great virtue in the other. If those were violent and these were firm, the dignity of the last would not only repress, but expose and discredit the turbulence of the first; and if these were mercenary and shameless, the integrity and independence of those would but appear so much the more conspicuous, till comparison, which is the *forte* of the people's capacity, had attached the whole force of public opinion and public favour to their cause. Such a minority would preserve and nourish hope under every disappointment and disaster; it would fix all the attention of the wise, and all the vows of the virtuous; it would draw to it all the intelligence and all the energy of the active, and it would recall the speculative from their reveries and their theories; it would unite the various talents and qualities of individuals, and direct them to the common object; it would chain ambition and enterprize to the only honest—the public cause; and guide them in the only safe—the constitutional career.

“ With such a minority, the House of Commons would not be daily insulted and menaced with reforms “ from without.” Clubs and political associations would not dare to impose their absurd and unconstitutional opinions and creeds, nor to publish their ridiculous resolutions and censures; they would not be able to distract and perplex the ignorant, and more than the ignorant, the half-informed; nor could they draw away the attention of the wise and able from the great theatre of parliament, to municipal diets and parochial conventions. The whole mass and stock of the national information and talents would be collected and centered in this point, from which neither speculation, nor hope, nor disappointment, could any longer prevail to divert them.

“ I think, Sir, the people *would naturally*, and I am sure it *might reasonably* expect from such a minority, as much redress for the past, as much security for the future, as much amendment, and as real reformation, as it could hope for from these wild and dreaming societies, and from men for whom its rooted contempt and aversion could only have been conquered by its despair of any legal remedy, by its repentment, and its mistrust of those persons who pretended to be its friends and protectors in parliament.” P. 23.

The conclusion is at once highly complimentary to Mr. Fox, and elegantly splendid in composition :

“ Certainly, Sir, and you will not suspect me of flattery for saying it, there is no man who can render greater services to this country than yourself, for there is no man from whom it has a greater right to expect them, whether they may be paid as gratitude, or exacted as reparation and atonement. The fond mother, almost ruined by a spoiled but favourite child, shuts her eyes upon half the faults of her libertine, whilst she watches the returns of reason, prolongs the moments of reflection, and hastens the period of repentance and reform, sometimes by severe reproaches, but oftener by tenderness and prayers.”

Before we conclude, we must in justice remark, that, vigorous and elegant as is the general style of these pamphlets, it has a few taints of impurity, some of which are caught from the French language. Thus, in the second letter, we have, *turn by turn*, p. 4.—*to-day*, p. 9. for, at present.—*tactic*, in the singular, *alerts*, p. 47. all pure gallicisms. There are some faults also of another kind, as in letter, 1. p. 3. *attach* without an accusative.—p. 45. “than *what* is practised,” &c. In the postscript, p. 64. a very strange vulgarism, “*whether or not*” for “whether it were or not.”—In letter 2. p. 4. “*repose*” for “are reposed.”—p. 47, “as *bad*” for “as badly” or “as much.” &c. &c.

These few blemishes we mention only from the desire to preserve our language in full purity, which affectation and imitation of French phrases are continually labouring to corrupt; and which the example of one vigorous writer is more likely to infect, than the errors of innumerable dunces.

ART. XXI. *Practical Essays on the Management of Pregnancy and Labour, under the Inflammatory and Febrile Diseases of Lying-in Women.* By John Clarke, M. D. Physician to the General Lying-in Hospital in Store-Street, and to the Asylum for Female Orphans, and Teacher of Midwifery in London. 8vo. 3s. Johnson.

THE Essays are five in number; the four first contain directions for the management of women during pregnancy and in labour, and for the treatment of after-pains, the milk-fever, &c. But these subjects, which are here only cursorily handled, have been so amply detailed by Puzos, Smellie, White, and other writers on midwifery, whose works are in the hands of every practitioner, that we shall make no observations upon them; but shall proceed to an examination of the fifth essay, in which the other febrile and inflammatory complaints, incident to the puerperal state, are ranged under distinct heads, which the author thinks has not been done with sufficient accuracy by former writers. The principal of these are, inflammation of the uterus and ovaria, inflammation of the peritoneum. The same diseases connected with inflammatory affection of the system, and the low fever of childbed, connected with affection of the abdomen, which is sometimes epidemic.

Inflammation of the uterus and ovaria, sometimes extending to the peritoneum, may be occasioned, our author thinks, by the long continued action of the uterus to expel the fœtus, by the pressure of the soft parts of the woman from the head of the child,



child, by taking the woman out of bed too soon after delivery. " Besides these, it is to be feared," he says, " that in some cases the improper use of instruments, especially of the vectis, by those who employ it, *because it can be secretly used*, may have done still more violence. Hence might arise inflammation of any of those parts, which would produce symptoms according to the nature of the parts inflamed, and the extent of the inflammation." P. 69. Of these causes the first and second seem alone competent to produce the effect; the two latter we shall examine, after adducing some of the most usual causes of inflammation of the uterus, which are not noticed by the author. These are, injuries done to the uterus by turning a child after the liquor amnii has been long discharged; efforts to detach the placenta, when strongly adherent to the uterus; wounds from the point of a crotchet, when on account of distortion of the pelvis, the instrument is necessarily introduced above the brim of the pelvis, higher than the hand of the operator can accompany and guard it; and the too sudden emptying of the uterus in very rapid labours. But the author thinks these affections may be produced by the use of instruments, particularly of the lever. We will consider the action of the forceps and lever together, as we suppose that to be included. It is well known, that the principal action of those instruments is against the head of the child, and the os externum of the woman, and not against the uterus. Hence, in very difficult and laborious cases, it sometimes happens that the head of the child is marked with a slight depression, or there is an abrasion of the skin; and that the woman complains of tenderness under the arch of the pubes, is affected with a temporary suppression of urine, swelling of the labia, or slight laceration of the perineum, after the use of either of these instruments; although these accidents rarely happen, unless when the head of the child has been suffered to remain too long wedged in the pelvis, whence the parts lining and surrounding that cavity become tender and irritable, and liable to be injured by the slightest additional pressure. But the author adds, " Great violence may be done when the vectis is secretly used." This we consider as impossible, as it is evident, that the vectis can only be used secretly, that is, without the knowledge of the woman or her assistants, when the resistance to the passage of the head of the child is very trifling, and consequently little exertion or force is necessary to remove it. But if little force is used, it is evidently impossible that great, or, indeed, that any injury can be done.

The other cause we proposed to consider is, " Exposure to cold, by taking the patient too early out of bed." This practice the author conceives to be very mischievous, not only

as



as tending to produce the complaints in question, but as likely to occasion prolapsus uteri: "He, therefore, thinks women should not be taken from their beds the first three days after delivery; and those who are of delicate habits should be confined principally to an horizontal posture the first fortnight." We shall contrast this opinion with the directions given by Mr. White, of Manchester, whose great experience and abilities are universally acknowledged: "In a few hours after delivery \*," he says, "as soon as the patient has had a little rest, she should sit up in her bed. She should sit up in her bed when she takes her food, and as often as she suckles her child. The sooner she gets out of bed the better; this should not be deferred beyond the second or the third day at farthest." And in an Appendix, published four years after, he says, "An additional experience of four years has enabled me to speak with still greater confidence of the utility of those regulations, I now constantly direct my patients to sit up in an hour or two after delivery, and even to get out of bed in less than twenty-four hours: and it is seldom that they exceed this period." And speaking of prolapsus uteri, he says, "I can affirm in the most positive manner, that early sitting up has never produced it in the slightest degree in those whom I have delivered." It is to be observed, that Mr. White proposed the regulations above quoted, with a particular view to the prevention of the puerperal fever, or, as our author calls it, "the low fever of childbed;" and declares, that where they have been complied with, he has either never seen the fever, or it has appeared in so mild a form as to be easily subdued. This alludes to the disease, as it appears in private families, as he acknowledges he never saw it in an hospital.

The fifth and last section of this Essay is dedicated to the consideration of the low fever of childbed: "One of the first accounts which we have of any epidemic in lying-in women," our author says, "was given by Monsieur Jussieu, in the year 1747." If this had been the fact, we should have considered this fever as a new disease; but Hippocrates has given so particular a description of it, as to leave no doubt of his having been perfectly acquainted with it. It has been noticed also by many writers on the practice of physic since his time, particularly by Dr. Willis, whose account of the putrid or malignant fever of lying-in women, exactly answers the description of this complaint. Peu, in his *Pratique des Accouchemens*, tells us, that in the year 1664 the mortality among the lying-in women in the Hotel Dieu was so great, as to occasion an enquiry

---

\* Treatise on the Management of Lying-in Women, p. 115.

into the cause of it. "Il s'agissoit de savoir\*," he says, "d'où procedoit la mort d'une prodigieuse quantité des femmes nouvellement accouchées en cet hospital." The physician attributed it to putrid miasmata, arising from the ward immediately under the lying-in women, which contained a great number of wounded persons. And La Motte†, gives an account of a similar epidemic that raged in the same hospital in the year 1678. "Mais ce qui vient de se passer," he adds, "dans notre Province de Normandie, dans le commencement de l'année 1713, à l'endroit des femmes, qui se portant bien, après être heureusement accouchées, étoient néanmoins après trois, quatre, et même jusqu'à sept à huit jours, attaquées d'une legere fièvre, qui augmentoit en peu de tems, à laquelle se joignoient le cours de ventre, la suppression des vuidanges, avec le ventre dur, tendu et douloureux, et enfin le delire; à quoi le regime et les remedes étoient d'un si foible secours, que presque toutes en mouroient; sans que cette maladie attaquât d'autres femmes, s'étant fixée, pour ainsi dire, sur celles qui étoient nouvellement accouchées."

This account contains so exact an outline of the disease as it appeared in our hospitals in London, that we have been induced to give it in the words of the author. Fortunately for humanity, this disease is rarely seen in private families, owing, perhaps, to the care that is now taken to keep the lying-in room clean and airy, to permitting the women to get early out of bed, to regulating their diet, &c. and when it does occur, it is generally checked in the beginning by administering emetics, and such other evacuants as the present improved practice of physic suggests. When it makes its appearance in an hospital, we believe the only method to prevent its ravages to be, putting a stop to the admission of patients, and scraping, cleaning, and painting the wards, to get rid of the infection. On the method of treating the complaint our author advances nothing new. Upon the whole, we consider the work before us as an hasty production, and we have been solicitous to point out some of its errors, as it seemed principally intended for students and young practitioners, who were least likely to detect them, and who ought, in our opinion, to be directed to examine what different authors have left upon a subject of so much importance, before they form a definitive opinion concerning it.

\* P. 268.

† Traité des Accouchemens, p. 582.

## BRITISH CATALOGUE.

## POETRY.

ART. 22. *Select Poems, by John Edmund Harwood.* 3s. Egertons.

THIS we understand to be the first publication of a very ingenious young man. The poems are in general harmonious and elegant. The author's principal forte seems to be in humorous pieces, in which style the specimen that concludes this volume is remarkably happy. The following Serenade exhibits Mr. Harwood's talents in another point of view:

" If locked in soft and sweet repose,  
The balm which heaven assigns to woe,  
Thy soul ideal pleasure knows,  
And gentle passions calmly glow:  
Still, still entranc'd in slumber lie,  
Till morn invades the eastern sky.

" But if contending passions tear  
That bosom, form'd for love alone;  
If haggard grief and wild despair  
Torment thee with fictitious moan,  
Oh, quit the scene of misery!  
And wake, dear maid to love and me."

ART. 23. *The Gallic Lion; or, Modern Pandemonium: A Political Fable. Dedicated, by Permission, to the Right Hon. Edmund Burke, M. P.* 1s. Egerton, Hookham, Carpenter, &c. &c.

The author roars against the French Regicides and the National Convention; but it cannot be said, that, like Shakspeare's lion, he roars "like any nightingale."

ART. 24. *Stonehenge; a Poem. Inscribed to Edward Jerminham, Esq.* 2s. 6d. Robson.

The muse of Salisbury Plain deposits her offspring "*filice in nudâ*:" and in the poem before us there is scarcely vigour enough to support animation in the bleakness of that climate. Stonehenge is a theme which appears to shrink equally from the touch of the poet who would ornament her, and from the footstep of the antiquary who would search into her foundations. Enquiry upon that subject has been uniformly baffled; conjecture has been long exhausted, and invention frequently fatigued, in exploring, asserting, and framing causes, which have hitherto been produced without conviction, and are now heard without attention.

ART.



ART. 25. *Ad Anglos Ode gratulatoria.* A. S. H. 1s. Nicol.

This Alcaic Ode is dedicated to the Prince of Wales, and appears, from its contents, to have been written by some French gentleman not destitute of learning or taste. To meet his congratulations with coldness, would be ungrateful, to repel them with the harshness of criticism, cruel. This Ode, if not distinguished by terseness of expression, is replete with sentiments of respect and gratitude to the English nation, equally honourable to the person who addresses, and to those who receive them. The following Stanzas will give no unfavourable specimen of the author's manner :

" Te fulminantem, quæ plaga, quod mare  
Non sensit? heroum indigetum tibi  
Proles renascens usque priscos,  
Auspice te, renovat triumphos.

Regina latè, sol ubi pervium  
Collustrat æquor, fluctibus imperas ;  
Te sub carinis detumescens  
Oceanus Dominam salutat.

Naves amicis undique portubus  
Dant vela ; naves undique portubus  
Redduntur, & vestigal orbis  
In gremio patriæ reponunt, &c.

#### DRAMATIC.

ART. 26. *False Colours : a Comedy in Five Acts ; as performed at the King's Theatre, in the Haymarket, by his Majesty's Company from the Theatre Royal, Drury-Lane. By Edward Morris, Fellow of Peterhouse, Cambridge.* 8vq. 1s. 6d. Cadell.

A Lord addicted to the doctrines of Lavater ; a Baronet full of valetudinary, and other apprehensions ; whose lady, very ill suited to him, is addicted to fashion, to private theatricals, to various branches of authorship, and all the affectation of genius ; a plotting Captain and his accomplice, Miss Harriet, engaged to each other, but both desirous to intrigue themselves into a more profitable connexion ; an adventurer in the line of caricature ; a young lady of spirit, elegance, and sentiment : these characters, and some of a subordinate kind, worked up with a degree of force, and represented by the best performers in the Haymarket, could not fail to amuse, and to attract the public. The difficulties in the plot are produced by a voluntary change of names between the artful Captain, and a young Baronet of merit, and the contrivances used to conceal from this young man and the principal Lady the mutual state of their affections. The plotters, after several very narrow escapes, are at length discovered, and are punished by being united to each other ; and by similar means the lovers are, of course, rewarded. That the plot excites much interest, or displays much art in its construction or conduct, cannot be said ; yet there are novelties of situation, as well as of character, that could not

not



not fail to please an audience. The compelling the discordant couple to set forth their nuptial happiness, is particularly laughable. Mr. G. Colman's Epilogue is worthy of him: it is novel and lively, well adapted for recitation, and not much less so for perusal.

### MISCELLANEOUS.

**ART. 27.** *A Selection from the Harleian Miscellany, of Tracts which principally regard the English History, of which many are referred to by Hume.* 4to. 1l. 1s. Kearsley.

It is sufficiently known, that the Harleian Miscellany, from which this is a selection, consisted of a curious collection of useful and entertaining tracts from manuscripts, occasional writings, and scarce pamphlets, which were found in the library of the celebrated Earl of Oxford. These volumes were become remarkably scarce and dear, and the editor of the publication before us has certainly a claim to the thanks of the curious, for the service which he has rendered them. It would have been a judicious thing in the publisher of the original volumes, if he had systematically arranged the various articles of which they were composed, under the different branches of history, antiquities, literature, &c. &c. We are well assured, that it would yet answer the purpose of any one, who, according to the plan which is observed in this volume, would undertake to republish the whole of the Harleian Miscellany in an adequate number of octavo volumes. We acknowledge our surprise, that this has not yet been done, but we still hope to see, and shall certainly, as far as our influence may reach, countenance its accomplishment.

**ART. 28.** *A Gazetteer of France, containing every City, Town, and Village in that extensive Country, shewing the Distances of the Cities and great Towns from Paris: and at the Ends of the Towns and Villages noting the Post-Offices through which Letters, &c. are conveyed to each. With a descriptive Account of every Country; Boundaries, Extent, and Natural Produce: Including the chief Harbours, Bays, Rivers, Canals, Forests, Mines, Hills, Vales, and Medicinal Springs. The Whole including above Forty Thousand Places. Illustrated with a Map, divided into Departments.* 3 vols. 12mo. 10s. 6d. Robinsons.

A Gazetteer of this kind ought, if possible, to be compiled for every country in the world, certainly for every one in Europe; each would be separately desirable to different purchasers, and the whole would form, with a general index of names, a most ample body of geographical intelligence. The ancient divisions of provinces are here observed, which, as the compiler says, "still exist, and probably always will." But an alphabetical list of departments is prefixed, and the map further illustrates that division: which, it is insinuated, has never been arranged with full precision. The work is neatly printed, and seems to be well executed; but it is impossible to give an accurate examination to the whole of a book involving so many subjects of enquiry.

**ART.**

- ART. 29. *Humorous Hints to Ladies of Fashion who wish to appear pregnant.* 2s. Symonds.

Vulgar, stupid, and indecent. One lady writing to another on the subject of the fashionable pad, begins and ends her letter *Mon cher ami*.—Need we say more?

- ART. 30. *The Exhibition; or, There is None greater than I; no not One.* By Timothy Tarbarrel. 8vo. 1s. 35 pp. Faulder.

We had the dream of an Englishman not long ago; this is the dream of a painter, and contains a furious combat of artists for the best places in the Exhibition. "Where shall I place your performance, Sir? let the council ask of every one—In the best place to be sure, will be every man's answer." The tract is spirited, humorous, and well written; and is happily illustrated by the frontispiece, in which is an alphabet, where a colossal irradiated I. occupies the foreground, and, by its magnitude, throws the rest of the letters into shade and perspective diminution.

"There, Sir, he said, is the Alphabet as every man frames it for himself." A very good hint to artists, and to many others besides artists.

- ART. 31. *The Regal Rambler; or, Eccentric Adventures of the Devil in London: With the Manœuvres of his Ministers towards the Close of the Eighteenth Century. Translated from the Syriac MS. of Rabbi Solomon, recently found in the Foundation of the Hebrew Synagogue.* 8vo. 103 pp. 2s. 6d. Symonds.

"But Lucifer was not to be cheated by this cabbaging son of a cucumber; for he ordered him to take measure of all the rest of his agents. The fellow performed the job, and Lucifer paid him ready-money of the coinage of Mammon, which he may keep, to pass—when he arrives among his cross-legged brethren in the infernal ward prepared for extortioners." P. 14. Such is the style of this work; and we can assure the reader, that the plan and conduct of it are at least equal to the style. As to its drift, we know little more of it in the English, than if it had remained in the supposed Syriac MS.

- ART. 32. *A trip to Holyhead in a Mail Coach, with a Churchman and a Dissenter, in the Year 1793.* 8vo. 137 pp. 2s. Law and Debrett.

A sensible, and not ill-written pamphlet; the work, apparently, of some well-disposed and pious dissenter, whose peaceable and candid mind appears to judge of other tempers by its own. It consists of six dialogues, supposed to be conveyed in as many letters, from a person who was an auditor of them in a mail-coach. The point asserted throughout, which we heartily hope is warranted by the truth, is, that the great body of the dissenters are well affected to the king and constitution; that they are quiet and humble men, not desirous

desirous of any establishment of their own, nor of any thing but common justice. All the violences of Dr. Price and others, the revolution and constitutional societies, and every sanguine approbation of the republican part of the French Revolution, are rejected as diametrically opposite to the general sentiments of dissenters. If this be true, what inveterate enemies have they had in their own turbulent members, who have endeavoured to alarm and to compel, instead of wishing to conciliate! We have no doubt that if the temper here ascribed to the dissenters were generally manifested by them, and fully understood to belong to them, the church and they might cordially embrace, and every cause of complaint on either side be totally removed. How earnestly this is to be wished we cannot too strongly express! At the same time we cannot feel as easily convinced by mere assertion, as the unarguing churchman in the book, who in a very few minutes is almost persuaded to be a dissenter: and soon after, *is on tip-toe to join them.*

### NOVEL.

ART. 33. *The German Gil Blas, or the adventures of Peter Claus, Translated from the German of Baron Kuiege.* 3 vol. 12mo. 9s. Kearsley.

The very name of Gil Blas, and a new Gil Blas, immediately and anxiously interested our curiosity; but, as was lately said upon a more solemn occasion, we soon found that he was not of our family: *heu quantum mutatus ab illo.* To say the truth, it is a poor imitation of the great original. Like our acquaintance Gil Blas, this illegitimate adventurer commences his career from a mean and humble station, passes like him through many hair-breadth scapes to greatness and to wealth; like him is the favourite of a prince, then suddenly disgraced, and finally, though not with equal claims, spends the remainder of his days in ease and honourable retirement. After this concise but just analysis, we must leave our readers to look for that agreeable and instructive variety of incident, of humour, and of character, which the British Critic was not acute enough to find.

### MEDICINE.

ART. 34. *A Pöfologic Companion to the London Pharmacopæia.* 24mo. 2s. Johnson.

The College of Physicians, in forming their dispensary, content themselves with giving proper directions for selecting and preparing the simples and making such compound medicines as they require to be kept in readiness; and have long left off giving an account of the virtues and qualities, or of the doses of the articles employed. These, the physicians, whose sole province they conceive it to be to prescribe and order medicines for the sick, are supposed to be acquainted with. In the last edition of the London Pharmacopæia, this averfeness to giving unnecessary information, may by some be thought to be carried to a degree of fastidiousness; as the college seem to have rejected



rejected many of the old titles to their compositions, merely on account of their being too communicative; the terms cathartic, astringent, emetic, formerly affixed to their electaries, powders, tinctures &c. being as rigidly banished from their vocabulary, as if the qualities themselves no longer existed. The apothecary and young practitioner are, therefore, under no small obligation to the editor, who has furnished them with this concise and convenient companion; which not only gives necessary instruction relative to the doses or quantities of the medicines, that may safely be exhibited, but frequently points out their qualities and uses. Under this last head we would recommend to the editor, in a future edition, to be more regular and uniform, which he may be, without materially increasing the bulk of the volume, by adopting the concise method used by Linnaeus in his *Materia Medica*. Having said thus much in praise of the general design of the work, we shall point out a few of its defects.

The dose of the *acidum vitriolicum dilutum* is properly limited to x. xxv. or l. drops, but the editor adds, "It has been given from c. to cc. drops in violent colliquative sweats." The latter quantity, even when diluted with half a pint of water, would excoriate the throat, and be productive of dreadful mischief.

"Camphora gr. ij. viij. xxv. It has been given as far as 3 ss. in the day."

We know no instances where camphor has been given in so liberal a manner; in much smaller quantities it has occasioned convulsions, even in maniacal patients; and Dr. Alexander was very near falling a sacrifice to his experiments with it, although the quantity swallowed by him did not exceed a drachm. "Opium," the editor says, "may be given from a quarter of a grain to three grains, and thence as the urgency of the case requires it, *ad libitum*." This is certainly too loose a direction for administering a drug of such great efficacy. There are a few other inaccuracies of less importance, but in general the doses are very well ascertained.

## POLITICS.

ART. 35. *Remarks on the Hon. Thomas Erskine's Defence of Thomas Paine, and on his Assertion, that the Monarchy of Great Britain is Elective.* 8vo. 25. pp. 6d. Bell.

General remarks on the ground of defence which Mr. E. assumed to defend his client; showing that the liberty of the press is not at all endangered. The daily abuses resulting from newspapers and print-shops are properly condemned. It plainly appears, that Mr. P. had conceived the design of publishing his libel on our constitution so long ago as the year 1780. The authority of the great Blackstone is opposed to Mr. E's mere assertion in favour of elective monarchy; that able lawyer declares, that this doctrine was never asserted but by the infamous regicides in the last century.



ART. 36. *A Short View of the Rise and Progress of Freedom in Modern Europe, as connected with the Causes which led to the French Revolution; To which is added, A Refutation of certain erroneous and inflammatory Doctrines newly propagated, for the dangerous Purposes of misleading the People, and subverting the established Order of Society; with a Vindication of the English Constitution, Proofs of its Existence, Excellence, and Energy, in Answer to the Calumnies of Thomas Paine, addressed to the Associated Friends of the British Constitution, by Thomas Hearn, M. D. late Physician to the British Factory at Cadiz. 8vo. 132 pp. 2s. 6d. Richardson.*

Dr. Hearn, having spent many years of his life under arbitrary governments, had seen a practical contrast to the security, the peace, and the happiness which his countrymen enjoyed at home; we may then well imagine the concern he felt on returning to England, to find them infected with principles which disturbed their comforts, and endangered their peace.

He briefly refers to the principal periods favourable to the liberties of the people, and the various obstacles which they have met with, by the union of princes and nobles; the institution of the inquisition, and military establishments, on the one hand; and the emancipation of the Netherlands and Switzerland, and the powers of the English parliament, on the other. We have observed, that it is a fashion at the present day, from which this writer is not free, to aggravate the evils of absolute monarchies, and to magnify the advantages of democratical government, beyond the truth.

The author conceives "the immediate and efficient cause of the present convulsions, to be the strong and irresistible influence, which popular opinion, comprehending in its idea the general state of information of the community at large, must ever have upon the steadiness, energy and duration of such government." P. 5.

The causes which he assigns as producing the French revolution, are, the taste for letters cultivated by Louis XIV; the rapacity of the farmers-general under Louis XV, and the mistaken interference in the American war. This writer is neither clear nor consistent; in general he seems favourable to order and subordination; but he is an enthusiastic admirer of extreme liberty, and the plans of reform, and ascribes those benefits to them which are only to be derived from higher sources.

The compliments paid to the abilities and virtues of Mr. Paine, are too great to be consistent with truth, and too covert to be understood, if intended as irony.

After a candid and impartial perusal of this pamphlet, we do not see that "the penetrating and impartial eye of human reason" has any sort of advantage over "the pious Christian." P. 2. The philosophy, which is not founded on revelation, substitutes the confidence of assertion for the modesty of truth.

**ART. 37.** *Thoughts on the present state of French Politics, and the necessity and policy of diminishing France for her internal Peace, and to secure the Tranquillity of Europe. By William Playfair. To which is added, that inestimable Treatise on the Defence of England, by the late General Lloyd. (Dedicated to General Clerke). Illustrated with a Map of France, shewing its former Boundaries, and the ju<sup>d</sup> divisions which are necessary to be made in that Country. And a Chart of the opposite Coasts of France, England, Flanders, and a Part of Holland. 8vo. 5s. Stockdale.*

The principle of Mr. Playfair's pamphlet is, that as France has compelled all Europe to go to war for the preservation of the very existence of the several nations, it is right that the expences of the whole should be paid by the aggressor. The mode of payment proposed consists chiefly in detaching parts of the French territory for the benefit of the contending powers; the particulars of which plan are best seen by an inspection of the Map. The author undertakes even to prove, that this will be better for France itself; but at all events, that it is just and necessary; that country being naturally more strong than is consistent with the balance of power in Europe.

When we consider the idea of dismembering a great kingdom by force, on whatever plea, the question strikes us as of magnitude to require, if it be thought of at all, the most serious and patient discussion. Mr. Playfair's pamphlet, therefore, cannot be expected to exhaust such a subject; and though it contains, as usual, many original thoughts, and useful hints, it bears very evident marks of haste. Of five divisions, stated in the 30th page, only the three first are touched at all. It may be considered as a curious piece of speculation, and contains several points of information which will in vain be sought for elsewhere.

General Lloyd's treatise on the mode of defending England if invaded, is already known and valued. His proposal for strengthening the line of infantry, by adding a fourth rank of men armed with pikes, seems to deserve more attention than, as far as our knowledge goes, it has yet obtained.

**ART. 38.** *Better Prospects to the Merchants and Manufactures of Great Britain. By William Playfair. Dedicated to the Members of the House of Commons. 8vo. 1s. 6d. Stockdale.*

The better prospects here held out depend upon the supposition of a great emigration from France to America, after the troubles; on the value and certainty of American trade to us, above all other trade: and on the probability that we shall gain the French West Indian Islands, or at least their trade. The advantage of putting a stop to the speculation on assignats, which drained us of our cash, is strongly and justly stated; and it is also very powerfully argued, that the war could not be the cause of the late failures.

ART. 39. *Abridgment. Principles of Government adapted to general Instruction and use. By the Rev. R. Nares, A. M. Author of a Tract entitled, Principles of Government, deduced from Reason, &c. from which this is abridged. With a new Introduction. 8vo. 1s. or two Guineas per hundred. Stockdale.*

The peculiar circumstances of the present times, in which, as sedition was circulated by gift, or in the cheapest forms, it became necessary to send forth the antidote in the same manner, have given rise to a new species of publication in the popular abridgments of more scientific works. The original tract from which this is taken was thought, by many persons, to contain sound principles, delivered with clear method, and in perspicuous language. The abridgment gives a distinct view of the doctrines, omitting all the longer arguments; and contains little that is different, except the mode of expression. The introduction only is new, and that is chiefly employed in explaining, for the sake of unlearned readers, what is meant by *principles*; and why it was thought necessary, at this juncture, to publish the true principles of government.

ART. 40. *Duties of Man, or civil Order, public Safety; being plain Thoughts of a plain Mind on Things as they are, and what the well-being of the Community now requires of every good Citizen. By One of the People. 8vo. 195 pages. 2s. 6d. Richardson.*

The only duty of man here insisted on is that which relates to his civil capacity; and this, as peculiarly applicable to the present times.

In an advertisement, the author thus opens his design: "The direct object of this publication is to mitigate or aid in appeasing that fastidious and restive humour which sometimes accompanies the most unexceptionable measures of government. The great mass of men, as well as individuals, when cross or peevish, may be soothed into good nature, or won by kind usage. It is this liberal, candid, and commanding principle of unanimity [which] these pages are meant to inculcate. They are messengers of courtesy to all, and of disrespect to none: they sue for peace, and their errand should make them welcome: they come to promote harmony, by allaying discord; to prevent discontent, by exciting complacency; and to strengthen the fastenings of general safety, by shewing that it is every man's interest, as well as his duty, to be quiet. This is their only aim, which, however imperfectly prosecuted, augurs so well to the best blessings of society, that he cannot be a good citizen who does not wish it success."

We cannot but approve of the benevolence of this design, whilst we despair of the success of its execution. It is impossible to please all men, whilst they act on different principles, or take different views of a subject. The author of this work must be sensible, however peaceably disposed, that he cannot please those who condemn the late associations as illegal and unconstitutional, who indiscriminately applaud the Revolution in France, and who reprobate in the strongest terms



terms the war in which we are involved. Whilst he enters his protest against confusion and anarchy, he must know, that his sentiments cannot be pleasing to those men, whose malice is frustrated and designs exposed.

This work is the production of a lively, but desultory writer, who is not always precise in his use of language, nor accurate in the statement of facts; but as he discovers traits of original genius, and a mind enriched with information, we shall be glad to meet him again, and, perhaps, are only to consider this piece as a general introduction to the work which he intimates.

The general Contents are: the Equivocal State of public Intelligence—Estimate of our present Hazard—State of Parties—the Times—Expedients—Civil Order—Conclusion.

The following we remark as defects in language, which were little to be expected from a writer who has some taste for elegance, and a sufficient *copia verborum*. *Dupery*, p. 72. *scouting*,—to *badger*, p. 90. *primest*, p. 104. *blab*, p. 137. *egging mischief*, 179. *oust*, 187.

ART. 41. *Speeches of the Right Hon. W. Pitt and the Right Hon. C. J. Fox, on Mr. Grey's Motion for a Reform in Parliament.* 2s. Debrett.

These speeches, with which the public are too well acquainted for us to enter into any detail concerning them, are here reprinted with seeming impartiality. Perhaps the motive which induced their publication in this form, was the wish to introduce the petition which is annexed to them. What the opinion of the House of Commons on that petition was, appears by its being rejected by the vast majority of 241. The conduct of the House, as far as we are able to judge, has received the approbation of the nation at large.

ART. 42. *Thoughts upon the Commercial Bill.* 1s. Parsons.

The author imputes the numerous failures which have lately happened, not to the quantity of fictitious paper in circulation, but, what others have as strongly denied, to the sudden and unexpected commencement of the war. He reprobates also the means adopted by government to assist public credit, and thinks it might have been done more effectually by the Bank; that is, if government had engaged to guarantee the directors by the deposit of Exchequer Bills.

## DIVINITY.

ART. 43. *Two Charges delivered to the Clergy of the Archdeacons of St. Alban's. By Joseph Holden Pott, prebendary of Lincoln, and Archdeacon of St. Alban's.* 4to. 42 pp. 1s. Rivingtons and Faulder.

The subject of the former charge is religious edifices; in treating which, the author touches first upon the protection given by states and rulers to the church, from their conversion; and thence proceeds to the edifices which they caused to be erected for worship. He points out, that this duty was known to the Jewish, and adopted by the Christian church; and, having remarked how distinct the care



for the externals of religion is from private ostentation or pride, he recommends to the clergy a due attention to their sacred buildings. This was delivered May 4, 1791.

The second charge, which bears date on May 25, 1792, considers the independence of our church upon any private authority, as a strong mark of its Catholicism. "They," says the author "who conducted the great work of rescinding what had been corruptly introduced among us, seem never to have forgotten that main principle upon which the guardianship ascribed by the Apostle to the church is founded—that the word of truth is not entrusted to the exclusive arbitration of any, (much less of one, as hath been pretended) but to the custody of all." P. 25. A respect of persons, as founded on a blind deference to abilities, is noted as a prevailing evil in this age; and it is observed, that "every schism, every heresy, may be traced directly to this source." Ministers of the church are cautioned against vanity and a love of popularity, and advised in what they publish, to consider principally the good which is likely to be wrought. The piety and modesty of the author, and his good understanding with his clerical brethren, appear strongly throughout both these charges.

ART. 44. *A Sermon preached before the University of Cambridge, on Jan 27, 1793, and published at the Desire of the Vice-Chancellor, and the Heads of Colleges present. By James Fawcett, B. D. Fellow of St. John's College, and Lady Margaret's, Preacher in the University of Cambridge.* 4to. 1s. Merrills, Cambridge; Cadell, White, Wilkie, &c. London.

When a select preacher speaks, and the heads of an university applaud the discourse, it necessarily comes with a little disadvantage under the eye of a reviewer; his expectation being raised to something excellent, he is disgusted, if he find the composition no better than those which generally issue from the press. In the present case, we can with pleasure say, that there existed no such cause of disgust, we opened Mr. F's discourse as the work of a writer who had attained to academical honours, and found his production such as to justify the university which had conferred them.

The text is Rom. iii. 8. "And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come." On which the author speaks in the language of a man who had acquainted himself intimately with the passage of scripture in which it is found; and, having considered the instances in which the Apostle condemns the principle of "doing evil, that good may come," he goes on to examine some of the cases in which the influence of this wretched principle is perceivable in later ages; and dwells particularly on four, in which the eventual benefit is urged as a justification of acts in themselves criminal:—The 1st, is that of persecution for religious opinions; the 2d, that of dispensing with the obligations to veracity in our converse with men; the 3d, that of defending the murderous and impious practice of duelling, on the plea, that it is necessary to preserve the decency of human intercourse; and

and the last, that in which it is used in defence of those who are guilty of a breach of the most obvious duties in the civil conduct of men, that they may correct what they assume to be evils in the government of their country. Under all these heads, strength of observation and temperance in reproof prevail; and more need not be said to prove to our readers, that the discourse is calculated to convey very important and very necessary instructions.

ART. 45. *A Sermon preached at St. Chad's Church, Shrewsbury, on Wednesday, Jan. 30, 1793. By Thomas Stedman, M. A. Vicar of St. Chad's.* 8vo. 6d. Eddowes, Shrewsbury; Longman, London.

In an advertisement prefixed to this discourse the author deprecates criticism, on the plea that it was written on a very short notice, and without any intention of laying it before the public; at the same time defying, with a "*vincet amor patriæ*," any other consequences, if he can but promote the cause of piety, loyalty, and charity. The text is, "Pray for the life of the king," from Ezra vi. 10. and the Sermon carries evident marks of the haste with which it is confessed to have been composed: yet, on the whole, if it cannot establish the credit of Mr. S. as a writer, yet the candour, the spirit of honest loyalty, and unaffected patriotism, which it breathes, do him honour as a man. Still we feel it incumbent on us to say, that when a composition is so imperfect as to need an apology for its publication, there ought to be very cogent reasons for hurrying it into the world, without taking time to correct such passages as the following: "and it was left to the Independents, a class of men" "so called, who, setting all law, justice, and humanity at defiance, "to do all the mischief." And we shall be justified, certainly, if we consider impetuosity in printing rather as meriting additional reprehension, than as furnishing an excuse for faulty composition. The blessings of a stable government, the danger of innovation, and the amiable character of our present gracious monarch, with practical exhortations drawn from these subjects, and the accustomed notice of the crime of the day (Jan. 30th) form the matter of Mr. S's Address; toward the close of which is introduced Sir Thomas Wyndham's Advice to his Sons, "Never to forsake the crown, though it "should hang upon a bush."

ART. 46. *A Sermon on the present Crisis, preached at the Cathedral of Winchester, Dec. 9, 1792: with an Appendix. By the Rev. Edward Poulter.* 4to. 1s. Cadell and White.

On Heb. xiii. 1.—"Let brotherly love continue."—After a general comment on the words, and on the context, the preacher proceeds to apply the doctrine, by stating how deeply the brotherly love recommended in it, hath lately been wounded; and how destructive of every bond of Christian charity are the principles not only avowed, but practised in France; urging the common danger arising from the general evil tendency of these, as a call on every rank in society to

unite with the sincerest harmony against those who are in reality equally enemies to all.—He particularly states the miseries which the lower orders of men must suffer from great national commotions—the great difference between the want in which France, under her old government, stood of reformation, and that in which this country can be said to stand—pleads for a general association, not against partial reform, but against general revolution—exhorts the opulent to exert themselves in relieving the labouring poor; and, since the apprehensions of the nation have been by authority declared to be well founded, calls on all the friends of the constitution to stand forth as one man; against which phalanx he conceives scarcely one enemy will be found to contend.—The appendix contains six long notes in support or explanation of certain passages of the discourse. Of this sermon the style will strike the reader before the matter, but that not favourably; for the strength and justice of the observations on the superior sufferings of the poor in a state of anarchy, and on the difficulties of the middling class, in a state of luxury and partial wealth, similar to what now prevails in Britain, are weakened and obscured by an abundance of words.—Mr. P's language is antithetical even to disgust, his epithets are too numerous, and not always well applied.

The benevolent disposition conspicuous in this discourse deserves to be supported by the utmost power of language; which, in our opinion, may be attained much sooner by the study of simple and perspicuous expression, than by any violent attempts at contrast and magnificence of phrase.

ART. 47. *The Christian Minister's affectionate Advice to a new-married Couple.* 1s. 6d. Rivingtons.

This little treatise cannot be too warmly recommended to readers of every description. It a very sensible, and a very solemn exhortation to the discharge of those duties which are particularly incumbent upon the married state, and which so materially tend to the promotion of temporal and eternal happiness.

#### FAST SERMONS.

ART. 48. *Two Sermons preached at Gray's Inn Chapel, on Friday, April 19, 1793. Being the Day appointed by Authority for a Public Fast. And on Sunday April 28. By Walker King, D. D. and F. A. S. Preacher to the Honourable Society of Gray's Inn.* 4to. 38 pp. Rivingtons.

These Sermons are by no means of an ordinary kind, they present enlarged, and truly Christian views. From his text, Luke xiii. v. 5. "Nay, but except ye repent ye shall all likewise perish." Dr. King takes occasion to explain, in the first sermon, the general grounds upon which we believe that the calamities with which God sometimes visits nations are instruments of his moral government; and to consider what were the circumstances of political alarm at that time subsisting; with an admirable explanation of the true mode of  
humiliation.



humiliation. In the second sermon, he views more particularly those national and prevailing vices, which in a religious view constitute our true danger, as tending to call down the judgments of God upon us. The following view, of one of the great causes of the French Revolution, is admirably drawn :

“ Of these secondary causes, not the least powerful or prevalent, was a sort of independence of mind, a disdain of all superiority, an intoxication of the understanding ; by which every man (and especially those, whose professions led them to the cultivation of the intellectual faculties) thought himself entitled to a better place, than that in which the order of Providence had placed him ; in short, to that place, which, by his own ability, he might hope to obtain, in the struggle and scramble of an universal revolution. To effect this universal competition, it was necessary to throw down every existing establishment. In order to give full scope to that mental ability, which was to win the race in that competition, every restraint of morality, and even of human feeling was to be laid aside.

“ This fatal spirit of independence and pride of intellect, evidently proceeds, and is directly deducible, from the cause we mentioned above, the spirit of irreligion. For when we have accustomed ourselves to presume entirely upon the sufficiency of our own understanding, to suppose ourselves equal to the comprehension of universal nature, to disdain the submission of our mind to the mysterious inculcations of natural, much more of revealed religion ; when we have made ourselves independent of God himself, and supposed ourselves aboriginal beings, derived from no author, and subject to no account, is it surprising, that we should reject all submission to the authority of other men ; and that recognizing no wisdom in creation itself, we should disdain the contrivances of human institutions, and consider the world, in which we live, only as a stage upon which we are at liberty to act our fancies, and to contend with each other who shall have the most of its transitory enjoyments !” p. 25.

When he comes to take a view of our own vices he particularly enumerates the following, which we also most earnestly wish and pray to see amended. A cold, irregular, indifferent, careless observance, and frequently a total neglect of the rites of religion : the disuse of family prayer ; neglect of the scriptures ; of self-examination, and of religious instruction to children, servants, and dependants. These are undoubtedly the beginnings of gross irreligion ; and it is the duty of every minister, on all occasions, to press and enforce the contrary practices, as the best means of preserving us from the great danger of divine wrath.

ART. 49. *A Sermon preached before the University of Oxford at St. Mary's, on Friday April 19, 1793, being the day appointed for a general Fast. By Ralph Churton, M. A. Fellow of Brazen Nose College, and Rector of Middleton Cheney in Northamptonshire. 4to. 1s. Fletcher, Oxford ; White, London.*

Mr. Churton, whom inadvertently we presented with a Doctor's degree, in our first number, p. 70, preached before the university of



Oxford, on the day of the Fast, on the same text as was chosen by Dr. King for his two sermons above-noticed. He handles the subject differently. Considering war as a divine judgment against all parties concerned, whether on the just side or the unjust, he directs us to examine ourselves, that we may discover, for what prevalent sins this chastisement now falls upon us. On the subject of humanity, he warns us, very properly, not to deceive ourselves with a false opinion of it. "Humanity," he says, "that generous virtue, denominated from man, is almost another name for Briton; and would God it might increase a hundred fold, and that the Lord would pour forth abundantly the spirit of charity in [into] our hearts! But is this boasted excellence always what it seems to be? Do we never mistake, dazzled by its lustre, the false gem for the brilliant, the counterfeit for true coin, the shadow for the substance." Noticing then the instances of *remote* humanity which are displayed with some ostentation, he asks, "but is then the heart, thus tremblingly alive to distant sorrows, always equally touched with nearer woes? equally solicitous to relieve want, and alleviate misery lying at the door? is not the same person who sympathizes so feelingly with transatlantic sufferings, often seen as a lion in his house, and frantic among his servants?" There is no doubt that it is often so, and it is right to warn men against such inconsistency. It is easy to declaim about humanity, when the actions of others are called in question; but the real trial of the heart is in the daily intercourse of life. Adverting, then, to the other faults of the time, Mr. Churton does not spare the university itself; and concludes, with a more particular view of our political state, and with the following well chosen citation from Deuteronomy: "When the host goeth forth against thine enemies, then keep thee from every wicked thing;" which would have made an admirable text for the occasion.

ART. 50. *The story of Abimelech, a Lesson to Conspirators; a Discourse delivered on Occasion of the General Fast, April 19, 1793, At St. Magnus, London Bridge, in the Morning; and at St. Saviour's, Southwark, in the afternoon. By David Gilson, M. A. Curate.* 4to. 24 pp. 1s. Rivingtons.

This Sermon very justly combats the too extended position "that religion has nothing to do with politics." Certainly, if all power, as the gospel teaches, be derived from God; "If," as this author says in the term politics be implied the care of human government, as resting on settled principles, and including the exercise of the relative and social duties, tending to render men as good and as happy as their present state of being admits;" religious admonition on the subject of political duty, is as proper as on any other human duty, and as important.

The style of this writer, though it may have a better effect when assisted by the artifice of the voice in public recitation, is too broken and parenthetical, to be commended in point of composition. The effect of low artifice in seducing a people, is well exemplified in the history of Abimelech.

## FOREIGN CATALOGUE.

## FRANCE.

ART. 51. *Le passé, le présent, l'avenir, Comédie, par L. B. Picard,*  
30 sous. à Paris.

THE intention of the author was to present in three acts so many different situations, with a view to show what the French people were before the revolution, what they are now, and what they will hereafter be. From this description, it is evident that this drama, which as a first attempt possesses no inconsiderable merit, cannot however be perfect in all its requisite forms. It must likewise have been found particularly difficult to represent those events, which have not yet taken place, in a dramatical way; such pictures, being of necessity arbitrary, inasmuch as they are copied only from the imagination of the Author, may very possibly not coincide with the ideas of the spectators in general, or, at least, with the opinions of more competent, because more impartial judges. The execution of the first part, whose object it is to show the pernicious effects of despotism, was more easy. The following extract is part of a conversation between a Marquis, who expected soon to become minister, and his brother, an Archbishop:

LE MARQUIS.

Ah! ça, mon cher prélat, ne perdons pas de temps,  
Et prenons entre nous quelques arrangements  
Comment nous comporter, quand nous serons ministres?

L'ARCHEVEQUE.

Bon! écarter du Roi tous présages sinistres,  
Epargner au Sultan le fardeau de régner,  
Ne lui laisser de soin que celui de signer;  
Nous reposer, tandis que force secrétaires,  
Payés bien cher, feront bien ou mal les affaires;  
Avoir de beaux esprits honnêtement gagés,  
Faire des espions de tous nos protégés,  
Aimer, jouer, boire en l'honneur de la France,  
Nous montrer un moment à nos jours d'audience,  
Promettre à tout le monde, and *tenir à bien peu*,  
Tout cela, dans le fond, mon père, n'est qu'un jeu.

LE MARQUIS.

A merveille; mais moi je suis noyé de dettes.

L'ARCHEVEQUE.

Je le suis comme vous, mais réflexions faites,  
Je ne les payerai pas; chargeons nos héritiers  
Du soin de s'arranger avec nos Créanciers.

In the interval between the first and second act, which is called *Le temps présent*, we are to understand that the revolution has taken place, which

which supposes a lapse of time too considerable for the regular drama. Perhaps the author may now believe himself to have been mistaken, when he asserted, in the person of Henriette,

— “ que les projets de l'Aristocratie  
Ne sont bons aujourd'hui, qu'à mettre en Comédie.”

In the third act we enter on a futurity (*l'avenir*) which in the author's opinion cannot be very distant, as the same actors are employed in it. Voltaire had expressed a wish :

“ Dans sa verte jeunesse  
De voir notre saint père, au sortir de la messe,  
Avec le grand Lama dansant un Cotillon.”

Accordingly Mr. P. introduces on the theatre the grand Lama, supposed to have been actually driven from Thibet by his subjects, and on whom the French nation had settled a pension of 1000 crowns, accompanied by the Mogul and the Sophi, who were desirous of being eye-witnesses at Paris of what he calls the *fédération de l'univers*.

*Mercur François.*

ART. 52. *Abrégé de Géographie pour servir de préparation aux leçons élémentaires de géographie, par N. B. Halma, profess. de Mathém. à Sedan, 1792.*

In the introduction to the present treatise calculated for the use of children, every article serves as an answer to a question proposed in the margin, on the form of the earth, the manner of measuring the distance of the different portions of its surface from each other, and such other matters, as the author supposes it necessary that the student in geography should be acquainted with before he proceeds further in the work.

On the subject of the motion or repose of the earth he is silent, judging those questions to be above the capacity of children, and unconnected with the doctrines respecting its surface, which would remain the same in either case.

The plan of the work is the same, as that adopted by the author in his elementary lectures. He divides the surface of the earth into land and water, and the former into five parts, Europe, Asia, Africa, America, and the Southern or Antarctic regions. Then proceeding from the first meridian eastward, he describes all the countries which are extended north and south, and thus makes the tour of the globe, without omitting any of its divisions, or indeed any remarkable place.

In his own country the author has retained the ancient partition of France into its several provinces, pointing out, in the margin only, the departments into which it is now subdivided.

The whole is interspersed with curious and entertaining observations and anecdotes, concluding with an account of the death of the celebrated Capt. *Cook*, who had contributed so much to the extension of geographical knowledge, translated from the work of Dr. *Kippis*.

*Journ. Encyclop.*

ART.



## ITALY.

ART. 53. *Systema bramanicum, liturgicum, mythologicum, ex monumentis Indicis Musei Borgiani, per F. Paulin, de St. Barthélémi.* 4to. fig. Romæ.

The seven first plates represent the religious customs of the Bramins, such as their sacrifices to the sun, to the planets, to fire, to evil genii, and to the manes of the dead; their expiations, ablutions, pilgrimages, initiations, and many other singularities of their philosophical sects, accompanied with full and satisfactory explanations. These are followed by an account of the mythology of the Indians, together with a description of their idols Brama, Vissan, and Schiva, their wives, and children. The author proves that all these divinities are nothing more than the celestial bodies, and the different elements: and that the religion of the Bramins has its foundation in astronomy and natural history: this part is illustrated by twenty plates. The third division has for its object the civilization of the Bramins, their distinction into four tribes, their military establishments, finances, and money. In the supplement, the author discusses many topics of Greek and Egyptian mythology, which he deduces from the religion of the Bramins, that is, the ancient Sabæism. He likewise discovers the etyma of many Greek words in the Shanscrit language, from which he derives all the Indian dialects at present in use. He observes also, that the tradition of an universal deluge is general among all the people of India, so that a considerable part of the human race bear testimony to the truth of sacred history, without having ever had the least knowledge of the Mosaic writings.

*Giornale Encyclop. d'Italia.*

ART. 54. *Cabinetto mineralogico del Collegio Mazareno, per il P. Pettrini.* 8vo. 2 vol. Romæ.

The first volume of this work, containing a course of mineralogy, appeared in 1791. The second, now published, completes an undertaking, which is the more interesting, as Italy abounds with many mineral productions, less common in other countries.

*Efemeridi di Roma.*

## SPAIN.

ART. 55. *Memorias politicas y economicas sobre los frutos, comercio, Fabricas y Minas de España, con inclusion de los reales decretos, ordines, cedulas, aranceles y ordenanzas expeditas para su gobierno y fomento. Por Don Eugenio Larruga. Tom. I—XVI. 1787—92. 4to. Madrid.*

This very extensive and important work comprehends an astonishing collection of materials, relative to the situation, inhabitants, government, natural productions, manufactures, and commerce, as well ancient as modern, of the different provinces of Spain, which, though not sufficiently compressed, and ill-digested, are, however, taken from the best accounts, both printed and in MS. We must likewise add, that the author entertains proper notions on the subject of commerce, and that he expresses himself with a degree of freedom respecting even some of the



the latest ordinances for its regulation, and the *Juntas generales de Comercio, de Moneda, y Minas*, which could hardly have been expected from a native of Spain.

ART. 56. *La Iliada de Homero, traducida del Griego, por D. Ignacio Garcia Malo.* Tom. I. 339. Tom. II. 357. Tom. III. 356. pp. 8vo. Madrid, 1792.

The author, who has acquired considerable reputation among his countrymen by this attempt, has, however, fallen greatly short of the beautiful simplicity of his original, to which, perhaps, neither the language, nor the feelings of the Spaniards, may at present be adapted. From the annexed specimen, taken from b. 1, the reader will observe, that he has admitted rhymes only in the concluding couplet of each stanza:

“ Dixo así, y el Saturnio mover hace  
Sus formidables cejas. Los cabellos  
Qual ambrosia destilan, se entremecen  
En la inmortal cabeza del Tonante  
Y hace-tiemble el Olympo en este instante.

“ Despues de esta promesa se separan,  
Thetis dexa el Olympo luminoso,  
Y en el profundo mar se precipita,  
Y Jupiter se vuelvé à su Palacio.  
A su arribo los Dioses se levantan,  
Y en su trono se sienta el Dios Tonante.  
Juno que non ignoraba cosa alguna,  
Porque con Thetis bella le habia visto,  
Así le reprehendió severamente  
Por lo que habia pasado anteriormente.”

## PORTUGAL.

ART. 57. *Vestigios da lingua Arabica em Portugal, ou Lexicon etymologico das palavras e nomes Portuguezes que tem origem Arabica, composto por ordem da Academia Real das Sciencias de Lisboa, por Fr. Joao de Souza, interprete de S. Magestade para a lingua Arabica.* 4to. Em Lisboa. 180 pp.—*Traces of the Arabic Language in Portugal, &c.*

This work, written by a person who had already distinguished himself by the publication of an excellent Arabic grammar, will be found useful to those who are desirous of obtaining an accurate knowledge of the Portuguese language, as it is more complete than that of Duarte Nunes de Leao, first printed in 1606, and again in 1781, on the same subject. The Arabic words, from which the Portuguese are derived, are printed in their own character, with their pronunciation, explanation, and such remarks on them, as the author judged to be necessary, in Portuguese.

ART. 58. *Paraíso perdido, poema heroico de J. Milton, traduzido em vulgar pelo P. José Amaro da Silva, Prêbitero Vimarense. Com o Paraíso restaurado do mesmo author. Em Lisboa. 8vo. Tom. I. 373 pp. Tom. II. 344 pp.*

This is, as far as we know, the first translation, made immediately from the English, that has yet been attempted in Portugal, which is the only circumstance that entitles it to a place in our Review. It may, in conjunction with the *Noites d'Young*, which have since appeared in the same language, serve to give to the Portuguese poetry, which is, in general, as replete with imagery, as it is destitute of sentiment, a degree of elevation to which it has not been accustomed; if, indeed, that philosophical turn, which characterizes the original, should be found to suit the taste of the Portuguese. This, however, does not seem to have been the motive by which the author was induced to undertake the present version, his object having been merely that of edification, the only one, perhaps, to which he was competent. Such of our readers as are acquainted with the idiom of that country, may be glad to have an opportunity of comparing this beautiful passage, (book iv, v. 449.)

“ That day I oft remember when from sleep,” &c.

with the following translation: “ Ella (a tua amavel sociedade) me lembra o dia, em que a doce luz veio pela primeira vez abrir os meus olhos assombrados. Acheime suavemente deitada sobre hum alcatifa de verdura, esmaltada de flores, à sombra de hum arvoredor. Não sabia onde estava, quem era, donde vinha. Ouve o murmurio de hum arroio, que sabia d’entre hum gruta visinha; a sua agua espalhada formava huma liquida planicie, e a sua superficie socegada dava ares da pureza dos ceos. Encaminhei para essa parte os meus primeiros passos, a experiencia não me tinha ensinado nada: inclinei-me sobre a verdejante margem, e olhei para este tanque claro e lizo, que me parecia outro ceo. A o inclinar-me avistei hum figura, que se inclinava tambem para mim: olhei para ella, e ella olhou para mim. Recuei sobressaltada, e ella recuou tambem sobressaltada. Certo encanto secreto me fez tornar à chegar, e o mesmo encanto a attrahio à ella: reciprocos movimentos de sympathia e de amor nos prevenião hum a respeito da outra,” &c.—It is not likely that the Portuguese, who have been accustomed to the poetry of a Camoens, and an Eri-ceira, will be more satisfied with the present, or, indeed, with any profaic translation of a poet, than the English reader.

To the Translation are annexed short Notes in the following manner:

“ Adam the goodliest of men since born

“ His sons.”

B. iv. 323.

“ The Talmudists inform us, that Adam was of so immense a size, that he reached from one end of the earth to the other. After the fall that size must, of course, have been greatly reduced.”

The

The whole concludes with Addison's Remarks on the *Paradise Lost*, from the *Spectator*.—In the preface, the bookseller, Rolland, assures us, that “those nations, where the common people are encouraged to read, are the most disposed to virtue, to the love of their country to the practice of religion, and obedience to the established form of government; whereas on the contrary, ignorance and want of reading are the sources from which are derived pride, despotism, opposition to government, superstition, and irreligion,” some parts of which may be true; but the things are oddly mixed.

ART. 59. *Tratado da Educação Fysica dos Meninos, para uso da Nação Portuguesa, por ordem da Academia Real das Sciencias, por Francisco José de Almeida, &c.*—*Treatise on the Physical Education of Children.* 142 pp. 4to. Lisbon.

This essay, published for the instruction of families, will be found, at least, to be very well adapted to the country for which it was intended, where many practices, injurious to health, and, therefore, no longer fashionable in the more enlightened nations of Europe, are still retained. The author inveighs particularly against early marriages, which in that country the males contract at about fourteen years old, and the females as soon as they attain the age of puberty, that is, so early as their twelfth, or even their eleventh year. To the whole is subjoined an appendix on inoculation.

#### HOLLAND.

ART. 60. Valentini Slothower *Diatribæ Philosophicæ-grammaticæ de origine & causis casuum, præsertim in Græcâ & Latinâ linguâ.* 8vo. 192 pp. Leeuwarden.

The author maintains in this work, written with no common animation of style, that those casual terminations, which point out the relations of things to each other, are an invention of later times; that, accurately speaking, no verb requires any case after it, unless it be, perhaps, the accusative; that in the other three a preposition is always expressed or understood: and that even those prepositions do not govern certain cases, as such, but that they were themselves originally nouns, or verbs. In all this doctrine, the reader will discover nothing, which has not already been advanced by other writers on the subject of Philosophical grammar, particularly in our own country. When he asserts likewise, that the Greek language consisted at first of monosyllabic sounds, partly imitative or onomato-poetic, and partly arbitrary, and that from this rude beginning many centuries elapsed before it was reduced to grammatical analogy, we are ready to admit what is, in effect, confirmed by the progress of other languages, though we cannot allow him to fix those original sounds, being persuaded that there is no foundation for them in the history of the language. Nor indeed, if they could be ascertained, should we be convinced of the utility of such an investigation.

*Hedendaagse Vaderlandsche Letter Oefeningen.*

ART.



NETHERLANDS.

- ART. 61. *Le Guide du Naturaliste dans les trois regnes de la Nature, ou methode analytique par lequel on peut decouvrir le Nom genérique de l'animal, du végétal, ou du mineral, que l'on se propose de connoître. Par M. V. D. S. de P. un vol. 8vo. 515 pp. à Bruxelles.*

We may venture to recommend this Guide as a proper introduction to the study of natural history. It is a Nomenclature, with the assistance of which we may, in a short time, discover the genus of any natural body unknown to us, and so be enabled to seek for the specific name, as well as the particular properties of the object, in any writer on natural history; which before must certainly often have been attended with great difficulty.

*Espr. des Journaux.*

- ART. 62. *Traité des plantes les moins frequentes, qui croissent naturellement dans les environs des villes de Gand, d'Alost, de Termonde, & Bruxelles, rapportées sous les dénominations des modernes & des anciens, & arrangées suivant le système de Linnéus; avec une explication des termes de la Nomenclature botanique, les noms François & Flamands de chaque plante, les lieux positifs où elles croissent, & des observations sur leur usage dans la médecine, dans les arts & métiers, par M. Roucel. 8vo. 150 pp. à Bruxelles.*

A physical question proposed in 1788, by the Academy of Sciences and Belles Lettres at Brussels, engaged the author to publish this treatise, which contains the result of his Botanical Researches in the Belgic provinces, for the space of twenty years. It were greatly to be wished, for the sake of that science, that there should be found in every country a naturalist animated with similar zeal, and possessed of equal information with the author of this tract, which we shall not hesitate to recommend as a model in its way.

*Ibid.*

GERMANY.

- ART. 63. *Vorlesungen ueber die Pflichten und Rechte des Menschen. Von Adolph Zacharias Becker.—Lectures on the Duties and Rights of Man, &c. vol. 2. 1792. 726 pp. 8vo. Gotha.*

The plan of this second volume agrees with that adopted by the author in the first. In this, however, no longer attending to the general principles of moral philosophy, he discusses the particular duties and rights of men in a popular, though by no means a superficial manner, according to just and determinate grounds of action, the systematical connexion of which is sufficiently obvious. Even those readers who have been accustomed to consider these subjects in a scientific way, will here find many observations highly worthy of their attention: as, for instance, where he examines into the reasons, why suicide should be more common in civilized than in barbarous nations, p. 71. In the examples adduced by way of illustration, we shall not hesitate to say, that readers of all classes will find useful entertainment and matter for serious reflection.

*Goetting. Anzeig.*

R

ART.



ART. 64. *Jos. Spersgessii Palentini Centuria literarum ad Italos. Cum Appendice III. decadum ad varios. Carmina juvenilia. Inscriptiones. Vindobonae. 8vo. 328 pp.*

The author, who had been secretary to the late emperor for the department of Italy, and who died in the year 1791, corresponded with many learned men of that country. The letters now printed were written by him between the years 1770 and 1780; and the three decads go even beyond that period. From the nature of the office, which the author held, it will be expected that this correspondence should regard matters and events chiefly interesting to the nations immediately concerned, though they will likewise be found to contain many circumstances, that may serve to throw a light on those times; particularly on the character of Joseph II. and to have the additional recommendation of being written in an uncommonly pure Latin style, with great conciseness and simplicity of language, as well as solidity of judgment. The same may likewise be asserted of the Latin poems and inscriptions, which are remarkable for their elegant simplicity. To the whole is prefixed, A short Life of the Baron von Sperges, by A. Cramerius. *Ibid.*

ART. 65. *Collectio nova numorum Cuscorum seu Arabicorum CXVI. continens numos, plerosque ineditos, è Muscis Borgiano et Adleriano, digesta et explorata à J. G. C. Adler, Theol. D. et Profess. 4to. 182 pp. Hafniæ.*

Since the publication of the *Museum Cusicum*, Cardinal Borgia had made another considerable collection of Arabic coins, of which he sent impressions to Mr. Adler at Copenhagen: these, together with such as the Author himself possessed, form the contents of the present volume, which, as well in point of number and importance of articles, as in accuracy of description, far exceeds that which preceded it. The Author has not only introduced historical observations, and inedited extracts from Arabic writers, relative to such coins as he thought the most remarkable in an historical view, but he has likewise presented us with a revision of the *Museum Cusicum Borgianum*, and such other works in the same department of literature, as have appeared since that publication; in all of which he has made many judicious corrections. To the whole is prefixed an introductory essay on the origin of Arabic coins, which likewise contains unpublished passages from Soyuti, Abulabbas Ahmed and others. They confirm the account given by Elmacin, who places the origin of Arabic coins under Abdalmalek, in the 75th or 76th year of the Hegira.

As the present work is intended to be a continuation of the *Museum Cusicum Borgianum*, a second title is likewise added, viz: *Museum Cusicum Borgianum; Veluris, pars II. Illustravit I. G. Chr. Adler, inserti sunt numi Cusici editioris.* *Ibid.*

ART. 66. *Geschichte der wichtigsten geographischen Entdeckungen, &c.* von M. G. Sprengel. *A History of the most important geographical discoveries, &c.* 8vo. Halle.

The first people, who visited distant and unknown countries, were the Phœnicians; but their discoveries being either uncertain, or having been again made in later times, the Author does not think it necessary to dwell on them. It is perhaps for the same reason, that he passes by those of the Persians, though their first four kings not only made military expeditions into very remote countries, but likewise contributed greatly to the extension of geographical knowledge by voyages undertaken by their order. He therefore lays the greater stress on the discoveries made by the Greeks, of whose geographical knowledge he gives us an accurate account from the time of Herodotus. In the interval between the age of that Author and Alexander the Great, many learned Greeks undertook voyages of discovery, as, for instance, Scylax, who examined the coast of the Mediterranean, and Pytheas that of the Northern Sea, as far as Thule. But with the expedition of Alexander against the Persians commenced a new epoch for Geography. To the North he proceeded beyond Sihon (Iaxarte) as far as Kirgisia, and southward he advanced as far as the middle of the country situate between the Indus and the Ganges. Asia became known to the Europeans, only from the time when it submitted to their yoke. No further discoveries were indeed attempted towards the north; but the Syrians and Bactrians pushed their conquests southward; and Seleucus Nicanor penetrated as far as the Ganges. The Ptolemies opened for themselves a passage to India by sea, though it is not quite certain that the peninsula was known to them. Eratosthenes was the first Greek Author who treated of Geometry systematically; but was afterwards imitated by others, both among his countrymen and the Romans, who became at once conquerors and geographers; it was by them that all the western part of Europe, except Ireland, was drawn from obscurity. In Asia their knowledge kept pace with their victories. Their successes against Mithridates and the Parthians discovered to them the countries lying between the Black and the Caspian Seas. They entered likewise as conquerors into Africa and Arabia, though in the latter they were less fortunate. Their wars and alliances in this quarter of the globe, and, last of all, the conquest of Egypt, facilitated their entrance into Ethiopia, and as far as the Niger. Indeed Africa was better known to them than to us, and charts of Ptolemy are more full than the modern ones of Rennel.

It is unfortunate that the works of the Arabs on the subject of geography are either lost or unknown to us, except Abulfeda, the Geographus Nubiensis, and some extracts from the MSS. of the Royal Library at Paris. They passed the Niger, and proceeded as far as Sofala. To the East their excursions were restrained only by the Ocean. By Sea they went to China, with the interior part of which country, it seems, they were well acquainted. The East-Indies, properly so called, they divide into Sind and Ind, the former comprising the countries situate about the Indus, and the latter such as lie near the Ganges.

The Normans and Goths had by their piracies long harassed the Northern seas, and made discoveries unknown to the inhabitants of the South. So early as the eleventh century, they had visited the Orkneys, Iceland, Greenland, and even a part of North America, to which their writers, nearly contemporary with that discovery, give the name of Vinland. We are likewise indebted for much geographical information to the Hanseatic league, and to the commerical towns of Italy. The merchants of Bremen passed into Livonia, and took possession of that country in 1157. The Genoese and Venetians discovered the Crimea, and the interior part of Asia on that side, to say nothing of their voyages to the East-Indies and to China. The incursions of the Moguls, during the thirteenth and fourteenth centuries contributed to give further information respecting the northern parts of Asia. About the same time the missionaries of the pope penetrated into China.—Our Author gives extracts from the accounts of Ascelin, Carpino, Rubruquis, Marco Polo, Oderic de Porta Naonis, Mandeville, Gonzalez de Clavigo, and J. Schildberger de Munich, concluding the whole with a detail of the discoveries made by the Portuguese in Africa and Asia.

Such are the outlines of a work, in which the student in geography will undoubtedly meet with all the information, which the Author's acknowledged talents, and the prospectus he had given of it under the same title in the year 1783, may have encouraged him to expect. *Ibid.*

ART. 67. Franc. Jos. Desbillons *miscellanea posthuma*. 8vo. Manheim.

This learned ex-jesuit died at Manheim in the year 1789. He possessed an extraordinary talent for the composition of Latin lambics, in which even his will, prefixed to this volume, is written, wherein he leaves his valuable library to the Lazarists. His fables are well known, of which the first edition, in five books, appeared at Glasgow, in 1754. The second at Paris in 1756. A third at Oxford in the following year. Another with five additional books at Paris in 1759. And again in Augsburg in 1763. The best edition is that of Manheim in 1769, with five more books, to which are now added, a sixteenth and a seventeenth. To the whole are appended *Monita Philosophica*, against the scissitant French Philosophers, to whom he ascribes the destruction of his order, with the annihilation of all religion; and a comedy, entitled, *Schola Patrum*, five *Patrum et Liberorum indoles emendata*.

*Ibid.*

ART. 68. Garves *Versuche ueber verschiedene Gegenstaende aus der Moral, der Litteratur und dem gesellschaftlichen Leben*.—*Essays on different Subjects of Morality, Literature and Social Life*, by Garve, First Part. 8vo. 536 pp. Breslau.

The present volume consists of four dissertations, written with that elegance of language and knowledge of the world, which so eminently distinguish the translator of Cicero's Offices. The first, on patience, contains many important truths, that need only to be suggested to command our assent, though they may not all of them be so obvious, as to  
occur



occur to common observers. Such are the following, p. 51: "Those persons, who have the greatest reason to be satisfied with their own conduct, are in general the most patient and moderate with respect to their fellow-creatures;" "that an indiscriminate zeal for reformation, even when accompanied with the best intentions and considerable knowledge, is apt to render men impatient and passionate," p. 88. "That he, who admits the existence of a deity, must allow that he had a certain object in view in the formation of the world, which could be no other than the happiness of his rational creatures." III. 116, &c. The second essay, on Fashion, is, in our judgment, a master-piece of popular philosophy, and if we have any objection to the third on the maxim of the celebrated Rochefoucault: "que l'air bourgeois se perd quelquefois à l'armée, mais jamais à la cour," it is only to the place that it occupies in the present volume, many remarks, which had already been made in the preceding essay, and which could not therefore so soon have been forgotten, being here repeated. It seems indeed to have been composed before that which it follows. With regard to the fourth essay, on Irresolution, we shall only observe, that it is by no means inferior to those by which it is preceded.

At the same time with the essays just described, appeared the fourth edition of the translation of, and commentary on the offices, comprising, besides many new observations, the dissertation on the connection between moral and political knowledge, which had before been published as a separate work. *Ibid.*

ART. 69. *Theocriti Idyllen und Epigramme aus dem Griechischen metrisch uebersetzt, und mit Anmerkungen von Ernst Christoph Bindeman; 8vo. 394 pp. Berlin 1793.—The Idyllia and Epigrams of Theocritus, translated from the Greek, with remarks, by E. C. Bindeman.*

It may be regarded as a favourable sign to the progress of literature, when the writings of the Greeks and Romans are held in such estimation, that even translations from them should meet with patrons and readers, but more especially translations from such poets as Homer and Theocritus, an attention to whose works, even in these imperfect representations, may contribute to bring us back to that noble simplicity, by which they were characterized. From the author's preface it is evident, that he is well acquainted with the rules of translation. The present version is in metre, in the same measure, number of verses, and, as far as possible, in the manner of the original.

We are likewise convinced from the observations annexed to the work, from the choice which he has made among the different interpretations, readings and emendations of the text, as well as from his own conjectural alterations, that Mr. B. has paid great attention to the language of his author. Of the last kind, we cannot but prefer ἀρετὴν γὰρ μὲν ἐκ Διὸς αἰεὶ, τὴν ἀρετὴν γὰρ ἐκ Διὸς ἔχει on account of the measure. In VII, 35, where some critics had wished to substitute ὦδα for αὖς, Mr. B. prefers Μῶσα, which would likewise require the further alteration of καὶ into δε: ζῦναι δὲ τε Μῶσα, perhaps, altogether too distant from the received text, which circumstance would also lessen the probability



probability of the emendations proposed, xviii. 26, 27, 25, 105. On this *Idyll* there are many valuable remarks: the 258th verse, however, requires no alteration, and in v. 269. *σκελεοσι* would not be Greek.

*Ibid.*

**ART. 70.** *Scriptores erotici Græci, volumen primum, Achillem Tatium continens, à Mitscherlich. Biponti. 1793.*

We are here presented with a corrected text of this celebrated Romance, which, notwithstanding the excessive Rhetorical ornaments, with which it abounds, possesses considerable beauties. The improvements made in this edition consist of alterations not only in the punctuation, but likewise in the text, partly by Salmasius and others, and partly by the present editor. Of the latter we shall give the following specimens: in p. 19. the editor substitutes *εν παραδεισῳ της οικιας* in the room of *εισω της οικιας* from another passage of the same author; p. 31. *αν απειδης ω* for *αναπειδησω*, which in this place conveys no meaning; p. 74. *κεκραγοτες* for *εωρακοτες*; p. 253. *παλλειναι* instead of *βαλλεται*; *ερωτων* for *δρωντων*, &c. Under the text, the editor has given the translation of Cruceius, and to the whole is prefixed an account of the original work, taken from the *Bibliotheca Critica*, Tom. I, and from the *Notitia Literaria* of Fabricius.

#### DENMARK.

**ART. 71.** *Den Marokanske Kaiser Mohammed ben Abdallabs Historie, ved G. Høff, Etatsraad og Secretair ved det kongel. departement för de udenlandske sager. 8vo. 334 pp. Kiöbenhavn.*

*History of the Emperor of Morocco, Mohammed b. Abdallah, by G. Høff. &c. &c.*

This instructive and entertaining account of the life of the late Emperor of Morocco, may be considered as a part of the history of Morocco and Fez by the same Author. We should be glad, however, to see the causes, which the Author assigns for the submission of the people to so despotic a government, namely, their enthusiastic attachment to Mohammed and his successors, their belief in the doctrine of Predestination, with their ignorance and poverty, more fully discussed. It seems that the late Emperor was by no means cruel, though he was at times obliged to exercise acts of severity, and that he was disposed to encourage literary men, with a preference however to artificers and mechanics. His letter to the Danes, in which he endeavours to dissuade them from engaging in a war with their neighbours, the Swedes, with whom, as such, it was for their interest to cultivate peace, and from assisting the Russians, who are a stronger power, is very well written. But when he was informed, that they were bound by treaty to take the part of the latter, he was perfectly satisfied, and strove to reconcile the two nations to each other by sending the same presents to each.—He died on the 11th of April 1791.

*Jena Litteraturzeitung.*

## DOMESTIC LITERATURE.

THE *Bishop of Dromore* is preparing a new edition of his elegant "Reliques of Ancient English Poetry."

*Mr. Ireland's* second edition of "Hogarth Illustrated" is nearly printed.

A new edition of "The General Biographical Dictionary" is in great forwardness.

A gentleman of the name of *Beresford* is preparing "A Translation of Virgil in Blank Verse" for the press, after the example of *Cowper's Homer*.

*Major Dirom* has written, and intends to publish, "The History of the two former Campaigns of our War with Tippoo Sultan," in the same form with the valuable book we have already noticed.

The magnificent London edition of "*Heyne's Virgil*" is printed off, and waits only for some of the plates.

The edition of "*Æschylus*," at the Glasgow press, superintended by *Mr. Porson*, is unfortunately suspended.

*Mr. Archdeacon Travis* is reprinting his book, which is to contain "A Reply to *Mr. Porson's Remarks*."

*Mr. Pennant* is preparing an enlarged edition of his "Quadrupeds," with many new plates.

*Dr. Burney*, of Hammer Smith, has ready for the press "A Treatise on Greek Metre."

One volume of *Mr. Beloe's* "Translation of *Aulus Gellius*" is printed.

*Mr. Lysons* will publish his Second Volume of "Environs of London" early in the next Spring.

A new edition of the "Natural History of Aleppo," by *Dr. P. Russell*, with various new plates and additions, is in the press.

*Mr. Ritson* is preparing for publication "An Authentic History of Robin Hood, with the popular Ballads, enlarged and corrected from ancient Copies."

*Major Rennell*, with the assistance of *Niebuhr*, is preparing for the press "A New Map of Syria."

Since our last, "The Short History of the East India Company" noticed in p. 97, which, from the form in which it reached us, we concluded to be only given away in private, has been reprinted with many additions, price 4s. for *Sewell and Debrett*.

# ACKNOWLEDGMENTS

TO

CORRESPONDENTS, &c.

WE must once more beg our numerous correspondents to observe, that it is contrary to our plan, to notice, except in very particular instances, any publication which appeared before the year 1793.

For this reason we can return only our barren thanks for many valuable articles we have received.

The conductors of *THE BRITISH CRITIC* are much flattered by the good opinion of the editor of *Salmagundi*. It was not their intention to insinuate that only the humorous poems in that collection were the production of his pen: but such only were then the objects of their remark. They had been informed before, that the most elegant of the serious poems were also written by the editor; but they did not know that his compositions occupied so large a proportion of the volume as 100 pages out of 148. For this intelligence, so elegantly conveyed, they are happy to make their best acknowledgments.

On the other hand, they submit very willingly to the censure of A. B. on two expressions in the first number: but his menace was perfectly unnecessary; and was the only circumstance that made them at all unwilling to publish this confession. *Above*, as an adjective, is perfectly current in colloquial and parliamentary use, but perhaps it cannot be sanctioned by adequate written authority. It seems to have been originally an elliptical form, for above-cited or above-mentioned. &c.

The error of the press relating to *Stephen Duck*, which we noticed in our review of Mr. Ritson's anthology, was, it seems, corrected in the Errata, which we confess we had overlooked. We still remain unable to discover what that gentleman could have borrowed from the *Anthologie Française* in this work, more than the name; nor, as it was said to be in *Chronological Order*, could we presume that the chasms in one volume were to be filled up in another.

We are obliged to G. W. for his friendly hints, and very kind wishes.

Our correspondent O will perceive that we have in part adopted his communication. On the other subject of his letter our numerous engagements do not allow us at present to make any proposal.

---

---

THE  
BRITISH CRITIC,

For JULY 1793.

---

PRO PATRIA.

---

ART. I. *The History of Ancient Europe; with a View of the Revolutions in Asia and Africa. In a Series of Letters to a young Nobleman. By William Ruffel, LL. D. Author of the History of Modern Europe.* 8vo. 2 vols. 16s. Robinsons.

THOUGH it must be attributed, in some degree, to the superficial turn of the present age, desirous of obtaining knowledge without labour, and satisfied with an imperfect share of it, that abridgments and compendious summaries have more abounded lately than at any other period, we will not deny either the real merit of such works when executed well, or the advantages which may be drawn from a judicious use and application of them. As supplemental to more extensive studies, not as substitutes for them, they may indeed be very beneficial; and history more especially, which, by the vast extent of its matter, the variety of its objects, and the prolixity of its minute details, is found too burdensome for almost any memory, may be reviewed with pleasure and improvement in a more compendious form. After having travelled through a country, it is useful and amusing to retrace its general features in a map.

Amidst the abundance of historical information, since much will necessarily escape, in time, even from the most assiduous student, the office of his private judgment is, to fix on such par-



ticulars, as are most worthy of recollection, and to impress them by peculiar attention; to generalize his notions, and view at large the causes and the consequences of great events, forming altogether in his mind a connected, if not a perfect, body of history. The act of doing this is one of the most improving exercises in which the understanding can be employed; and all who have capacity should certainly perform it for themselves. It is thus that original views are struck out, and the common stock of knowledge is made, eventually, to furnish new and various stores to various minds. But all have not abilities or attention for this task, and the judicious epitomizer offers his private judgment for the benefit of others. He selects the objects for the reader, he explains their character and references, and his remarks will often throw a light upon the events he brings together, which ordinary students, without such assistance, would not ever have attained. As introductory also to more minute enquiries, a compendious narrative might be very useful, could we be assured that the student, having acquired a general knowledge in this easy way, would not remain contented with it, and neglect to push his application further. Thus prepared, if he proceeded as he ought, he would enter the labyrinth with the plan already in his hand, and would make directly to the points he wanted, without deviation, and without delay.

In speaking thus of historical abridgments, we do not mean to include the dry lists of mere facts and dates, which rise little, if at all, above the rank of indexes; nor even the chronological abridgment in the manner of the President Henault. The former is what every reader may produce for himself, requiring nothing but attention to note down epochs as he proceeds; the latter, with all its merit, in some instances, is rather a book of reference, than calculated for perusal. We speak only of the more liberal epitomizers, such as Millot, Mehégan, Goldsmith, and many others, in which class the labours of Dr. Ruffel have very justly gained him a place of great distinction.

Two volumes of the history of Modern Europe, published anonymously, in the form of letters from a nobleman to his son, the hint of which was evidently, and indeed confessedly, taken from the correspondence of Lord Chesterfield, first attracted the notice of the public. The clearness of the method, the elegant precision of the style, the constant reference to authorities, the judicious selection of facts, the sagaciousness and soundness of the remarks and general reflections, conspired to produce a work not only pleasing in its kind, but valuable. When the public had been for some years in possession of these volumes, and had strongly testified its approbation of them, the  
plan

plan was completed by the appearance of two more ; and, by that time, the name of the author, though not affixed to any part of the work, was pretty generally known. In a second edition the volumes were augmented to five, and the author's name was inserted. Since that period Dr. Ruffel, as it now appears, has not been desirous to enjoy his well-earned reputation in indolence ; it gave him energy for new efforts. He tells us, that " the favourable reception which the History of Modern Europe has met with, and the public wish expressed through the author's friends, encouraged him to undertake the History of *Ancient Europe* on a similar plan, which, by comprehending the Revolutions in Asia and Africa, becomes, in some measure, a concise HISTORY of the WORLD from the most early ages."

While we express our general approbation of the plan and of the execution, we must be allowed to remark, with a considerable degree of regret, that by the admission of a few passages intimating a disbelief of the divine origin of the old Testament, (though he allows due weight to many parts of it as historical) and by other traits of the same kind, the author has prevented us from recommending his book, without reserve, as a work of general utility. He has made it in some passages dangerous to those whose opinions have not been rightly fixed by previous reflection, and affords a melancholy proof how difficult it is, even for a wise man, altogether to escape the seductions of false hypotheses. These passages we shall discuss in their due place, and in the mean time shall introduce the reader to the general plan of the work.

The History of Ancient Europe is written in the form of letters, and supposed to be addressed to a young nobleman on his travels : but the vehicle produces little effect, besides a kind of conformity between this and the former publication ; for except an occasional address to, *My Lord*, which might as well be omitted as inserted, there is little to mark the nature of the composition. The length of the divisions is in no degree proportioned to the epistolary form ; the first letter consists of 144 pages. This, however, is of no great importance.

The method is the same as was pursued with so much success in the History of Modern Europe : that of first sketching out the historical events of each country under certain periods, and then reviewing the progress of manners, arts, &c. in a separate letter or division. The first letter is considered as a general introduction, and contains " a view of the natural progress of human society, with a sketch of the early part of the History of Assyrians, Egyptians, Phœnicians, and Hebrews." In the very second page, we obtain a hint that the

author does not reverence the Revelation delivered to the Hebrews as such; but a hint so obscure, that without the more explicit passages which afterwards appear, it might easily be disregarded. We, however, setting aside the pain which such a deviation must occasion (apparently unnecessary, when we consider how much the ingenious author does admit) are happy to accompany him in many judicious and original remarks on the early periods of society. This introductory letter, historically considered, divides itself into four parts: 1. The account of the Assyrians. 2. That of the Egyptians, p. 31.— 3. View of the government, laws, &c. of the Egyptians, p. 74. 4. Early state of Syria, with the conquest of Palestine, p. 123. The next five letters are employed on the history of Greece, properly dividing the account, with regard to different periods of time, and divisions of the country. The seventh letter gives the customary view of the progress of arts, manners, &c. in Greece. And the eighth contains the history of Italy to the expulsion of the Tarquins. With this letter concludes the first volume, which is as much as we shall be able to notice in this present article.

In the execution of this part of the work, the chief impropriety that strikes us is the very disproportionate account of the Trojan war, which is, in fact, an abstract of the whole *Iliad* of Homer, and occupies upwards of ninety pages. That the venerable and sublime bard of Greece should be regarded as historical authority for the facts which form the ground-work of his poem, we are very ready to admit; but an analysis of the *Iliad*, descending even to a literal translation of many speeches, besides making the poet much more of an historian than any supposition can warrant, is very ill-suited to an history which proposes in the exordium, only to recal to the mind of the person addressed *the more important events in the History of Ancient Nations*. Nor can we say that the task, even allowing it to be congruous, is executed happily; there is frequently a stiffness in the rendering of the speeches, which gives them a very awkward appearance. For example, “from death thou hast now  
“escaped! Sure near thee advanced was fate; but Apollo  
“stretched over thee his hand. To him thy vows are paid  
“when thou issuest to the clangour of spears. But thou shalt  
“not escape from this lance, should we meet hereafter in  
“fight. Others I now will pursue, such as fortune shall  
“bring to my arm.” p. 208. Again, “Polydamas, not  
“grateful are thy words to mine ear. Well thou knowest  
“better counsel to give; *some advice more happy to frame*.  
“Wouldst thou bid me to forget father Jove? The high  
“thunderer’s promise confirmed? Would’st thou bid me the  
“Gods forget, to follow birds that wander on the winds.”



p. 214. What is worse, many parts of the narrative also are rendered in the same coarse style, as “ the spirit of great Hector returned. His car again the hero mounts, and drives amain amidst the crowd. The son of Tydeus rushing on with his spear, sent before him his voice to the chief,” but what is most unaccountable is, that these and similar passages have not even the excuse of literal rendering to palliate their stiffness, for they do not really give the meaning of the original; for example, in the passage just quoted;

Τοφρ' Ἐκτωρ ἀμπνυτο, καὶ αψ' ἐς δίφρον ὀρθασας,  
Ἐξελασ' ἐς πλῆθυν, καὶ ἀλευατο κήρα μελαιίναν  
Δαρὶ δ' ἐπαίσσων προσεφη κρείερος Διομήδης;

Which literally translated would be, “ *Then Hector revived, and rushing again into his car, drove away into the crowd, and escaped dark fate. But brave Diomed, pushing onward with his spear, thus addressed him.*” The same is the case in the speeches, where, with all their stiffness, sentiments are both omitted and inserted, and expressions frequently changed. What could be the author's motive for this conduct we cannot divine, or how it could be more easy to him than to render the passages according to his original, and with those graces of style which he so eminently possesses, in what proceeds solely from himself. Having cursorily noted these very strange blemishes, which unhappily and unnecessarily disfigure so large a portion of this volume, we may repeat our general approbation of the historical conduct of the rest: and proceed to take a more regular view of the whole.

In giving an account of man in a state of nature we think Dr. Ruffel very happily takes and illustrates the middle opinion, between those who make him either too pure or too depraved. His remarks on this subject deserve to be transcribed:

“ Man,” he says, “ is a complex being. He has found in every age, country, and condition, the sources of variance and dissension, as well as of concert and union. Nature seems to have sown in his mind the seeds of animosity with those of affection. He embraces with alacrity occasions of personal opposition, and he flies with ardour to the relief of a fellow-creature in distress; without any motive but the impulse of the heart, or any command but that of sympathetic feeling.

“ The shouts of joy are to man yet more attractive than the shrieks of woe. Prompted by a taste for society to mingle with the herd of his species, he longs to share their happiness, to become acquainted with their sentiments, and to communicate his own. He delights to act in conjunction with them, is ambitious of distinction under their eye, and proud of their approbation. Hence emulation and competition, the two great sources of illustrious actions. Man



is equally disposed to friendship and enmity ; to return benefits, and resent injuries ; to retain a sense of favours conferred, when he wants ability to repay ; and a remembrance of wrongs, when he is unable to retaliate : whence gratitude and revenge." P. 7.

After a short but judicious sketch of the origin of society on these principles, the Doctor brings us to the history of the Assyrians : which does not long detain him. He concludes it, at p. 31, with a considerable quotation from the prophet Nahum on the fall of Nineveh, suggesting, however, that the era of the prophecy is uncertain, and that it may have been founded on *historical* information. This kind of testimony to the accuracy of the prediction, though made with no friendly view, as it is attended by no proof of the insinuation, rather serves than is injurious to the cause of truth. Suffice it to say that, according to the best authorities, Nahum died about 698 years before Christ, and Nineveh was taken in 606, 93 years after.

The History of Egypt succeeds ; very early in which we find an account of the origin of marriage, and of government, both executed with sagacity and good sense ; " Man," Dr. Russel justly observes, " as he is by nature a *herding*, is also a *pairing* animal." Government he deduces in the manner acknowledged to be most natural and easy, from the patriarchal authority, extended gradually into monarchy, and made hereditary. In all that concerns Egypt the authorities of Herodotus and Diodorus Siculus are very diligently attended to ; and the notes are replete with useful observations. Of the original design of the pyramids, perhaps no better conjecture can be formed than that espoused by Dr. Russel. That, believing the soul to continue attached to the body as long as it remained entire, the Egyptians were studious to preserve their bodies, by embalming, and depositing them in places of strength and security. " For they considered their habitations in this life only as transitory *abodes*, while they gave to their tombs, by a bold mode of expression, the name of *perpetual mansions*. In a country where such opinions prevailed, we cannot wonder that kings were desirous to give themselves a kind of eternity in the tomb. For this end it was necessary to erect coemeteries which could long resist natural decay, and preserve their bodies from external violence, and all moral contingencies. The pyramidal form was accordingly chosen, as better calculated for durability than any other." P. 64.

In giving an account of the origin of religion, Dr. Russel lays it down as a fundamental principle, that "*Religion is natural to man* ;" and, though he thinks it impossible for him, in the savage state, to rise to the sublime conception of one supreme Governor of the Universe, he maintains, that as soon

as he emerges from that condition he will be in a situation to discover that great truth. This, however, appears entirely contrary to probability; and indeed to experience, which demonstrates, that men adhere to their first errors in religion with a wonderful tenacity, through many various states of social improvement. Difficult, and even impossible as it seems to be, to point out any period of cultivation at which man can be reckoned capable of this sublime discovery, we cannot but adhere to the old hypothesis, as removing every difficulty of this kind; namely, that man did not *at any time* discover it for himself, but had it revealed to him originally from heaven. The corruptions of religion our author deduces, with great probability, from *Zabism*, or *Sabæism*, that is, the worship of the heavenly bodies, which were at first regarded as ministers of the Supreme God, but afterwards, by the use of symbolical representations, degenerated into gross idolatry, and even brute-worship. The twelve great gods of Egypt, Greece, &c. he supposes to have been the supreme Pan, with the seven planets and the four elements\*; and, though in this part of the work some things are not sufficiently proved, (such as the early naming of the metals from the planets) yet, on the whole, there is much ingenuity and merit in the conduct of these speculations.

On the symbolical image of the serpent, so frequent in ancient mythology, we find the author mixing truth and falsehood, when he says, it seems, not seriously,

“ Human reason cannot easily comprehend, how both good and evil should proceed from the same being; an analogy drawn from human turpitude only could conduct it to such an idea. And unless Revelation had taught us, that the being of whom the serpent has been made symbolical, was the cause of such turpitude, we should still have been at a loss to account for the introduction of natural and moral evil into the world. A malignant spirit operating upon human frailty, is the best solution of the difficulty, and the happiest vindication of DIVINE JUSTICE.” P. 111.

At p. 123 we come to the subject of Syria and Palestine, in which we find a good account of the people, as described in the scriptural history:

“ Here we find men living, as nearly as possible, in a state of nature; without any legal institutions, under the fathers of families and the heads of tribes: yet here we discover no traces of that unfeeling

\* It is worthy of remark, that this opinion is maintained with respect to the religion of the Bramins, in a work published at Rome, and noticed in our Review for June, p. 225.

barbarism, and brutal licentiousness, which poets have feigned, and credulous historians and philosophers adopted, concerning the manners of mankind in such a state. Here we find children obedient to their parents, and servants to their masters; subjects sharing with their chief all deliberations respecting general interest; leagues solemnly ratified, and faithfully observed; marriages contracted from love, and from family connection; the sanctity of matrimonial engagements held in the highest reverence; the loss of female virtue thought worthy of death; and adultery considered as a crime that called for the vengeance of heaven.

“ In Syria, during those early times, we see Religion appearing in its most amiable and simple form: one God, the creator of all things, every where adored, without images, altars, or an established priesthood; equal purity in faith and worship, principle and practice. But in proportion as wealth and luxury increased among the Syrian tribes, their religion grew more sensual. Like all eastern nations, they became addicted to the worship of the Heavenly bodies; and priestcraft employed images, and the whole apparatus of delusive superstition, to attract the devotion of the people.” P. 123.

But we do not proceed far in this division of the history, without finding reflections which we think disgraceful to it. In page 130 the following occurs:

“ Mysterious, as it may seem, this desirable country was promised to the seed of Abraham before the inhabitants had become idolaters; and a prophetic curse had been denounced against them, before they were a people. How wonderful are the councils of heaven!—but in nothing revealed to man, so wonderful, as in the predilection of the Most High for the Hebrew nation.”

This indecent sneer is evidently intended to convey two objections against the scriptures of the Old Testament. But what are they when examined? The first turns upon the supposed injustice of condemning a people prophetically before they had offended, and has reference only to the old and acknowledged difficulty of reconciling divine foreknowledge with human free-will. Either, therefore, it has no force at all, or it militates equally against the whole idea of prophecy, and even against the Divine Omniscience on which that notion rests. The sagacious historian will gain no credit by taking up such questions as this: Milton has disposed of them, in much more suitable hands, by making them the favourite topics to exercise the leisure of demons:

“ Others apart sat on a hill retir’d,  
 “ In thoughts more elevate, and reason’d high  
 “ Of Providence, *foreknowledge*, will, and fate,  
 “ Fix’d fate, *free-will*, *foreknowledge absolute*,  
 “ And found no end in wandering mazes lost.”

Par. Lost, b. ii. p. 557.

This



This question then which puzzled fallen angels, we may safely leave unsolved. The other reflection, which raises a supposed difficulty on the predilection of the Almighty for the Hebrew nation, might have been done away by a single text, which, among the number he examined, in vain opposition to the assertion of Warburton on this subject, the author unfortunately overlooked. It is as expressly to the point, as if it had been written purposely to obviate the doctor's trite and often-refuted objection, the well-known drift of all the sneers and sarcasms of Voltaire against the Jews. It is this:

“ Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, *For my righteousness the Lord hath brought me in to possess this land*: but for the wickedness of these nations the Lord doth drive them out from before thee. *Not for thy righteousness, or for the uprightness of thy heart, dost thou go to possess their land*: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, *and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob*. Understand therefore, that the Lord thy God giveth thee not this good land to possess it, *for thy righteousness; for thou art a stiff-necked people.*” Deut. ix. 4, 5, 6.

A people cannot be more strongly warned against fancying themselves the personal favourites of the Almighty, why then should Dr. Russel suppose it for them, but that his mind has received that unfortunate bias which is gained by reading the French wits, who call themselves philosophers? For the exemplary piety of three men a public reward was given, in the promise to adopt their posterity; a people holy enough to have been chosen for their virtue could not have been found: it was sufficient that, in choosing these, regard was had to virtue, though deceased, and the purposes of Almighty wisdom were fulfilled:

— ΔΙΟΣ Δ' ΕΤΕΛΕΙΕΤΟ ΒΥΛΗ.

Equally unhappy is the Doctor in his attack upon the mode by which the Hebrews were established in Canaan, which he thinks proper to represent as offensive to humanity, and even execrable. He says, “ Yet humanity must ever condemn the means employed to attain that empire, and virtue hold them in execration. Cruelty can admit of no vindication in the eye of social man; and any attempt to palliate it on theological grounds must impeach the most amiable attribute of the Deity. The God of Moses seemed to delight in blood.” P. 144. Theologic ground is certainly the only rational ground on which to place a question professedly theological; a part of a theological history: what then are we to say? Hath

not



not the Creator of all men a judicial right over the lives of all men, and if they become guilty in his sight, has he not a right to sweep them from the earth by any mode of punishment he may select? That men may sin, and that men may die for their sins, is no new or strange doctrine in theology, nor offensive to reason or humanity: and all the wide-wasting calamities by which whole districts are at any time unpeopled, bear witness to such exercise of the Divine power. What then was the present case? Had these been transactions between men and men only, they might have been esteemed sanguinary; though the prevailing mode of war throughout the inhabited world, in those unpolished times, would have palliated them by common example; but here were men perversely given to idolatry and sin, stiff-necked in their disposition to such abominations, made the instruments of divine vengeance to punish yet more depraved offenders, whose crimes had filled their measure. They were expressly told, as we have seen, that it was not for their own merit that they were selected to the protection of God, but for that of their ancestors, and that the land was given to them not for their virtue, but for the wickedness of those they were to expel. If then the Canaanites deserved the severity of divine judgment, by what means could it be executed more wisely than by the sword of the Israelites, who, thus prevailing, would obtain at once an increased confidence in the divine promises revealed to them, and an increased horror of those crimes which they were thus ordained to punish? No consequence could be justly drawn from these events with respect to the usual transactions between men and men; for no other men could ever be in the same situation, nor even the same people, without express command from revelation. Unless, therefore, it be an impeachment of the most amiable attribute of the Deity, that those various calamities arise by which so many lives of men are lost, it certainly is none, that he used the sword of Joshua to punish one set of offenders, and to overawe another.

As we have thought it necessary to notice these points in some degree at length, we shall at present take leave of this historian, without noticing several smaller hints and innuendoes of similar tendency, heartily lamenting, that his mind should be so warped by a vain philosophy, as to be inclined to take false views of all that is connected with revelation; and that success and approbation should have had no better effects than to embolden him to bring forward principles, which, in his former works, he thought it prudent to keep in more obscurity. The *History of Ancient Europe* would have been a proper present for young persons, had it not been tainted with this poison; but, till these offensive passages shall be expunged or altered,

every parent, who has any feeling for religion, will carefully remove it from the eyes of all his family, or will be obliged in using it to comment on them, as we now have done, in order to counteract their dangerous tendency. In our Review of the ensuing month we shall resume our consideration of this article.

[ *To be continued.* ]

---

ART. II. *Military Miscellany; or, Extracts from Colonel Tempelhoffe's History of the Seven Years War; his Remarks on General Lloyd; on the Subsistence of Armies; and on the March of Convoys. Also a Treatise on Winter Posts. To which is added, A Narrative of Events at St. Lucie and Gibraltar, and of John Duke of Marlborough's March to the Danube, with the Causes and Consequences of that Measure. By the Hon. Colin Lindsay, Lieutenant-Colonel of the 46th Regiment. 2 vols. 8vo. 12s. Cadell.*

HOWEVER little the details of battles are in general calculated to arrest the attention, the work now before us becomes exceedingly interesting at this time, when our minds are eagerly engaged in the contemplation of similar scenes, and of wars carried on by troops trained in the school, and formed on the principles, which produced the victories here related.

General Lloyd's strictures on the late King of Prussia's campaigns have been read with avidity, not only by military men, but by all the investigators of modern politics; and it was not to be expected that censures, in which the whole of the Prussian military were involved, should be suffered to pass unanswered: a very able champion has accordingly arisen in Col. Tempelhoffe, and the English reader is much indebted to his translator for furnishing him with very well selected extracts, which are much more likely to be generally read than a voluminous translation of the original.

The march of the great Duke of Marlborough to the Danube, and the short sketch of his campaigns, form a well appropriated prelude to the operations which are afterwards described; and the introduction proves the author to possess professional abilities, equal, if not much superior, to the rank he at present fills in the army. We coincide with him entirely in wishing to see a History of the Duke of Marlborough's Wars; and we have often wondered that there existed no work of this kind, unless indeed those can be called histories which consist of dry details extracted from orderly books, or reports and returns made to the secretary at war, or the minister of the day; which,

which, however accurate, and however interesting, they may have been at the immediate period when they were written, are too minute to be read at this distance of time, and distract the attention by their prolixity, and the number of their references.

At the commencement of the present war with the French, we heard it often objected, that great armies were too unwieldy to penetrate far into an enemy's country; the events which took place at the close of the last autumn, on the banks of the Maese and the Moselle, seemed to justify the assertion; but the brilliant successes of Lord Cornwallis, in the East Indies, with the most unwieldy of all armies, had induced us to doubt it as a general principle; and on reading these extracts, we were not a little struck at being reminded that the D. of Marlborough had crossed the whole of Germany, from Maestricht to Ulm, in the space of forty-two days, at the head of an army of eighty thousand men, and through a country, which the badness of its roads rendered less practicable than any part of France: he was incumbered during this march, indeed, with only forty-four pieces of heavy ordnance, but he concluded it with the battle of Blenheim, where he took ninety-seven cannons and thirty mortars from the French and Bavarians. It would be well worth the attention of a military writer to enquire the cause which renders the movement of modern armies so slow and embarrassed; since many reasons might be assigned for expecting their movements to be more rapid, and attended with less inconvenience than formerly.

The *finical* attention to the soldiers' dress, as it is often called, is, we think, well accounted for, and justified in the following part of the introduction:

“ Lloyd seems to have been possessed of strong attachment to his native country. Many of his general military observations appear to have been formed with a particular view to the well-being of our troops; yet he might have spared a certain ridicule which he attempts to cast on part of the necessary occupation of military men. When he speaks with contempt of the adjusting the button of a hat, &c. &c. he ought to have recollected, what he certainly must have known, that the duty of an officer consists in assiduous and minute attention, as well as frequent strenuous exertion. As he has written on what he calls the philosophy of war, under the denomination of the second part of his first volume, he might, perhaps, under that head, have explained why it is that the moment a soldier becomes careless of his dress or arms, he is no longer to be depended upon; he loses all taste for his profession, and he deserts. The whole is composed of many parts; the work of twenty years may be undone by six months inattention. If young men, when they come into the service, do not determine upon a scrupulous and conscientious observance of orders,



so as that their duty shall become a habit, or a sort of second nature ; if the soldiers under their command, if their pay, their lodging, food and exercise, their discipline, their conduct and behaviour to each other, and their fellow-citizens are not constantly attended to, there can be no army ; or what is worse, there will be a very bad one." P. 13.

Those who have paid attention to the troops of the different European powers have always observed, that a rigid attention to the soldiers' dress has prevailed most in those troops which have been most distinguished in war, and which have been the soonest prepared for actual service. The soldier is formed by an unremitting attention to all articles of discipline, and he is taught to consider the most minute circumstances as essential to the general good of the service, and to the reputation of the corps to which he belongs. That he is harassed by this constant attention to his duty, is by no means true ; he is detached by it from worse pursuits ; and the employment which it furnishes to his mind, renders him happier than he would be if he had greater leisure, and was left more to the gratification of his own inclinations. As a proof of this, it must have been observed, that mutinies have generally commenced among the worst disciplined corps, and that no stronger attachment exists between the different ranks of life, than that which both the soldier and sailor bear to a good and active officer.

It was often objected formerly, and not wholly without reason, to the British army, that, while attention to the soldiers' external appearance was carried to the utmost height, that of the officers was too much disregarded ; and that they were frequently the worst dressed men on the parade. The vigorous efforts and successes of the French must be attributed to the skill and military knowledge of those officers who had been trained to the service under the old government, and who have arrived at command by the emigration of their superiors. But no European army paid so rigid an attention to the appearance of its officers as the French ; and the most minute uniformity of dress was at all times exacted, even from those who were only spectators of the duty of the day.

We have some doubts of the justness of the author's opinion on forming three deep ; as he admits that the rear rank cannot fire in actual service, the only purpose which it can possibly serve, is its resistance to the impression of cavalry ; but, even in this instance, we doubt the efficacy of it, for the bayonets of the rear rank cannot project beyond the front rank, when the men are drawn up with their knapsacks and blankets on their backs, which they seldom choose to abandon in actual service. The difficulty of commanding an extended line is an objection to all large armies, and is not affected by the number of men in each



each file ; and we are rather surprised to find the objection started, because the principal advantage of superior numbers is supposed to consist in their power of outflanking the enemy. If, therefore, the addition of one-third of fire can be also obtained by forming only two deep, which must be the case, admitting that the rear rank is only to act as a corps de reserve, we should imagine the advantage to preponderate in favour of this mode, except where the enemy is much superior in the number of cavalry.

During the whole of the American war, we understand, it was judged expedient to form only two deep.

We do not precisely comprehend what the author means in the introduction, p. xxvi, by "the collision of hard inestimable substances." Some inaccuracies occur in the orthography of proper names, *Anderlecht*, near Brussels, for instance, is confounded with *Andernacht* on the Rhine. The village of *Ramilies* is said to be situated on the Maine, near Tirlemont. It should be the *Méhaigne*, a very insignificant stream, when compared with that which gives a distinguishing name to the city of Francfort ; and it can scarcely be said to be near Tirlemont, as it stands in the midway between Tirlemont and Namur, being about twelve miles from each. We should also be inclined to object to the frequent use of the word *will*, in vol. ii. instead of *shall* or *should*, which we presume is a Scotticism ; but we are unwilling to lay too much stress on inferior blemishes in a work so generally deserving our praise.

It is not very easy to select extracts from a narrative where the events depend on many minute circumstances, each of which must be described, in order to render the whole intelligible. The following account, however, from the considerations on subsistence, will appear interesting to most of our readers, and will point out to those who criticise the operations of a campaign by their own fire-sides, that courage is not the only qualification required in a general, and that there are many obstacles to armies acting offensively, which cannot be easily exhibited on the plains of Blackheath or Bunhill fields :

"An army of one hundred thousand men will consume daily two hundred thousand pounds of bread. The common ration is two pounds a man. We know from experience that seventy-five pounds of flour will yield one hundred pounds of bread. Reckon daily for every hundred men one hundred and fifty pounds of flour, one hundred and fifty thousand pounds will be required for the daily consumption. An army furnished with the proper implements of war has always a moveable magazine in the bread waggons of each troop and company. They commonly can carry six days bread : the soldiers carry three. The army is thus furnished for nine days ; a time  
sufficient

sufficient for most enterprises, especially when, after the expenditure, you can receive supplies anew." P. 65.

"The field bakery is commonly constructed so as to supply bread every second or third day. In an iron oven of the usual sort, one hundred and fifty loaves, of six pounds each, can be baked at once; and when it is necessary, the ovens can bake five times in one day. Such an oven then can daily furnish seven hundred and fifty men with three days bread. To furnish one hundred thousand men with bread for three days, there must be one hundred and thirty-four such ovens. When the bakery happens to be set up in a town, the ovens therein can all be employed, and the bread necessary for the army be prepared in a shorter time.

"Let us now consider this army as leaving their magazines, and penetrating into an enemy's country, to proceed upon a certain chosen line of operations. We suppose the spring to be the season; they cannot then expect to find subsistence in the country, especially if the enemy have been stationed there throughout the winter. They must be furnished from their own magazines, which, as we have observed, can be effected for eighteen days. But as there can be bread ready only for nine days, more must be begun to be baked some days before the quantity is expended.

"Not more than six days march then can be made without a halt; for as four days are requisite to prepare a store of six days bread for the army, if this were not done, there would be no bread the tenth day. The bakery must therefore be set to work on the fifth, or at most on the sixth day, from the beginning of the march: so that an army must advance gradually from their main magazines, if they would not be obliged to return. Their business being to establish magazines upon their line of operations, the provision train has not only to supply the consumption, but a certain superabundance, to prepare for the worst, until it is possible to fill new magazines by deliveries from the enemy's country.

"I shall suppose the bakery set to work the fifth day from the commencement of the march, sixty miles from the main magazine: the deficiency of flour is to be supplied as follows:

"The half of the provision train unloads the fifth day, and goes back. Reckon fifteen miles for each day's march, and one day between loading and unloading, which is the smallest computation: upon this calculation they return in nine days. On the fourteenth day the army has, or has had, bread for twenty-two days and a half; on the seventeenth for twenty-seven; on the twenty-third for thirty-one and a half; and on the twenty-sixth for thirty-six days, including what has been served out, and what is still in the bread waggons. Thus it appears that thirteen days flour will always be in store, so that want is not immediately to be apprehended.

"Now if you place your bakery farther from your main magazine, so that your provision train shall require twelve or more days to replace the consumption, in a short time this would be found to be impossible. Suppose the distance eighty miles, the train will require twelve days to go and to return. The bakery, in this case, will be set

to work on the seventh day, and, by a parity of reasoning, the same measures being adopted with the train, on the tenth the army will have, or have had, bread for twenty-two days and a half; on the twenty-fourth for twenty-seven; on the thirtieth for thirty-one and a half; and on the thirty-sixth for thirty-six days. The want of bread then follows; and if the army be obliged to draw back, numberless inconveniencies must ensue: the following may therefore be established as a principle, viz.

“ That your bakery, if it is to be supplied solely from your main magazine, and not from any convoy out of the enemy’s country, must be at that degree of proximity to your main magazine, that the provision train shall have it in their power to supply the consumption in nine days.

“ Nor must the army remove beyond a certain distance from the bakery; that is to say, the bread-waggon must be able to go and to return in six days; for as they can only load six days bread, it is obvious, that if they require longer time to go between the bakery and the army, want must be the consequence. Besides, when the distance is great, a strong escort is always requisite. In that case the enemy may very possibly succeed in their attempts to cut off or disperse a convoy.

“ Hence it follows, that in the season where no means of subsistence are to be found in a country, namely, in the spring, the penetrating far into an enemy’s territory must be attended with considerable difficulties. Nevertheless, cases may be supposed when it may be of the greatest consequence to appear early in the field, and to drive back the enemy as far as possible: for example, when the campaign is to be opened with a siege. When an undertaking of this nature is intended, preparations must be made to assemble a number of carriages in the country of the winter-quarters, sufficient to carry a fortnight’s, or a month’s flour for the army, besides the waggons of the provision train, which will add to the quantity. No small number of waggons then will be requisite. If we suppose that each country waggon will carry twelve measures of flour, two thousand waggons will be requisite to carry only twelve days flour for an army such as I have stated. Thus much however may be done as a collateral aid, that as long as you remain in the enemy’s country, you may collect all the flour you can find there, and any corn that remains may be ground into flour. But you must not rely too much upon this: you are to trust only to your own magazines. The supplies which are obtained accidentally may serve as a counter-balance to unexpected events, such as the loss of a convoy, &c. &c. P. 65.

In the history of European wars the French will naturally be expected to bear an active part; but, in most of the battles here related, they appear merely as auxiliaries, and do not make a very conspicuous figure. We rather regret, that the seven years war occupies so very few pages of these volumes, as it would have displayed their unvarying disposition to annoy the rest of Europe in a more striking point of view. Enough, however,



however, is shown of the estimation in which they are universally held on the Continent, to convince the Democrats of this kingdom, (should they be open to conviction) how very little probability there is that the French will ever be received as the fraternizing promulgators of liberty in any part of Germany. The translator has given us a quotation from the History of the Age of Louis XIV. which proves, that however the political sentiments of the French have changed since that time, their moral principles have continued the same: "Les François," says Voltaire, ch. vii. "plus gais que les autres, mais plus dangereux, portoient dans toutes les maisons, les plaisirs avec le mépris, et la débauche avec l'insulte. Ils étoient craints (he might have added haïss) par tout," as the following extract will show: 'The dislike which the Germans bear to the French is apparent from many passages of Templehoffe's History, and may be further illustrated by a well-known anecdote. In the battle of Rosbach, a Prussian hussar pursuing a French dragoon, perceived that he himself was followed by an Austrian horseman, with an uplifted sabre ready to cleave his head. "German comrade," said the Prussian, "let me take this Frenchman." "Take him," said the Austrian, and galloped off.'

The amount of our compassion for the unfortunate men who have been butchered by the French anarchists, will be somewhat diminished when we learn the cruelties which were exercised by some of them on the people of Hanover, during the short time which that electorate remained in the hands of the French, in the war of seven years:

"The French acted as if this country had been a conquered province, and it actually received this appellation in all their edicts. Richelieu was not contented with exacting enormous contributions, and also considerable sums for himself; but a man of the name of Guatier was sent from Paris as farmer general of all the countries which might be conquered in Germany; and, by this French method of *farming*, was the whole Electorate of Hanover completely pillaged. The prime agent there was Foulon\*, who, after exacting considerable sums for many months, made a farther demand of an exorbitant contribution. This being refused, he caused ninety-three persons to be shut up in one chamber, where he kept them for three days and two nights, without giving them any thing to eat or drink; nor could they lie down to sleep, on account of their numbers. On the third day, a new species of rigour was added to this inhuman treatment. Orders were given to the guard, to suffer no one to go out to ease the calls of nature; and when the Counsellors Gunderode,

---

\* "The same who was massacred at Paris in July 1789."

Translator.



Hugo, and other prisoners of distinguished rank, intreated that they might have but a little bread and water: "You shall have a little to-day," said Foulon, "but do not expect that you are to have a similar indulgence any more." *Archenholtz.*

The greater part of the second volume of this Miscellany consists of a Treatise on Winter posts, translated from a work of C. F. Lindeneau, a captain in the Prussian service; which is said to be in high estimation in Germany. It is accompanied by some very clear and well executed plans, and well deserves the serious attention of every man who wishes to distinguish himself in the military service of his country. The whole is concluded by a Narrative of the Events of St. Lucie, and the Grand Assault on Gibraltar, where the mighty preparations of the Spaniards and French were annihilated in the space of one night.

As philosophers, and as Christians, we must regret that the depravity of mankind renders treatises of this kind necessary; and humanity must shudder at the bloody events here related. We trust our countrymen will never wantonly engage in the horrors of war: but when the unprovoked attack of a nation, too often perfidious, and always restless and dangerous as a neighbour, obliges them to unsheath the sword, we hope they will recollect the battles of Rossbach, of Lissa, and of Breslaw, the 12th of April, and the rock of Gibraltar.

ART. III. *Asiatic Researches, &c. Vol. II. 4to.*

[ *Concluded from No. II. page 125.* ]

Art. XI. **D**ESCRIPTION of Asam, by Mohammed Cazim; translated from the Persian by Henry Vansittart, Esq.

This country does not belong to the British territories; but it borders so closely upon them, that a particular knowledge of its geography, customs, and language, is certainly of material importance. The account given of this nation represents the people as in the highest degree brutal and uncivilized; but their country is said, in many parts, to be fertile as well as beautiful, well watered, and abounding in delicious fruits; sugar-canes, cocoa-nut trees, &c. &c. A concluding remark from the president, however, informs the reader, that what is related to the disadvantage of the people of Asam is to be believed *cum grano salis*.

Art. XII. On the Manners, Religion, Laws, &c. of the Cucis, or Mountaineers of Tipra; communicated in Persian by

by John Rawlins, Esq. Tipra lies to the East of Bengal, and its inhabitants, like those of Asam, are described as ferocious and uncivilized. It is a custom with them to destroy the women of their enemies whom they may chance to meet, from the idea, that as they provide food for their husbands they enable them to prosecute war with greater advantage. A man of Tipra may marry any woman except his mother; if he should have no son he may divorce his wife, and marry another. They have no idea of future rewards and punishments. Their mode of carrying on war is principally by lying in ambush; when, if a snake should bite one of them, he endures the pain in perfect silence. After the slaughter of their enemies, when they take their own food, they thrust a part of what they eat into the mouths of the heads they have brought away, saying, "Eat; quench thy thirst, and satisfy thy appetite." If a married man brings away a head from battle, his wife ornaments her head: the husband and wife alternately pour fermented liquor into each other's mouths, and she washes his bloody hands with the liquor which they are drinking. A widow remains a whole year near the tomb of her husband, where her relations bring her food. If the deceased leave three sons, the eldest and youngest share his property, the middle son has nothing.

Art. XIII. On the Second Classical Book of the Chinese. By the President. It is with real satisfaction we observe, that the communication between Europe and the ancient, and, as Sir William Jones calls it, the wonderful empire of China, whatever be the fate of our great embassy, is likely to become more frequent, familiar, and beneficial. Before we say any thing on the subject of this particular article, we hasten to place before our readers the following account of the Chinese language, written by a native:

"According to a *Chinese* Writer, named LI YANG PING, the ancient characters used in his country were the outlines of visible objects, earthly and celestial; but, as things merely intellectual could not be expressed by those figures, the grammarians of *China* contrived to represent the various operations of the mind by metaphors drawn from the productions of nature: thus the idea of roughness and of rotundity, of motion and rest, were conveyed to the eye by signs representing a mountain, the sky, a river, and the earth; the figures of the sun, the moon, and the stars, differently combined, stood for smoothness and splendour, for any thing artfully wrought, or woven with delicate workmanship; extension, growth, increase, and many other qualities were painted in characters taken from clouds, from the firmament, and from the vegetable part of the creation; the different ways of moving, agility and slowness, idleness and diligence, were expressed by various insects, birds, fish, and quadrupeds: in this manner passions and

“ sentiments were traced by the pencil, and ideas not subject to any  
 “ sense were exhibited to the sight ; until by degrees new combina-  
 “ tions were invented, new expressions added ; the characters devi-  
 “ ated imperceptibly from their primitive shape, and the *Chinese*  
 “ language became not only clear and forcible, but rich and elegant  
 “ in the highest degree.”

Of the various and valuable books which exist in this extraordinary language, there is one distinguished class consisting of five volumes, and every Chinese, who is ambitious of any pre-eminence in literature, must necessarily be perfect master of one of them. The first is *historical*, and contains Annals of the Empire from the *two thousand three hundred and thirty-seventh year before Christ*. It is called SHU KING, and a version of it has been published in France. The second classical book, a specimen of which is here annexed, is *poetical* : it contains three hundred short Poems in praise of ancient sovereigns and legislators, or descriptive of ancient manners. Most of the Odes, if we may credit the Chinese annals, are three thousand years old, and some of them older. The following Paraphrase of one of them, by Sir William Jones, may be acceptable to our readers :

“ THE PARAPHRASE.

“ Behold, where yon blue riv’let glides  
 Along the laughing dale ;  
 Light reeds bedeck its verdant fides,  
 And frolick in the gale :

“ So shines our Prince ! In bright array  
 The Virtues round him wait ;  
 And sweetly smil’d th’ auspicious day,  
 That rais’d Him o’er our State.

“ As pliant hands in shapes refin’d  
 Rich iv’ry carve and smoothe,  
 His *Laws* thus mould each ductile mind,  
 And every passion soothe.

“ As gems are taught by patient art  
 In sparkling ranks to beam,  
 With *Manners* thus he forms the heart,  
 And spreads a gen’ral gleam.

“ What soft, yet awful, dignity !  
 What meek, yet manly, grace !  
 What sweetness dances in his eye,  
 And blossoms in his face !

“ So shines our Prince ! A sky-born crowd  
 Of Virtues round him blaze :  
 Ne’er shall Oblivion’s murky cloud  
 Obscure his deathless praise.”

This entertaining article concludes with a letter from a young Chinese at Canton to Sir William, presenting this and other Chinese volumes, and promising to promote by his exertions the objects of the society.

Art. XIV. On the Introduction of Arabic into Persian, which must be very useful to all who study the Persian language, as a number of infinitives, participles, substantives, and adjectives, are enumerated in Arabic, and in the language of Hindostan, which submit themselves to the rules of the Persian, as if they originally belonged to it.

Art. XV. On the Astronomical Computations of the Hindus. By Samuel Davis, Esq.

The author reasonably presumes, that much light may be thrown on the chronology of this nation, by careful enquiries into their astronomy. He represents this as less difficult than is generally supposed; and he affirms, that the Sanscrit books in this science may, by the help of a Pandit, be easily understood through the medium of the Persian or the Hindu language. Mr. Davis, after making some preliminary observations, in which he controverts the assertions of Mr. Sonnerat, gives the computation of an eclipse, according to the principles and rules laid down in *Surya-Siddhanta*. This is an original Sanscrit treatise, and supposed to be a Divine revelation. It would be impossible to render justice to this elaborate article, without entering more profoundly into the subject than is compatible with our limits. The tables and computations which this paper exhibits will be found of the most unequivocal importance; and the illustration of the chronological system of the Hindus, which it has principally in view, may eventually lead to the detection of various errors which the adversaries of the Christian system are alike precipitate to adopt and to propagate.

Art. XVI. On the Antiquity of the Indian Zodiac. By the President. Sir William Jones, in this paper, defends the antiquity of the Indian Zodiac against Mr. Montucla, and asserts, that it was not borrowed from the Greeks or Arabs; but has been known in India from time immemorial. As the solar division of the Zodiac is the same in substance with that used in Greece, he concludes, that both Greeks and Hindus received it from an older nation, which first gave names to the luminaries of heaven, and from whom both Greeks and Hindus, as their similarity in language and religion fully evinces, had a common descent. The following seems worthy of attention:

“ From the two *Bráhmans*, whom I have just named, I learned the following curious particulars; and you may depend on my accuracy in repeating them, since I wrote them in their presence, and corrected what I had written, till they pronounced it perfect. They



divide a great circle, as we do, into three hundred and sixty degrees, called by them *ansas* or *portions*; of which they, like us, allot thirty to each of the twelve signs in this order:

*Mésba*, the Ram.  
*Vishva*, the Bull.  
*Mit'huna*, the Pair.  
*Carcaca*, the Crab.  
*Simba*, the Lion.  
*Canya*, the Virgin.

*Tulà*, the Balance.  
*Vrischica*, the Scorpion.  
*Dhanus*, the Bow.  
*Macara*, the Sea-Monster.  
*Cumbha*, the Ewer.  
*Mina*, the Fish."

A curious plate of the Hindoo Lunar Mansions is inserted at p. 203, and another of the Oriental Zodiac at p. 303. After discussing, at some length, the arrangement of the zodiacal stars, with respect to the sun and moon, as received by the Hindus, the president thus concludes:

‘ I need not urge the great antiquity of MENV’s Institutes, in which the twenty-seven asterisms are called the daughters of DACSHA and the consorts of SOMA, or the Moon, nor rely on the testimony of the *Bráhmans*, who assure me with one voice, that the names of the *Zodiacal* stars occur in the *Véda*; three of which I firmly believe from internal and external evidence, to be more than *three thousand* years old. Having therefore proved what I engaged to prove, I will close my essay with a general observation. The result of NEWTON’s researches into the history of the primitive sphere was, “ that “ the practice of observing the stars began in *Egypt* in the days of “ AMMON, and was propagated thence by conquest in the reign of “ his son SISAC, into *Africk*, *Europe*, and *Asia*; since which time “ ATLAS formed the sphere of the *Lybians*; CHIRON, that of the “ *Greeks*; and the *Chaldeans*, a sphere of their own:” now I hope, on some other occasions, to satisfy the public, as I have perfectly satisfied myself, that the practice of observing the stars began, with the rudiments of civil society, in the country of those, whom we call *Chaldeans*; from which it was propagated into *Egypt*, *India*, *Greece*, *Italy*, and *Scandinavia*, before the reign of SIAC or or SACIA, who by conquest spread a new system of religion and philosophy from the *Nile* to the *Ganges*, about a thousand years before CHRIST; but that CHIRON and ATLAS were allegorical or mythological personages, and ought to have no place in the serious history of our species.’ P. 305.

Art. XVII. Account of the Kingdom of Nepal. By Father Giuseppe; communicated by John Shore, Esq.

Nepal lies to the north-east of Patna, at the distance of about ten days’ journey from that city. The plain of Nepal is said to be about 200 miles in circumference. It contains three great cities, each the capital of an independent kingdom. Their religion is of two kinds: one of which is thus described:

“ The

“ The more ancient is professed by many people, who call themselves *Baryesu*; they pluck out all the hair from their heads; their dress is of coarse red woollen cloth, and they wear a cap of the same: they are considered as people of the religious order, and their religion prohibits them from marrying, as it is with the *Lamas* of *Tibet*, from which country their religion was originally brought; but in *Népál* they do not observe this rule, except at their discretion; they have large monasteries, in which every one has a separate apartment or place of abode; they observe also particular festivals, the principal of which is called *Yátrà* in their language, and continues a month or longer according to the pleasure of the king. The ceremony consists in drawing an idol, which at *Lelit Pattan* is called *BAGHERO*, in a large and richly ornamented car, covered with gilt copper: round about the idol stand the king and the principal *Baryesus*; and in this manner the vehicle is almost every day drawn through some one of the streets of the city by the inhabitants, who run about beating and playing upon every kind of instrument their country affords, which make an inconceivable noise.”

The other, and more common of the two religions, is the same as that followed in Hindostan. In a wall of one of the royal palaces the missionary perceived a stone, of a single piece, 15 feet long, and four or five thick: its curiosity consists in being quite covered with characters of different languages. Among others there is a line of Roman characters in this form *AVTOMNEW INTER LHIVERT*. None of the inhabitants have any knowledge how they came there, nor do they know whether or not any European had ever been in Nepal before the missionaries, who arrived there only the beginning of the present century. They are manifestly two French names of seasons, with the English word *winter* between them.

The three monarchs of the cities into which Nepal is divided are always at war. Their relative situations, wealth, and power are described; and the following anecdote of the barbarity of one of them, is introduced at the conclusion of the narrative:

“ In the mean time the men of *Gorc'hà* seized all the gates and fortresses within the town; but two days afterwards *PRIT'HWINARAYAN*, who was at *Navacúta* (a long day's journey distant) issued an order to *SURUPARATNA* his brother, to put to death some of the principal inhabitants of the town, and to cut off the noses and lips of every one, even the infants, who were not found in the arms of their mothers; ordering at the same time all the noses and lips, which had been cut off, to be preserved, that he might ascertain how many souls there were, and to change the name of the town into *Nuškata-pur* which signifies the *town of cut-noses*; the order was carried into execution with every mark of horror and cruelty, none escaping, but those who could play on wind instruments; although father *MICHAEL ANGELO*, who, without knowing that such an inhuman

scene was then exhibited, had gone to the house of SURUPARATNA, interceded much in favour of the poor inhabitants : many of them put an end to their lives in despair ; others came in great bodies to us in search of medicines, and it was most shocking to see so many living people with their teeth and noses resembling the skulls of the deceased." P. 319.

Art. XVIII. On the Cure of Persons bitten by Snakes. By John Williams, Esq.

A number of cases of persons bitten by snakes are recited at length ; in all of which the volatile caustic alkali (*Eau de luce*) was a certain cure, taken internally.

Art. XIX. gives an account of some Roman Coins and Medals found at Nelore.

Art. XX. describes two Hindu Festivals and the Indian Sphinx. The first of these festivals resembles, in all respects, what is still observed in various parts of England on May-day. A pole is erected in the gardens, and adorned with pendants and garlands.

The second festival accords with our first of April. They send people on errands which are to end in disappointment, and raise a laugh at the expence of those who are sent. The season when this custom is practised by the Hindus is called *The Huli*, and is always in March ; the last day of which is the greatest holiday.

The Egyptian Sphinx was found at Jagannath. The following incident is very curious :

‘ When I told MURARI, that the *Egyptians* worshipped a bull, and chose the God by a black mark on his tongue, and that they adored birds and trees, he immediately exclaimed : “ their religion “ then was the same with ours ; for we also choose our *sacred bulls* by “ the *same marks* ; we reverence the *banja*, the *garwa*, and other “ birds ; we respect the *pippal* and the *vata* among trees, and the “ *tulasi* among shrubs ; but as for onions, (which I had mentioned) “ they are eaten by low men, and are fitter to be eaten than wor- “ shipped.” P. 335.

Art. XXI. Description of Carnicobar. By Mr. G. Hamilton. There are in the bay of Bengal various islands in a cluster, which are named *The Nicobars*. Of these Carnicobar is that which is most to the north. It is forty miles in circumference, and abounds with all the tropical fruits ; for which blessing it has a sort of counterpoise, like other delicious places of the East, in its number of poisonous snakes. The women, it seems, are remarkable for their ugliness. Their favourite food is pork. They are very hospitable, and very honest. They have no idea of a God, but worship the author of evil,

whom this writer calls *the Devil*, through fear. When a man dies, the whole of his property is buried with him. An excellent custom, the author observes, in one respect, for it prevents all disputes among surviving relations. It is said also, that they have no kind of subordination; but live on a perfect equality.

Art. XXII. Design of a Treatise on the Plants of India. By the President. In his introduction to this treatise, Sir W. Jones complains, that the great obstacle to the progress of knowledge in the East is want of time. "Give us time," it might be said, "for our investigations, and we will transfer to Europe all the sciences, arts, and literature of Asia."

The proper mode of "compiling a treatise on the plants of India would be," according to the author, "to write their true names in Roman letters, according to the most accurate orthography, and in Sanscrit, preferably to any vulgar dialect. Because," he observes,

"A learned language is fixed in books, while popular idioms are in constant fluctuation, and will not, perhaps, be understood a century hence by the inhabitants of these *Indian* territories, whom future botanists may consult on the common appellations of trees and flowers: the childish denominations of plants from the persons, who first described them, ought wholly to be rejected; for *Champaca* and *Hinna* seem to me not only more elegant, but far properer designations of an *Indian* and an *Arabian* plant, than *Michelia* and *Lawsonia*; nor can I see without pain, that the great *Swedish* botanist considered it as *the supreme and only reward of labour* in this part of natural history, to preserve a name by hanging it on a blossom, and that he declared this mode of promoting and adorning botany, worthy of being continued with holy reverence, though so high an honour, he says, ought to be conferred with chaste reserve, and not prostituted for the purpose of conciliating the good will, or eternising the memory, of any but his chosen followers; no, not even of saints: his list of *an hundred and fifty* such names clearly shows, that his excellent works are the true basis of his just celebrity, which would have been feebly supported by the stalk of the *Linnaea*." P. 346.

But this opinion of the president may, we think, be fairly controverted; for if, instead of the terms *Champaca* and *Hinna*, those of *Michelia* and *Lawsonia* be invariably used, and universally received, the plants will surely be known to botanists by that distinction, whatever it may be, at any period. By way of example to the plan which he proposes, Sir William gives the description of five *Indian* plants, in this manner:



## " BILVA OR MALURA.

" Many on the Receptacle, and One.

" *Cal.* Four, or five, cleft, beneath.

" *Cor.* Four, or five, petals; mostly reflex.

" *Stam.* Forty, to forty-eight, filaments; anthers, mostly erect.

" *Pist.* Germ, roundish; *Style*, smooth, short; *Stigma*, clubbed.

" *Peric.* A spheroidal berry, very large; many-seeded.

" *Seeds:* Toward the surface, ovate, in a pellucid mucus.

" *Leaves:* Ternate; common petiole, long; leaflets, subovate; obtusely notched, with short petioles; some almost lanced.

" *Stem:* Armed with sharp thorns.

" *Uses:* The fruit nutritious, warm, cathartick; in taste, delicious; in fragrance, exquisite: its aperient and deterfive quality, and its efficacy in removing habitual costiveness, have been proved by constant experience. The mucus of the seed is, for some purposes, a very good cement." P. 349.

Art. XXIII. On the Dissection of the Pangolin. By Adam Burt, Esq. A print, and short account of this animal, appears in the first volume of the Asiatic Researches. The author, from the phenomena which this animal exhibited on dissection, is inclined to believe that it may derive its nourishment from mineral substances.

Art. XXIV. On the Lacsha, or Lac, Insect. By Mr. W. Roxburgh.

The lac is a gum which the ants are said to produce. These insects are here described, and a plate is annexed explanatory of the subject.

Art. XXV. is the Seventh Anniversary Discourse delivered by the President on the subject of the Chinese.

This empire is represented as embraced on two sides by Tartary and India, while the ocean separates it on the other from various Asiatic islands. Annexed to that prodigious tract is the peninsula of Corea, which a vast oval basin divides from Japan. The word China does not form the appellation of the Chinese among themselves. They call themselves the people of Han. Their country they call by a term which means the Central Kingdom. Without entering into the question of their superiority to other nations, the president endeavours to solve this difficulty: " Whence came the people who governed China before they were conquered by the Tartars?" He is inclined to believe that the first Chinese were actually of an Indian race; and his argument is principally founded on a passage of the Sanscrit Institutes, which asserts, that the *Chinas*, among other nations, had abandoned the ordinances of the Veda, and the company

of Brahmans, and lived in a state of degradation. The author defends the memory of Confucius against the assertions of M. Pauw, but does not pretend that, in the age of Confucius, any historical monument existed beyond the rise of their first dynasty, which was eleven hundred years before the Christian era. He speaks thus of their language :

“ Their spoken *language*, not having been preserved by the usual symbols of articulate sounds, must have been for many ages in a continual flux ; their *letters*, if we may so call them, are merely the symbols of ideas ; their popular *religion* was imported from *India* in an age comparatively modern ; and their *philosophy* seems yet in so rude a state, as hardly to deserve the appellation ; they have no *ancient monuments*, from which their origin can be traced even by plausible conjecture ; their *sciences* are wholly exotick ; and their *mechanical arts* have nothing in them characteristic of a particular family ; nothing, which any set of men, in a country so highly favoured by nature, might not have discovered and improved. They have indeed, both national musick and national poetry, and both of them beautifully pathetick ; but of painting, sculpture, or architecture, as arts of imagination, they seem (like other *Asiatics*) to have no idea.” P. 372.

The opinions of M. de Guignes are next examined, and refuted. This gentleman presumed, that the Chinese were Egyptian emigrants, and that the symbols of China were no more than Phœnician monograms. The doctrines of Confucius are investigated at p. 377, and a resemblance is traced between the religion of the Hindus and that of the Chinese. The total diversity between the people of China and Japan is pointed out, and we are informed, that the Japanese would resent, as an insult on their dignity, the base suggestion of their descent from the Chinese ; but Kæmpfer and Titsingh do not pretend to deny that the Japanese are actually a branch from the same ancient stem with the people of China. The object of the president's future researches on this truly philosophical subject may be best understood from his own words :

“ Having now shown in five discourses, that the *Arabs* and *Tartars* were originally distinct races, while the *Hindus*, *Chinese*, and *Japanese* proceeded from another ancient stem, and that all the three stems may be traced to *Iran*, as to a common centre, from which it is highly probable, that they diverged in various directions about four thousand years ago, I may seem to have accomplished my design of investigating the origin of the *Asiatick* nations ; but the questions, which I undertook to discuss, are not yet ripe for a strict analytical argument ; and it will first be necessary to examine, with scrupulous attention, all the detached or insulated races of men, who either inhabit the borders of *India*, *Arabia*, *Tartary*, *Persia*, and *China*, or are interspersed

interspersed in the mountainous and cultivated parts of those extensive regions. To this examination I shall, at our next annual meeting, allot an entire discourse; and if, after all our inquiries, no more than *three* primitive races can be found, it will be a subsequent consideration, whether those three stocks had one common root, and, if they had, by what means that root was preserved amid the violent shocks, which our whole globe appears evidently to have sustained."

Art. XXVI. is a Translation of an Inscription in the Maga Language, found in a Cave near Islamabad. By John Shore, Esq.

Art. XXVII. is a Supplement to the Essay on Indian Chronology. By the President.

In addition to what Sir W. Jones had before observed on this curious, but abstruse subject, he, in this place, accedes to the opinion of M. Bailly, that the Zodiac of the Hindus had two origins, the one constant and the other variable.

Art. XXVIII. On the Spikenard of the Ancients. By the President. What the Indian spikenard really is, has long exercised the industry and sagacity of botanists. To procure information from the natives, it was necessary, as Sir W. Jones observes, to know the name of the plant in some Asiatic language. The word, he says, is really Persian; but whatever it signified in old Persian, there can be no doubt that, by the Arabic word *junkul*, the *Muselmans* understand the same plant with the *nard* of Ptolemy, and the spikenard of Galen: and this, after serious examination, appears to be the *Jatamanfi* of the Hindus, and the spikenard of our shops. It is scientifically described under the following natural characters:

#### " AGGREGATE.

- " *Cal.* Scarce any. *Margin*, hardly discernible.
- " *Cor.* One petal. *Tube* somewhat gibbous. *Border* five cleft.
- " *Stam.* Three *Anthems*.
- " *Pist.* Germ beneath. One *Style* erect.
- " *Seed.* Solitary, crowned with a pappus.
- " *Root.* Fibrous.
- " *Leaves.* Hearted, fourfold; *radical* leaves petioled."

To the above articles an Appendix is added, consisting of a Meteorological Diary, a Synopsis of the Cases in deducing the Longitude, an Account of an Old Building in the Hadjipore District, Observations on some of the Eclipses of Jupiter's Satellites, and, lastly, on the Hindu Binomial Theorem.

We are informed, that the next volume, for which ample materials have been collected, will contain, among other papers, Dissertations on the Music of the Hindus, and the Laws of Siam,

Siam. From the present we have certainly received a considerable portion of pleasure and information, but we sincerely regret, that so large a part of it should be supplied by an individual. Not that the communications of Sir William Jones are not entitled to the highest praise, for all of them are distinguished by genius and learning, but we are anxious for the cause of knowledge; and we fear, that, if he were removed from the sphere in which he now so honourably acts, the Bengal Society would either cease to flourish, or be less persequacious in pursuing the objects which their president has placed before them. It seldom, however, falls to our lot to bestow unqualified praise; and even Sir William Jones must excuse us, if we complain that he does not pay sufficient attention to the style of his compositions. We have had frequent occasion to remark an affectation of unusual words, a want of care in the form, and of energy in the substance of his sentences. We sometimes find a flimsy sort of embellishment introduced, which disgraces the scholar; and, occasionally, some symptoms of vanity which do no honour to the man. But, having said this, we are ready to render him the tribute which his great and various accomplishments so well deserve; and we most sincerely wish, that he may hereafter return to his native country full of days and honour.

---

ART. IV. *Surgical and Physiological Essays.* By John Abernethy, Professor of Anatomy to the Corporation of Surgeons; Assistant Surgeon to St. Bartholomew's Hospital; and Lecturer in Anatomy and Surgery. 3s. Evans, Paternoster Row.

WE have here two Essays, one upon the Lumbar Abscess, and the other upon the Composition and Analysis of Animal Matter. These we are pleased to find, from the author's preface, likely to be succeeded in the course of the summer by two other essays: and, if we may judge from the specimen before us, we may hope to peruse those also with considerable satisfaction. In this general approbation, which we think we are justified in bestowing upon the present essays, we do not altogether include the style; which, though natural enough for the familiar delivery of a lecturer, is not, perhaps, always sufficiently correct for the ear of criticism. Indeed it cannot be doubted that the habit of public speaking will very much influence the manner of our writing (as is evident in the present work); and if it were possible to be perfectly correct in the former, there would be little difficulty in acquiring an easy elegance in the latter. This is very observable in the writings of the late Mr. Pott, who wrote as he spoke, without



without the affectation of a peculiar style, but yet with a decision and grace seldom united, or indeed attainable, upon medical subjects. Those who are acquainted with the practice of St. Bartholomew's Hospital, will acknowledge the propriety of this example, and will easily see that the author of the *Essays* is forming his own character from the model of that excellent master.

The first essay, on Lumbar Abscess, was some time ago read to a medical society in London; and the success since attending the repetition of the practice then delivered, now induces the author to make it still more extensively public. He had previously observed, that the ingress of air into the cavities of abscesses was injurious; sudden inflammation and fever being the constant consequences of such admission. A case of psoas abscess, opened by caustic, convinced him of the truth of his observation; for, as long as the eschar prevented the admission of air, no inconvenience arose to the patient; but as soon as it separated, symptoms of considerable irritation ensued, and the patient soon afterwards died. "This case," says he, "first suggested to me the idea of closing the opening after the discharge of the pus; for, until the continuity of the cyst of the abscess was destroyed by the separation of the eschar, the part was uninfluenced, and the state of the circulation unaltered." On this fact the doctrine of this *Essay* seems to have been founded; for, says Mr. Abernethy,

"Whilst the condensed cellular substance, which forms the cyst of the abscess, remains entire, it continues free from inflammation, and the contained pus suffers no putrefaction, nor evident alteration of quality. Some lumbar abscesses contain two quarts, or more, of matter. The surface of the containing cyst must, in such cases, be very extensive: whenever the abscess is opened, either by ulceration or by the hand of the surgeon, a sudden and generally considerable inflammation extends itself over the whole cyst; this is followed by a copious discharge of frequently fetid pus. Now this immediate inflammation and consequent discharge cannot but greatly derange and exhaust the constitution of the patient, which is generally irritable, and already much enfeebled by the efforts attending the formation of the disease. It is well known, that when we evacuate fluids from the cavities of the body, if we immediately close the aperture through which they were discharged, we prevent the inflammation which would otherwise ensue. The evacuation of water from the abdomen and tunica vaginalis testis, may be adduced as instances of the truth of this remark. It is also well known, that if the matter of an abscess be discharged, its cavity becomes much diminished by the contraction of its cyst. It will hereafter be shown, that this contraction will be greater in chronic lumbar abscesses, than in those of a more phlegmonoid nature; since, in the former, the cyst, having sus-  
tained

tained less inflammation, and undergone less alteration of structure, will be more likely to possess and exert its natural elasticity, and thus greatly diminish the cavity of the abscess." P. 3, 4.

The author afterwards adduces, in confirmation of his doctrine, several cases of psoas abscess, which he cautiously opened, and as carefully closed again : repeating the operation at proper intervals, before the cyst became completely distended, so that thereby the cavity might have opportunity for contraction. For " whatever secretion is made in the abscess of the loins will, " by its gravity, descend into the space left by the seceded fascia " of the thigh : the abscess of the loins, being left perfectly " free from distention, will, most probably, contract to very " little dimensions, if it be not perfectly abolished." Thus, after having repeated the operation in one case four times, he " applied his fingers beneath Poupart's ligament, as if to obstruct the descent of any matter from the loins ;" but the collection appeared entirely confined to the thigh. The author then directs us in our cure of the abscess, when it is reduced to a small collection of matter beneath the fascia ; upon which it does not seem necessary to remark. Neither shall we enlarge upon the observations he has made to illustrate the nature of lumbar abscesses, since they cannot, perhaps, with justice to the work, be here perfectly conveyed to the minds of our readers ; but shall content ourselves with hoping, that as a successful mode of treatment has, in a few instances, which probably might otherwise have been fatal, been employed, and the propriety of it reasonably defended, the practice may be fairly imitated, and the results candidly delivered.

With respect to the origin of this disease, the author attributes it to chronic inflammation attacking the psoas muscle ; how far he is right in believing that the caries of the lumbar vertebræ is no more than an accidental circumstance, occurring only in particular cases, we shall not pretend to determine. But where it occurs, whether as cause or effect, the practice recommended in this tract will not fully answer, though even then it may be preferable to the methods commonly in use.

The essay upon Animal Matter evinces also a considerable share of ingenuity. Mr. Boyle had shown, that vegetables would grow when in contact only with air and water ; hence Mr. Abernethy concludes, that " as pure water is only a compound of two airs, the solid fabric of vegetables must be a " modification of the same particles of matter, which might " previously have existed in an aeriform state. Every animal " matter may, under certain circumstances, be formed of similar ingredients." He goes a step further, and supposes, that  
there

there is, in every body, endued with what is termed life, a power of forming in itself, by a peculiar arrangement of these molecules of matter, all the different substances in nature; and hence infers, that matter, in its most minute state of division, may really possess identity. If, from vegetables raised in pure water, there is afforded, by decomposition, "vegetable alkali, lime, iron and charcoal, it follows that these substances are only varieties of arrangement of the same particles of matter which previously existed in the state of air and water:" and "if lime and iron can be thus composed, why not clay and gold." The author relates several experiments in support of his doctrine. Thus chickens taken from the eggs before the period of incubation was completed, yielded much more of a fixed product, than eggs which had not been submitted to that process; hence he concludes, that "it is formed during the animalization of the chick."

We are well aware of the fallacy of chemical decomposition by fire; but when the results of experiments turn out uniformly similar, though not made with the same views and intentions, we have no reason to doubt their accuracy. Thus, if animal matter be distilled, we may procure, according to the different degrees of heat employed, gases, or water, or ammonia, or oil, or some other matters; but we always find in the retort a fixed product, in which we can generally detect lime, iron, phosphoric acid and fixed alkali. It does not, however, hence completely follow, that such products, whether volatile, or otherwise, were really formed in consequence of the living principle; for, during every analysis, new arrangements must certainly take place, according to the different alterations or modifications thereby induced of the several attractive powers. This observation does not, however, invalidate the author's theory, but, on the contrary, seems rather to support it; since it applies to matter only as we find it exhibited under different forms, and not to the supposed identity of its ultimate particles.

The author thus modestly and piously concludes:

"If the related experiments should be considered insufficient to prove these doctrines, I heartily hope it may excite others to further investigation: so that if the opinion be true, it may be perfectly ascertained. For I know not any thought, which, on contemplation, can so delight the mind with admiration of the simplicity and power evident in the operations of the CREATOR, as the consideration that, by different arrangement of similar atoms, he has produced that variety of substances which are found in the world, and which are so conducive to the wants and gratification of the creatures which inhabit it."

The dedication of the work to Mr. Blicke, of St. Bartholomew's

mew's Hospital, is as handsome on the part of the author, as it must be pleasing to the great professional character to which it is addressed.

---

ART. V. *Sermons; and Tracts upon various Subjects; literary, critical, and political. Vol. I. By Richard Lickorish, M.D. late of Lincoln College, Oxford. 6s. 6d. Coventry printed; sold by B. and J. White, London.*

EGOTISM has always the appearance of vanity: yet a man of a warm and impetuous mind, is sometimes rendered an egotist by the mere effect of that disposition. Seeing in a strong light whatever presents itself, and greatly occupied by his own conceptions, which, from their vividness, appear to him, in general, more important than they are, he is tempted continually to discourse about them: and, being highly gratified himself, thinks, very innocently, that he shall equally delight others by a recapitulation of his actions, principles, feelings, and fancies. To this class of well-meaning Egotists belongs the evidently learned and ingenious author of this volume: who, with all the impetuosity of youth, which he is likely to preserve beyond its usual time, as he appears to be proud of it, and with a warmth which frequently provokes a smile, is desirous to tell the reader all he thinks on every subject, and discovers in different parts of his very desultory book, the most important outlines of his life. We learn in this manner, that having spent what he calls a fortune in his education, and having studied diligently to qualify himself for the church, for which, as well as for science, he professes a strong attachment, he has been compelled to have recourse to farming, to enable him to support his family: that his farming and his studies go on together, though not without mutually obstructing each other: and that he would be very glad to be enabled, by some accession of income, to devote himself solely to the duties and studies of his profession. We are also informed that, in the pursuit of truth, he was once an Unitarian, and has since become, from conviction, a firm Trinitarian: that in his political sentiments, he once strongly approved the abolition of nobility, but now is as strongly of a contrary opinion. These and many more things he tells us with a simplicity that never seems to suspect he is saying more than is necessary, or that by this honest account of his changes, he suggests the suspicion that he may change again; and that some other opinions, for which he now is very zealous, may also have their turn to be relinquished on maturer delibe-



ration. We hope he will not exclude us from the class of *good-natured critics*, which, without injury to our sound judgment, we earnestly aspire to be, if we advise him to digest in future his opinions, before he gives, or rather sells them to the public; and not to suffer *Two Sermons*, by augmentation of their original matter, by Preliminary Dissertation, Appendix to the Preliminary Dissertation, Appendix to the Discourses, and very long Notes, full of the most various topics, to grow under his hand, in the act of printing, into an octavo volume of more than 300 pages, besides a preface of 50. This intemperance of communication, though it proves an active mind, shows also a deficient judgment, and a want of that proper knowledge of the world which teaches what is becoming, and enables a man to feel how effusions so indiscreet must be received.

Having said this, more for the sake of suggesting what may be useful to the author in future, than with any desire of displaying our own sagacity or fancied superiority, and still less with any design to injure his reputation, we shall not refuse ourselves the pleasure of declaring also, that, in going through this volume, we have frequently been gratified by the good sense, acuteness, and learning of the author, as well as by his honest zeal on several important points.

Before we enter into a more minute account of this book the reader, who might otherwise, on looking into it, be lost in the extensive ocean of its matter, should be informed, that the two discourses which are the vehicle of the whole, extend only from page 175 to 246; that from page 1 to 114, is Preliminary Dissertation; from that place to 167, Appendix to that Dissertation; from 251 to 323, Appendix to the Discourse; and thence to the end, Additional Notes. They must be very extraordinary discourses if they required this vast apparatus of illustration, which most certainly they do not; being in more danger of being rendered, if we may be allowed this application of a passage very different in its original intention,

“Dark with excessive bright.”

We are very ready, in consideration of the circumstances stated by the author, to pardon all *failings* and *demerits* in the style, printing, &c. which, therefore, we do not specify: but he undoubtedly must have had time to write *less* than he has done, which is all we would recommend. At the same time to give Dr. Lickorish all the advantage we can, we shall extract his own justification, of what we, with some palliation, have called his egotism:

“In the opinion of many I must now be *speaking as a fool*, because

cause speaking so much of myself; and yet there is a time when it is not only proper, but necessary, for a man to assert, and that with some degree of confidence, his own rights, and to declare with decent boldness what he has a claim to.

"It is not modesty, but something for which there is no just name, which would prevent a man, at proper times and seasons, from speaking impartially of himself, and estimating his own merits and deserts, in the same manner that he would speak of another person. Although I am thus vindicating what I have been led to say respecting myself, I believe I have said nothing that to candid minds, (and with other dispositions I wish to have nothing to do) can stand in need of an apology.—'Tis to the liberal and generous spirits that I address myself throughout my work, and the illiberal and censorious are welcome to make the most of myself or writings. They would however spare themselves the trouble of even a churlish sneer or a trifling joke, if they knew the *apathy* of my feelings to their greatest efforts. I might smile perhaps at the effusions of wit, but I should pity the dictates of malevolence." P. 125.

We trust he will see nothing of these dictates in what is here said.

Dr. Lickorish seems to have written remarks on almost every book that he has read, and every subject which has lately engaged the literary or political world.

However high may be our admiration of a classical taste, and an acquaintance with the stores of ancient learning, we cannot but think that the doctor lays too great a stress upon them, as necessary to form the character of a Christian divine: they are elegant and highly useful qualifications, but cannot be esteemed indispensable, nor even of the very first importance, when we consider the higher claims of religious knowledge, sound faith, and rational zeal.

In declaiming so frequently against the rich and great; and pointing out the abuses of preferment, which certainly he aggravates, the author seems to indulge too far the acrimony of disappointment, and the littleness of complaining. We cannot but wonder that a sensible writer should make so false an estimate of the ranks of life as this author does, particularly at p. 213, and should so unjustly conceive of the dispensations of Divine Providence, as to think that any condition of men can enjoy *infinite* advantages above others, merely because they are poor or rich. Contentment may be enforced on the broad basis of reason and religion, without having resource to false colouring. Nor is it reasonable to expect, that merit can always be discovered, or, when discovered, always patronized.

In the two discourses, which are on *poverty* and *riches*, the author seems to imagine, that there is more originality than we

have been able to discover. If the first discourse was *preached* as well as *printed* in 1793, we cannot be surprised that it gave offence; a wise man will regard practice rather than profession:

“ And since I am speaking upon this subject I cannot forbear to instance a modern nation, I mean the French, who by their present noble and spirited conduct in defence of the proper rights of human nature, have astonished the whole world, and held out a striking lesson to kings and to rulers to consider themselves placed in their high station, not merely for their own benefit and aggrandizement, but for the good of the people. It should make them reflect that the welfare of mankind, should be the first thing they should keep in view, and that they should hold sacred the lives, liberties, and properties (property) of their fellow-creatures.—The French Nation, I say, has decreed, that *virtue* and *abilities* are the only roads to honour and preferments.” P. 196.

We are aware that the author has greatly qualified and explained his admiration of the French revolution; nevertheless his expressions are frequently rather violent. When speaking of Mr. Burke, who is not considered in his individual capacity, but as standing the first of those who have founded the alarm against the inroads of rebellion and confusion, Dr. L. preserves neither temper nor moderation: “ Mr. B—, and his “ pensioned crew;” p. 292. “ Abject court flatterers, the “ mean tools and slaves of a state;” p. 199. “ Mr. B—, the “ defender of arbitrary power and the usurpation of tyrants;” p. 256. This is not the language of reason or of justice.

We shall conclude what we have to say of Dr. L. by declaring, that the wish to see a more advantageous and judicious use made of talents and learning, by no means inconsiderable, and not the slightest love of censure, has led us thus to offer our strictures on this singular volume. If the author has reasonable temper, he will probably be grateful to us for it; if not, he will persist in publishing crudities, not less to his own disadvantage, than to the dissatisfaction of reviewers.

We confess it is not pleasant to receive even friendly censure in public, but at the same time we must declare, that neither is it pleasing to us to pass any censure where we see much reason to esteem.

ART. VI. *A Journal during a Residence in France, from the Beginning of August to the Middle of December 1792. To which is added, An Account of the most remarkable Events that happened at Paris from that Time to the Death of the late King of France. By John Moore, M. D. 2 vols. (One only yet published.) 6s. Robinsons.*

THE character of Dr. Moore, as an author, is known so universally, and his acquaintance with French manners has so long been intimate, that, among the various publications which have excited the public curiosity, on a subject not easily to be exhausted, it may naturally be supposed, any thing from his pen would be received with uncommon eagerness. There are few of our readers who will not remember, with a mixture of pleasure and regret, the animation with which the author of "The Travels in France" has recorded that lively transport with which, a few years since, every Frenchman's heart beat at the name of his sovereign. To read then, how the same pen would describe that same monarch's distress, degradation, and murder, could not possibly fail to raise an awful and anxious solicitude in the minds of Englishmen, whose characteristic magnanimity inclines them to peruse the recital of atrocities unparalleled, with a mixture of scorn, pity, and indignation.

Dr. Moore commences his Journal by informing us, that, from his early years, he had been so favourably impressed with the affability, ease, and gaiety of the French, that he could not but regret the oppression of their government, and the inequality of their laws. We will venture to assert, that, with these liberal ideas, there were very few indeed of our countrymen, who did not generously sympathize. But, alas! affability, ease, and gaiety, however amiable in social converse, are, at the best, but unsubstantial qualities, and do not conciliate lasting esteem, but as they are connected with higher and more important virtues. These are not the mental distinctions we should require from individuals, who undertake to reform, or yet more to subvert, a long established government; to thrust aside, with irreverent scorn, what has had the sanction of ages; to introduce a new philosophy; to set religion at naught; and erect a golden idol of their own, at which every knee must bow. We should, at least, expect some consistent energy, some habitude of reflection, something which looked deeper than the surface. But of those who, in rapid succession since the Revolution of 1789, have climbed to power, and so precipitately fallen, that it may truly be said of them, "*tolluntur in altum ut casu graviore ruant,*" how very few have been qualified for the stations they were am-



bitious to fill. So that the events which have taken place, seem less to justify our astonishment, than the madness and infatuated vanity of the individuals who have obtruded themselves as chief actors on so conspicuous a theatre.

In page the fourth we find our traveller at Abbeville: he remarks there, that the poor were equally cheerful, and better dressed than he had ever observed them in this part of France before. Our philanthropy would have been the better pleased with this circumstance, but that we received a check in the subsequent page, where it is intimated, that if they are but well dressed, nothing can make the French people, of the lower order, wear a sorrowful countenance. At a period not very remote, a young man was beheaded at Abbeville for wounding a wooden image of the Virgin with his *couteau de chasse*. The fact was commemorated by an inscription, which the present zeal, certainly not here misplaced, hastily removed.

At p. 9, Dr. Moore tell us, that he met with the first proof of the contempt into which the unhappy Louis had fallen. After what he has written on the enthusiastic loyalty of the French, it must have impressed him very forcibly. "They talk," said he, to a genteel man, "of dethroning the king." "*Tant pis pour lui*," said the man, "*mais cela ne vous regarde pas*." He adds, that there was a time when the most dreadful convulsion of nature would, in France, have occasioned less alarm.

A most emphatic argument against the levelling principle of the French is to be found at p. 10. The doctor observed, at Chantilly, that the aspect of things was sadly changed; and he asked a man in rags, if the people wished for the return of the prince. "*All the poor do*," said the man. The doctor arrived at Paris, August 7, and was immediately a witness of the violence which he had never seen equalled, of the national assembly. The subject was nothing more important than the coining of bells into money. The indecent rage of the galleries, which, we will take upon us to predict, will be an everlasting bar to the modellers of a wise and salutary constitution, is reprobated by the author as it deserves. The following sentence, among many others, will serve to show our readers what is the usual behaviour of these gallery visitants:

"Indeed I was soon convinced, that the people in the galleries were more likely to thrust out the members, than that the members would expel them. For although some of the deputies shook their hands in a threatening manner at the people in the tribunes, those threats and gestures only provoked laughter.

"A third letter gave an account "that several deputies had been obliged to take refuge in a corps de garde, from the fury of certain persons who had followed and abused them as they went home  
" from

“ From the Assembly; that these persons were not citizens of Paris, but strangers, fédérés, as was supposed, hired for the purpose of insulting particular members pointed out to them; that the corps de garde was on the point of being forced by these persons, when the members made their escape by a back window.”

“ Another letter informed the assembly, “ that a deputy having gone for refuge into a shop in the Rue St. Honoré, one of the fédérés had followed him, and declared, that if he ever saw him attempt to return to the Assembly, he would strike off his head with a stroke of his sabre, which he drew half out of the scabbard as he spoke.”

“ When mention was made in the former letter of the deputy's escaping by the window of the corps de garde, it excited some mirth in the galleries; but at the idea of one of their heads being cut off, I thought there would have been no end of exultation: there was a loud and universal peal of laughter from all the galleries.” P. 26.

At p. 35 the author laments, with a prophetic spirit, the danger of a sudden change from one extreme to another:

“ From the violent manner in which the debates are carried on in the National Assembly, and other circumstances I have remarked since my arrival at Paris, I am strongly inclined to think, that the sudden transition which the French have made from a government of powerful and rigid controul, to one so very indulgent and lax as that now established, will have some bad effects on the minds and conduct of a people of so much vivacity as the natives of this country. Besides, the French have been thought to have more levity of character than the natives of other countries of Europe. This levity was a source of consolation to them under an oppressive government; it prevented the tyranny which was exercised over them from making the same impression that it would have made on a people of more serious reflection: but the same levity and vivacity of character which proved a consolation to them in the gloom of despotism, may prove pernicious in the sunshine of liberty.”

The question, whether, on the important day of the 10th of August, the Swiss or the French fired first, is decided most reasonably in favour of the former:

“ All agree, that the Swiss began hostilities by giving the first fire on the people. It is even asserted, that they pretended to be well disposed to the cause of the people, shook hands with some of them; and having thus thrown them off their guard, they most perfidiously fired on them.

“ This account, however, I do not credit, because it is contrary to the character of the Swiss, who are an honest and plain-dealing people; and because, after the King and Royal Family had forsaken the castle, I can see no motive which the Swiss could have for firing, but self-defence. I therefore think it most probable, especially con-

sidering the vivacity of the one people, and the phlegm of the other, that the French were the aggressors." P. 48.

The following description also seems to merit the attention of our readers:

"I went this morning to see the places where the action of yesterday happened. The naked bodies of the Swiss, for they were already stripped, lay exposed on the ground. I saw a great number on the terrace, immediately before the palace of the Tuileries; some lying single in different parts of the gardens; and some in heaps, one above another, particularly near the terrace of the Feuillans.

"The garden and adjacent courts were crowded with spectators, among whom there was a considerable proportion of women, whose curiosity it was evident was fully equal to their modesty.

"The bodies of the national guards, of the citizens of the faux-bourgs, and of the fédérés, have been already removed by their friends; those of the Swiss only lie exposed in this shocking manner. Of about 800 or 1000 of these, who were yesterday mustered in the Tuileries, I am told there are not 200 left alive.

"Seeing a number of people going up the grand staircase of the palace, to see the ravage that was made in all the rooms by the action of yesterday, I intermingled with the crowd, and had ascended half way, when I heard the shrieks of some one above, and soon after the body of a man was carried down. I was told that he had been detected in the act of stealing some of the furniture belonging to the palace, and was instantly put to death by the people around him.

"This expeditious method of executing justice removed all inclination of visiting the royal apartments: I descended to the terrace, and took another melancholy walk among the bodies of those whom I had seen two days before in all the pride of health and military pomp. In point of size and looks, I do not suppose there is a finer battalion of infantry in Europe than they formed at that time.

"After they gave way, they were slaughtered by those who kept aloof while they resisted. Some were pursued through the streets, and dragged from the shops and houses whither they fled for shelter. About fifty or sixty who asked for quarter, were saved by the Marseillois: they were delivered to the national guards, and conducted by them to the Maison de Ville. While those unfortunate men were detained in the square, waiting for orders from the municipality into what prison they were to be confined, the multitude, enraged no doubt by the death of their friends and relations, and irritated at the sight of the wounded citizens who were carrying to their houses and to the hospitals, began to cry for vengeance on the prisoners; and at length, like a parcel of drunken savages, they burst through the ranks of the national guards, and butchered the defenceless Swiss in cold blood. I cannot deem the national guards guiltless. I have been told that they could not save the Swiss without killing the citizens: but such saries do not deserve the name of citizens, and were infinitely more criminal than the Swiss.

\* From

" From the gardens of the Tuileries I walked through the centre gate of the palace into the court, and the Caroussel, where the action first began. At the very beginning, a number of the crowd were killed and wounded at the bottom of the great stairs, by an unexpected fire from the top of the first flight of stairs. Some of the Swiss themselves, who were intermingled and conversing with the people, were killed by this fire. The bodies of the Swiss were lying in various parts of the area.

" The barracks of the Swiss guards, which divide this large area from the Caroussel, had been set on fire yesterday, and are still burning. Many of the bodies were thrown into the flames—I saw some half consumed.

" Sick at the sight, I hurried from this scene of horror, and about mid-day I went to the National Assembly." P. 57.

The behaviour of the queen, in a most trying situation, when having fled from immediate death, she was compelled to hear the most abusive language of herself and family, a language inspired by meanness and cowardice, and uttered with the most vulgar brutality, is represented as " full of propriety and dignified composure." We cannot here help adding, that, notwithstanding all that has been asserted of this unfortunate princess, they who have had the means in their power, who possessed all her papers, when her confidants and servants deserted her, though their malice has never yet been dormant, have produced no proofs of criminality of any kind.

They who are acquainted with Dr. Moore, the spirit of his writings, and the connexions he has chiefly cultivated, will not suppose that he is inclined with any intemperate warmth to the side of aristocracy in France; we were glad, therefore, and not entirely free from surprise, to find him writing thus on the subject of the war with the Emperor:

" But whatever reason the French may have for proceeding in the manner they do with respect to their own kings or their statues, I see no wisdom or necessity in their provoking the hatred of all the crowned heads in Europe. They seem to have rushed a little wantonly into their present war with the Emperor. But if they can give good political reasons for that, there certainly is none for their industriously drawing on themselves the enmity of all other monarchies." P. 78.

In p. 85, we meet with a memorable instance of the caprice of fortune when *lato secula negotio*, &c.

" The epithet *royal*, which was formerly so profusely assumed and inscribed with pride and ostentation, is now carefully effaced from every shop, magazine, auberge, or hotel; all those also who were so vain of announcing over their doors that they were the tradesmen of the King or Queen, or in any way employed by them, have removed every



every word, emblem, or sign, which could revive the remembrance of such a connection; and at present a taylor would rather advertise that he was breeches-maker to a *fans culottes*, than to a prince of the blood royal." P. 85.

The supposition which our author suggests at p. 108, that without any foundation of truth for what was alledged of the treachery of the king or queen, pains were taken to prepare people's minds for measures which could not then be avowed, has proved, with respect to these measures, a solemn and terrible prophecy. Though certainly there was the greatest risk, he continues, that, instead of a revolution, it might have been called a rebellion. A curious account of the Jacobin club follows, and is pursued from p. 110 to p. 118. The brutal treatment which those unhappy females experienced, whose only crime was attachment to their benefactors, is next reprobated, and with a sensibility which does the writer the highest honour, and is in unison with every ingenuous and manly sentiment. The princess Lamballe, Madame de Tourzelle, and others of exalted rank, were dragged to a mean prison, and promiscuously confounded with the vilest malefactors, only for their amiable and spirited determination not to forsake their sovereigns in affliction. Dr. Moore, writing at the time when the event was recent, speaks very doubtfully concerning the affair of the 10th of August, which produced such eventual misery, and such enormous crimes. He recites the different accounts he then heard of its origin and design, and seems, perhaps, inclined to believe, that it was not the consequence of a regular or digested plan on either side, but rather a fermentation set on foot by mischievous individuals, who were prepared to take advantage of the catastrophe, whatever it might be. [See p. 140, &c.] The avowals and boasts of the principal agents, made publicly in the convention, have since removed all doubt of this kind. The following anecdote may serve to show the spirit which prevailed at Paris about this period, and the delicate point upon which the balance of revolution and rebellion vibrated:

"The new council about the same time sent a message to Mandat to come to the town-house, on the pretence that they had something of importance to communicate to him regarding the public safety. Mandat did not immediately go; he was at the Tuileries with a large body of national guards when he received this message, and fresh parties of the national guards were arriving every minute to put themselves under his command, and he was assigning them their posts.

"A second message, more pressing than the first, came to him while he was thus employed—He then thought he could delay no longer—he left the palace about four, and hastened to the town-house.

house. It is said, that he had an order in his pocket, signed by Pétion, authorising him to repel force by force, in case the populace attempted to force their way into the palace. The council wished to get possession of this order.

"On his entering the hall where the council were met, he was surprised to see a very different assembly from what he expected. They accused him of a design to attack and slaughter the people during their intended march from the suburbs to the palace, and of having made arrangements for that purpose.

"The man was equally confounded at what he saw, and what he heard.

"After a short examination, he was desired to withdraw; but as he arrived at the top of the stairs, he was shot through the head with a pistol, and at the same instant thrust through the body." P. 150.

It gives us real satisfaction that so able a pen as that of Dr. Moore should, on various occasions, do ample justice to the mildness, the unambitious, unoffending character of Louis. He represents him, throughout his volume, and from the best sources of authority, as determined to adhere to the constitution, if the constitution were allowed to be faithful to him, as desiring nothing more than what the revolution at first allowed him, and as having entered into no projects to restore the ancient government: at least no satisfactory proofs of this have ever appeared. We are not less pleased to see, at p. 166, 167, an able and satisfactory vindication of the queen.

At p. 215 a fact is mentioned to be consigned, we hope, to everlasting infamy. That in this century, and in a civilized nation, an individual was loudly applauded for proposing to raise a band of twelve hundred men, to assassinate the generals and princes who were enemies to France, is a circumstance so atrocious, that it must necessarily excite the extremest indignation and astonishment.

A lively illustration of national character appears at p. 230. The doctor remarks,

"That prejudice in favour of the character of its own inhabitants, which I know no nation devoid of, I believe the French possess in full as great a degree as their neighbours: it would be very singular if they did not, considering how much their manners have been imitated, and their writings admired, by all Europe, for these two centuries past.

"But with whatever complacency they contemplate themselves, the very least among the French shew no positive hatred to foreigners. They may perhaps imagine that it is an honour to be born in France; but they do not think it a disgrace to be born elsewhere, as the people of the same rank in England certainly do.

"If a French coachman or fish-woman quarrel with a foreigner, they will make no scruple to give him the worst name they can think of;

of; but after they have called him a scoundrel, or whatever other abusive name occurs, they do not add, by way of aggravation, *Italian* scoundrel, *German* scoundrel, or *English* scoundrel; whereas those who deal in this kind of rhetoric in England, are never contented with calling a foreigner, whom they abuse, a scoundrel, because possibly the by-standers might imagine him only an English scoundrel, and of course merely on a level with honest men of other nations; they therefore add the name of the country the man comes from, by way of consummating his infamy.

"This however is not always considered as an injury. In the year 1745, a Scottish soldier of the rebel army, who was wounded at the affair of Clifton, and unable to march with the corps to which he belonged when they left Carlisle, was taken prisoner with the garrison, which consisted almost entirely of Englishmen.

"A foldier of the King's army, who was sentinel at the prison where this man was confined, told him one day, on his enquiring for the surgeon—"You need not trouble yourself about a surgeon; for I can assure you, that you are to be hanged very soon for a Scotch rebel."

"Thanks to you kindly, Sir, for your information (replied the wounded man, in the accent of his country); for, as I was found in a garrison of the natives, I was just fearing they would, may be, have hanged me for an *English* one." P. 229.

At p. 237 the author enters, at some length, into the vindication of la Fayette: and we also are glad to have this opportunity of testifying our sincere regret at the fate of a man who has certainly distinguished himself by many eminent qualities, and who, when weighed in the scale against those who drove him from his country, appears to have great and respectable traits of character. The most unfortunate thing for his fame is, his famous *dictum*, that "insurrection is the most sacred duty of men:" but the general frenzy of the period, when he attempted to distinguish himself by it, may form some palliation. The cruel treatment which the unhappy French priests experienced from their countrymen, does not escape the notice or the censure of the enlightened traveller. Their only crime was their integrity, their reluctance to forego the principles in which they had been educated, to embrace others which they knew not of. That some of them might have been indiscreet, and that others might have interfered in political intrigues, is probable enough; but generally the presumption is strongly in favour of their honesty, their piety, and soundness of their conscience, who relinquished all for it. Let it also be remembered, that, during the whole of their residence among us in this country, no irregularities have been imputed to them, no complaints of any kind made; but their conduct has been marked by modest resignation to their fate, and proper gratitude to their benefactors.

It

It is evident, that Marat, the sanguinary Marat, who now is believed, and, perhaps, ascertained, to be the man who robbed the Ashmolean Museum some years ago, began very early to give indications of his real character. He is thus mentioned, at p. 256 of our volume :

“ The walls at Paris are at this moment covered with addresses to the people against particular deputies—with insinuations that the majority are infected with aristocracy. These papers are not all anonymous ; some of the most abusive are signed *Marat*, the name of a pretended patriot, and, from every account I have received, a real incendiary.” P. 256.

The reader will peruse, with equal pity and indignation, the accounts given of the trials and executions of different victims, from p. 259 to p. 274. The absurdity of the evidence, the fury of the people, the cowardice, or dishonesty of the judges, must make every Englishman's heart glow, considering the contrast, with love and reverence to the constitution he lives under, and with gratitude to that Providence which guides, and, we doubt not, will ever guard it. The following manly sentiments conclude these tales of blood :

“ The vices of tyrants are said to run in a circle, and produce one another. Luxury and prodigality beget rapine ; rapine creates hatred in the subject, which raises fear in the prince. Fear produces cruelty, cruelty despair, and despair destruction. ”

“ In the *Peuple Souverain*, cruelty is not derived from the same remote ancestors, but springs directly from power combined with credulity in the most absurd accusations, and a taste for the sight of executions.

“ All tyranny is intolerable. If the French cannot find the means of bringing that of the people within the limits of law, they will gain nothing by their revolution.

“ One particular circumstance renders *Le Peuple Souverain* a more formidable tyrant than any other : namely—that all other tyrants are in some respect personally answerable for their actions, which is some restraint on them ; whereas the *Peuple Souverain* indulge their caprice or fury without any restraint whatever.” P. 274.

We come now to the description of crimes almost too horrid to relate, crimes, the recital of which posterity will hardly believe, crimes for which ages of order, penitence, and virtue can hardly compensate ; we allude to the carnage in the prisons of Paris on the 2d and 3d of September, 1792. A multitude of prisoners, the far greater part of whom were guilty of no crimes, many of them in chains, all from their situation defenceless, murdered with calm and deliberate cruelty, in cold blood ! We select one tale from the melancholy catalogue, we will not say for the entertainment of our readers, but because it



has been variously related, and this is, doubtless, an authentic narrative :

" In the evening I conversed with several who were at the Hotel de la Force when Madame de Lamballe was murdered. This unfortunate lady was in bed when she was summoned to appear before a kind of tribunal within the court of the prison, which they say was constituted by the people to try the prisoners.

" The person who carried her the message, however, told her that it was intended to remove her to the Abbaye. She said, since she must be kept in prison, she was as well pleased with that she was in as another; and being a little indisposed, wished to remain in bed.

" She was then told that she must get up directly, to appear before the tribunal. She begged of those who brought this second message, who were two men in the uniform of the national guards, to retire till she was dressed, and she would attend them. They did so—and within a few minutes she was by them conducted before those pretended judges; it is said they wished to draw from her some matter of accusation against the Queen. In this they were disappointed; but as there was no positive charge against herself, she was ordered to be removed, as is asserted by some, without any intention, on the part of these judges, that she should be murdered: what is certain, is, that if they did not actually give the signal of death, they took no measure to save her; for, as she was conducted out of the prison, staggering with horror at the sight of the victims which had been sacrificed, she was struck on the head by the bludgeon of one assassin, and her head separated from her body by the sabre of another. The body then was dragged, by some of the wretches who flocked around, into an adjoining court, where after a series of indignities, of a nature not to be related, it was trailed by the mob through the streets. The head, being fixed on a pike, was carried to the Temple, for the express purpose of shocking the Royal Family, and the Queen in particular, with a sight so dreadfully agonizing—A new dictionary is needed to furnish words expressive of such unheard-of wickedness!" P. 313.

The reflection of Dr. Moore, on this and similar scenes of horror, is what might be expected:

" Scenes have been acted since the beginning of the French revolution, particularly on the 10th of August, and those still more horrid now performing, which are of a nature to make the warmest lover of liberty reflect very long, and weigh every circumstance, before he engages in a scheme of overthrowing or altering the established government of any country, where law and order have a considerable, though an imperfect, influence." P. 319.

Our traveller, in company with Lord Lauderdale, thought it expedient, immediately after these horrors, to leave Paris. They returned by Chantilly and Amiens; but it appeared that the sanguinary spirit was not confined to the metropolis, for many  
trifling

trifling offences; which, as it is observed by Dr. Moore, would in England have provoked at most a ducking, were, in various places through which they passed, punished with death, accompanied by various circumstances of barbarity. Many anecdotes of a gayer, and really amusing kind, are interspersed in the account of the travellers' route from Amiens to Boulogne. We confess ourselves a little surprised at one which occurs in p. 371. It is there said, that a man composed a Poem in Praise of a Lady, which he recited from the pulpit in the parish church, *when Dr. Moore and his companion were at Abbeville*. The audience were so much delighted, that they intreated him to sing his verses, this he immediately complied with, adapting them to a tune of his instant recollection. A story somewhat similar is related in the Encyclopædia, and it hardly seems probable, were it not so well attested, that two such incidents should occur. This also seems no improper place to notice what is related at the conclusion of the volume concerning a ferret :

" This brings to my remembrance a fellow I once saw sewing up the mouths of ferrets ; shocked at the unfeeling manner in which he passed and repassed the needle through the poor little animal's lips, which were all flowing with blood, I desired him to desist, saying, How can you be so cruel ?

" Loard, Sir, replied he, it be'en't cruel ; they likes it.

" Likes it !

" Aye, that they does, resumed the brute ; and the more I makes them bleed, they likes me the better." P. 487.

Now the reader, as well as ourselves, will undoubtedly think it a little singular, that, in a volume of anecdotes, published by Mr. Andrews, in 1789, under the article " Inhumanity," p. 177. 178, a story, the same in all its leading circumstances, is related by Mr. Andrews, as having actually happened to him. We say it is a little singular, for we venture not to impute so ridiculous a plagiarism to Dr Moore ; nor is it indeed absolutely impossible but that a similar incident might happen to two different individuals.

P. 409. In the commencement of this volume the author had observed, that, notwithstanding the tumults and agitation which prevailed in Paris, no passenger was at any hour of the night molested in his person and property. We have seen this assertion quoted by many who were more inclined than we are to impute favourable motives to French principles. In this page, and after a very short interval of time, the author asserts, that *the populace have at last taken to street robbery in Paris* ; and he expresses his wonder, that they should have abstained from it so long. We are informed, at p. 420, of the *elevation* of the  
former

former Duke of Orleans to the dignity of member of the national convention, with an ironical eulogium on the purity of his patriotism. The present miserable situation of this man, if he exists at all, while this is submitted to the press, inclines us to withhold that lash of severity which the universal voice of Europe agrees in declaring him to merit. But, perhaps, our readers will not be displeased at our inserting an Epigram upon him, written by an Englishman, but not by Dr. Moore,

“ Prince, Roturier, Riche, Gueux, Animal,  
 “ Voila l’Egalité qui n’eut jamais d’Egal ”

After waiting at Calais till the retreat of the Prussians and Duke of Brunswick was decided, the author, and his noble companion, determined to return to Paris by the way of Lille, anxious to be witnesses of the proceedings of a convention, upon which the fate of France, and the tranquillity of Europe, to them, seemed to depend. Here the first volume concludes, and we shall forbear introducing any more particular remarks on the performance, till we shall have perused the parts which are to follow.

ART. VII. *The Art of preventing Diseases and restoring Health, founded on rational Principles, and adapted to Persons of every Capacity.* By George Wallis, M. D. S. M. S. Editor of the last Edition of “*Matherby’s Medical Dictionary*,” and “*Sydenham’s Works, with Notes*,” &c. 8vo. 7s. 6d. Robinsons.

FOR twenty years, and upwards, has Buchan’s Domestic Medicine been the chief regulator of families in their private attempts to practise for themselves, with a degree of approbation which has produced a very extensive sale. Dr. Buchan, at length, finds a competitor for fame and profit in Dr. Wallis, who promises, in his title-page, to communicate what is the grand medical desideratum in all families, *The art of preventing diseases*, or, where that may have been neglected, that of *restoring health*. How far, in our opinion, this new adviser has duly executed this arduous design, will be collected from our subsequent remarks.

The error that most of the writers on the practice of physic, whose works are intended for general use, have fallen into, our author thinks, has been that of neglecting to lay down some principles, or system, by which they might be enabled to discover the nature of constitutions, and the immediate causes of diseases. “ For whether we wish,” he says, “ to prevent or  
 “ cure,

" cure, these two points must be kept in view. In inoculating  
 " for the small-pox, we find, very often, great variability in the  
 " disease; and this cannot, it is clear, be owing to the matter  
 " by which the complaint is occasioned, having any variability  
 " of action; for the same matter, taken from the very same  
 " pock, will produce, in different habits, a disease of very  
 " different nature, with respect to mildness or malignancy.  
 " It is, therefore, obvious the variation must arise from some devi-  
 " ations in the separate habits, which require different modes of  
 " preparation; and, probably, it is owing to want of accuracy  
 " in this point that some children, after being inoculated, die,  
 " and several fall into other maladies." This knowledge of  
 constitutions is certainly very desirable; but such an acquaint-  
 ance with them, as would enable us to determine why one per-  
 son is more liable to any particular disease than another, or  
 why the same disease affects one person more violently than  
 another, is, we apprehend, as impossible to attain, as to know  
 why, in one season, or series of years, certain diseases prevail  
 rather than others. This is found to be independent of the  
 sensible qualities of the air, as they rage equally whether it be  
 hot or cold, moist or dry; as Sydenham, after a laborious search,  
 ingenuously acknowledges: "*Quamvis\* autem diversas diver-*  
 "*forum annorum habitudines, quoad manifestas aëris qualitates,*  
 "*maximâ, quâ potui diligentia, notaverim, ut vel exinde,*  
 "*causas tantæ epidemicorum vicissitudinis expiscarer, me ta-*  
 "*men nihilum quidem hæcenus promoveri sentio; quippe*  
 "*qui animadverto annos, quoad manifestam aëris temperiem,*  
 "*sibi plane consentientes, dispari admodum morborum agmine*  
 "*infestari, et vice versâ."* So it happens with constitutions.  
 The weak, relaxed, and debilitated, are by no means the most  
 prone to disease, neither do they suffer most under epidemic  
 complaints; on the contrary, they often escape, or have the  
 disease in a mild and favourable manner, while the healthy and  
 athletic soon fall victims. This is particularly true in the case  
 of small-pox, and among children, who, being generally fed  
 upon mild and simple aliment, and pretty much in the same  
 manner, become proper subjects for comparison. But no one,  
 from the make, complexion, or general healthiness of a child,  
 would venture to predict in what manner it would pass thro' that  
 disease; we mean, taken in the natural way; as under inoculation  
 the disorder is almost constantly mild, whatever the method of  
 communicating or treating it may be, or whatever the consti-  
 tution might have been prior to infection. Yet there are a few  
 characteristic signs, which, when present, denote a tendency to

---

\* Opera Univerſa, 8vo. p. 41.



particular complaints. Thus persons with thick and short necks are prone to apoplexy; and those who have delicate, transparent skins, with blue veins, to scrofula and consumption. The former should live temperately, use exercise, or labour, moderately, and not indulge too much in sleep; the latter should avoid crowded cities, or manufacturing towns, particularly where much sea-coal is burned; and should attach themselves to rural occupations. Some general rules may also be laid down, both for averting diseases, and for treating them when present, as it is obvious that the same diet cannot be taken with equal safety by the weak and delicate, and by the strong and athletic; neither can the one bear the same evacuations, or endure an equal degree of abstinence with the other: but our knowledge on these subjects is confined within narrow limits. Our author has treated this part of his subject in too diffuse a manner, and branched his constitutions into such a variety of classes and divisions, that it is difficult to follow or comprehend them. His first division consists of eighteen classes; of each of these he gives a particular explanation: we shall lay one or two of them before our readers:

#### “THE RHEUMATIC.

“These are such constitutions as are replete with rheumatic acrimony, which fixes itself in different parts of the machine, chiefly on the large joints, and runs along the muscles, or fixes itself also on the membranes of the muscles, sometimes affecting one, sometimes another, and flies constantly from place to place, assuming different appearances, according to the peculiarity of the habit in which it resides, becoming, in some, acute and inflammatory, particularly in the robust and athletic, who have strong stamina, and are readily irritable; in others, painful and chronic, in such whose constitutions are more debilitated and torpid.”

What this acrimony is, which fixes itself, and runs, and flies, we confess ourselves to be totally ignorant; and, as the author has not condescended to explain it, ignorant we must remain. The whole information, therefore, conveyed by this definition is, that persons afflicted from time to time with rheumatism, are of a rheumatic constitution; which, we presume, might have been guessed, though the author had withheld his general explanation:

#### “THE CONSUMPTIVE.

“These are generally such whose texture of solids are very delicate, the vascular system irritable, and some degree of acrimony in the humours; pale complexioned, narrow chested, long necked, subject to febrile heats, imitating hectic, easily thrown into pulmonic hæmorrhages, and frequently affected with slight tickling coughs; their teeth  
clear,

clear, with an appearance like transparency, their eyes often bright, sometimes, towards evening, languid, the ends of the fingers rather bulbous, and the nails curved inwards, particularly when they appear near a morbid state."

*Near death*, the author should have said. It is evident, that the major part of the symptoms here recited, as the transparency of the teeth, incurvation of the nails, &c. are marks of confirmed phthisis, and not of disposition to the disease. The author afterwards adds to the number of his classes, by further subdividing and mixing them, &c. but, from the specimens we have given, it must be apparent that little advantage will accrue to any reader from this part of his labour. Prior to this Description of Constitutions, we have a Brief Anatomy of the Human Body, a Discourse on the Non-naturals, and Directions or Cautions relative to Food and Exercise, and on Nursing, &c. under which heads there are some pertinent and useful observations. The next section is on Medicines. These are ranged under five different heads. The first division consists "Of Medicines which act upon the Inert Solids by means of the Vital Principle." These are,

" 1. Nutrients.                      2. Astringents.                      3. Emollients."

" The second, Medicines which act upon the Living Solids by means of the same Principle." And are,

" 1. Stimulants,	" 7. Emetics,
" 2. Antispasmodics,	" 8. Cathartics,
" 3. Sedatives,	" 9. Diuretics,
" 4. Errhines,	" 10. Diaphoretics,
" 5. Sialagogues,	" 11. Emenagogues."
" 6. Expectorants,	

" The third, Medicines which act upon the Fluids through the System, viz. 1. Attenuants, 2. Inspissants, 3. Demulcents."

" Fourth, Medicines which manifest their Sensible Action only in the *Primæ Viæ*, or First Passages, from the Throat to the Anus.

" 1. Antalkaline.                      2. Antacid.                      3. Antiseptic."

" Fifth, Medicines which produce their Consequences from External Application, or on Substances formed within the Machine and lodged without the Verge of the Circulation. As,

" 1. Epispastics,	" 3. Anthelmintics,
" 2. Blood-letting,	" 4. Lithontriptics."

This arrangement, complex in itself, is made more obscure and difficult by the explanation the author gives of each of the classes. We shall extract one of the shortest as a specimen:

" Astringent, from the Latin word *asfringo*, to bind or con-

“ dense, which are all such substances as, by their action, render the softer parts more compact, give a greater firmness to the solids, and a cohesive tenacity to the fluids. Their particular power in condensing the solids is obvious, from the effects which they produce in tanning or making of leather.”

Thus far is intelligible, and sufficient, we apprehend, for the class of readers for which the book is intended. But the author adds, “ Boerhaave was of opinion, that when applied, they bring two distant parts of a moving fibre into closer contact, and into a more firm cohesion, and this by insinuating between each particle of the fibre another of the same kind. Dr. Cullen thinks, that as a fibre is composed of solid and fluid, the cohesion of the whole is increased by diminishing the watery, or by addition of the solid substance; but is rather a favourer of the first opinion.” This contrariety of opinions of two medical professors, upon a point merely hypothetical, is certainly misplaced here, where nothing should be introduced but what is clear, distinct, and intelligible. The author gives a copious list of medicines under each class, and a particular description of the properties of some of them. But in this part he is by no means careful in selection; for we find him giving a particular account of the virtues of hyssop, ground-ivy, spearmint, and other articles equally insignificant, and only slightly mentioning squills, ammoniacum, guaiacum, and many other drugs of considerable efficacy and importance. The following is his account of henbane:

“ HENBANE. This has been considered as a narcotic, not producing heat, like opium; and, besides, it is, in large doses, laxative; evident advantages over opium. In palpitations of the heart, it has been said to be useful; in cases of mania and convulsions, in doses of the extract from one grain to five. Though Storck extols it in spasmodic affections, and profuse bleedings; yet, from Dr. Home's experience, it appears in these affections not to produce any good effects. It seldom produces sleep, or alleviates pain, except till the dose is arrived at eight or ten grains, nay often it has been obliged to be increased to fifteen or twenty; though in full doses it is more apt to occasion delirium than opium. Sometimes it will agree where opium will not; and it is not, except in large doses, that its aperient effects are very remarkable.”

All writers on the *materia medica* agree that henbane is a virulent poison; and there are many instances on record of its having produced the most deleterious effects: and although, by proper management and preparation, its malignity may be lessened, yet the exhibition of it should only be intrusted to the most experienced and skilful hands. How unpardonable, therefore,

fore, is this author in recommending it, in so unqualified a manner, to private and unexperienced persons, without adverting to the mischievous consequences that may follow a careless and improper use of it. "Hemlock," the author says, "has been much used in scrophulous, scirrhus, and cancerous cases," &c. As there are various species of hemlock, only one of which has been found serviceable in these complaints, it ought to have been particularly specified. But the author has every where omitted giving a description of the articles of his *materia medica*; not considering that a knowledge of the instruments employed in curing diseases, is absolutely necessary before we can pretend to use them.

The remainder of the volume, containing a description of diseases, and the method of treating them, being taken, in general, from the latest medical writers, is executed in a less exceptionable manner than the rest, and, by itself, might have been esteemed an useful present to the public.

ART. VIII. *Nenia Britannica; or, a Sepulchral History of Great Britain; from the earliest Period to its general Conversion to Christianity.* By the Rev. James Douglas, F. A. S. 3l. 3s. B. and J. White.

OF the importance of the study of antiquity to the interests of history few will be inclined to doubt; and the industry and talents which are employed in rescuing, from time and from oblivion, what may be useful in elucidating ancient manners, or ascertaining memorable facts, have a just claim to esteem and praise. The present work is undoubtedly of this kind, and we can be under no difficulty in expressing every testimony of respect for the perseverance which has collected, and the care which has arranged, so much, and such interesting matter.

Mr. Douglas has entered at considerable length into the British, Roman, and Saxon sepulchral rites and ceremonies; he has caused to be opened, under his own inspection, several hundred ancient burial-places; and their contents, which were arms, swords, knives, shields, female ornaments, magical instruments, and a variety of other curious relics, he has placed before the reader, in a number of very singularly fine engravings, executed by himself in aqua-tinta, and has explained them with the most unwearied diligence. The work begins with a description of the small Conic Tumuli, which are frequently discovered in this island, and which Mr. Douglas has found to contain many curious and valuable fragments of antiquity. "These tumuli," he observes, "are generally met with on barren grounds,



“ grounds, on commons or moors.” With respect to their proportion they seldom exceed thirty-three feet in diameter, the smallest being thirteen, the medium twenty-three feet. They are raised of earth, sometimes excavated from a spot of ground near the range, and sometimes very neatly fashioned. Their height was originally proportioned to their circumference, but time or accident has compressed their cones. They are generally surrounded by a narrow trench, which Mr. Douglas supposes not to have been formed from any idea of decorating the spot ; but, to use his own expression, from a *funereal* superstitious custom. The cist, in which the body was placed, varied as to its depth, and has been found occasionally at one foot from the surface ; and sometimes, when the body has been magnificently interred, at the depth of ten feet.

These tumuli are by Richard, of Cirencester, represented as the tombs of the Britons. This opinion Mr. Douglas confirms, and gives it as his opinion, that they were constructed about the period of the fifth century. That our readers may the better be enabled to judge of the style and manner in which the author has executed the written part of his work, we give the following extract :

#### “ TUMULUS XVIII.

“ This was the companion to Tum. XVII. and evidently contained the remains of a female subject. The bones more perfect than the preceding one, but much inferior in size and solidity to those which, on repeated observation, I have examined in those graves which contain arms and other instruments peculiar to the men. The head to the north ; the position of most of the skeletons found in this place of interment \*.

“ PL. XV.

---

\* “ In some places of interment, the chief part of the graves are in an east and west direction, as on Chartham Downs, near Canterbury ; Kingston, on Barham Downs ; Sibert’s Would, near a seat of Lord North’s, in Kent ; where two hundred and more have been explored.

“ The Christians, from the first æra, interred their dead in an east and west position : it may hence be inferred, that, as some graves are in an opposite direction, an alteration of sepulchral rite was observed in consequence of a different religious persuasion of the defunct. Many relics interred in these small tumuli would also incline an antiquary to consider them with an eye to Pagan ceremonies, particularly when vessels have been found in them ; but, as many Christian rites are founded on the Gentile, and in the early ages of Christianity seem, in a variety of instances, to be blended with each other, it will be difficult, at a first glance, to say whether the people inhumed in these sepulchres were Christian or Pagan : and, till a greater assemblage of facts make their appearance in the course of the work to  
give

" PL. XV. Fig. 1. A CHAPLET OF BEADS: forty-one in number; for the most part of *amber\**, worked and polished, to humour the fragments of which they are composed; consequently they are of various shapes; some round, others oblong, flat, square, and angular. Eight of the chaplet are of glass: one of which, a pellucid vitrification, emits many beautiful and variegated colours; two are of a straw-coloured opaque vitrification, with wreathed pea-green stripes; the size of the smallest described in the drawing; one of a most beautiful sky-blue colour of opaque glass: the others white, red, and straw-colour; also opaque. Near the position of the neck of the skeleton.

" Fig. 2. Fragment of an IVERY ARMILLA: near the left side, apparently the ornament of the arm. It was entire in the grave; but broke in taking up.

" Fig. 3. A spiral SILVER RING† for the finger, which can be extended to fit one of any size.

" Fig. 4. BRASS RING; much worn on the extremities; where it seemed to have been attached to some part of the dress. Under the *pelvis*.

" Fig. 5. SILVER BROACH: gilt and enchased with garnets, with a kind of a delicate inlaid milling, as described in *pl. XIV. fig. 7.* The reverse has a clasp, which received an iron *acus*, part of which is now remaining and accreted to the silver. On the *os pubis*, and which seems to have been an ornament of the zone or girdle.

" Fig. 6. CIRCULAR PIECE OF BONE; evidently turned in a lathe, ornamented with circles, perforated in the center, and served

give a positive proof, I shall decline to assign them either to the one or the other, and indeed to argue with any precision on their history. It is evident, as Christianity gained ground, the Pagan custom of burning the dead was by degrees finally abolished; and both the one and the other people adopted a similarity of custom in their inhumation. This period may be prefixed to the time of the Emperor Theodosius (see Macrobius, Saturnal. lib. vii. c. 7. p. 514); but these tumuli are considerably of a lower date.

The dead were in these small tumuli interred in their apparel, and some more decorated than others. Tertullian (see his *Apol. l. 42.*) says, Christians in his time were sumptuously entombed, perfumed, and richly apparelled. Origen, lib. i. in Job, mentions the magnificence of the primitive Christians in the decoration of their dead. St. Gregory of Nyssen beautifully attired the body of his sister Macrina, who died in a monastery: but, from the forty-fourth Epistle of Pope Gregory, this honour in his time was only due to martyrs; before which it was doubtless general; afterwards restrained perhaps by some state regulation, and finally abolished by the Council of Auxerre. See Guichard, p. 518. *Fun. des Rom.*

\* " The AMBER of these beads is considerably more brittle than the native amber found on the British coasts.

† " A similar ring occurred in this range, in another grave, with female ornaments.

to unite the loops of the dress, which were introduced through the center, and turned over the instrument; which answered the end of a broach, or such like devices, to compress the fore parts of the apparel. ||

" Fig. 8. A FRAGMENT OF GREEN TRANSPARENT GLASS \*\*.

" Fig. 9. TWO BRASS CLASPS, or TONGUES; perforated on the reverse, apparently sewed to the drapery, and used as broaches. Near to fig. 5.

" Fig. 10. A SILVER-GILT BROACH, ornamented with a metallic composition, inlaid in the milling, as before described. As a Gothic ornament, the workmanship is extremely beautiful. Found on the first *vertebre*, and may have served to compress the upper part of the apparel.

" Fig. 11. A GOLD FLAT WIRE, which appears to have been woven with some kind of stuff; by the breadth, as described in the drawing, quantity, and position, where it was found near to the armilla, fig. 2. it appears to have been a BRACELET.

" Fig. 12. CIRCULAR PIECE OF PERFORATED LEAD, used as fig. 6. for the purpose of clasing the dress.

" Fig. 13. A PIECE OF CLIPPED SILVER. Near the side, close to the fragment of glais, and perhaps inclosed in the zone or the pocket.

Several fragments of IRON RINGS were also found in this Tumulus by the side of the skeleton, most probably answering the purpose of amulets."

After examining the contents of various tumuli, Mr. Douglas proceeds, at p. 89, of his volume, to examine the Barrows. He employed labourers to explore fifty of these in Greenwich Park, which, it seems, the Kentish historians have considered as the sepulchres of the Danes. Lambard, in his *Perambulation of Kent*, remarks, that the Danish fleet were three years before Greenwich, and the army at the same time encamped on Blackheath. This has induced many writers to assert, that the Barrows were Danish sepulchres. This opinion Mr. Douglas takes upon him to controvert, and asserts, that they probably were places of Christian burial, and, perhaps, belonged to the Christians of the sixth, or so late as the seventh century. His

|| " A similar kind of contrivance to answer the purpose of a broach, or buckle, is described in Rubenius.

\*\* " At the Kingston range of tumuli on Burham Downs, Mr. Fauflott found a *fragment of green glass*, with other female trinkets, somewhat about the same size. It is evident, from these fragments, that the ancients run their glass into plates of considerable thickness. They do not seem to have been the remains of any vessels, but broken off from plane and horizontal surfaces of large dimensions."

arguments

arguments are founded on their situation near Saxon stations, and the relics they contain, such as crosses, coins, vessels of glass, spears, rings, &c. With respect to their antiquity he, in p. 97, apologizes for having, in the commencement of the work, asserted, that they might be referred not to the sixth or seventh, but to so early a period as the fifth century.

At p. 99, are introduced, on the subject of the Barrows, on Chartham Downs, the manuscripts of Dr. Mortimer, and one of Mr. Lewis, of Margate. The conjectures of the former gentleman, that these were Roman, our author considers as too puerile for any comment or reply. Mr. Lewis believes them to be Danish, and Mr. Douglas is of the same opinion. The contents of the different Barrows are next examined, and the original use of the relics explained. These relics consisted of arms, umbones of shields, vessels, ornaments, beads, instruments of magic, coins, &c. These are severally considered, and accurate representations of all are annexed. Of the small Barrows in clusters, Mr. Douglas finally concludes, that they are Saxon sepulchres.

The subject of the sepulchral remains of the Romans is investigated at p. 112. It is observed, that the Briton, the Roman, the Saxon, and the Dane, may have occasionally buried their dead in or near the same ground; it is only, therefore, a careful examination of what is found in the places of burial, that can ascertain to whom they originally belonged. This, however, cannot always be decisive: but it certainly is much more so with respect to Roman antiquities, than with those of any other nation. The author, in his manner of treating this subject, has deviated into excursions sometimes too fanciful, and at others too remote for us to accompany him, but the curious reader will find many sensible remarks, and much useful matter in this portion of the volume.

From the sepulchral remains of the Romans, Mr. Douglas proceeds to treat on the great Barrows. These, in particular, have very frequently exercised the patience and sagacity of our more celebrated antiquaries. The subject always constitutes a part of every county history, and has been almost exhausted by Borlase, Stukely, and others. The author, consistently with his proposed plan, here also exhibits various specimens of antiquities found in such large Barrows as he himself explored, and with great diligence exerts himself to explain them. The plates annexed, to elucidate this subject, are, as indeed they are throughout the work, of great beauty, and executed with extraordinary ability. Having concluded his observations on the Small Barrows in clusters, the Roman sepulchres, and the Large Barrows, the author assigns the last pages of his work to a sort of general conclusion,



conclusion, in which he introduces some remarks on the large stone monuments which are occasionally to be found in our island. He does not, however, decide whether these are temporal or sepulchral, nor does he appear to have any particular object or argument, in what he terms an historical relation. We shall, however, suffer him to conclude his own book :

“ Cæsar says, the Gauls adored Mercury ; “ Deum maxime Mercurium colunt.” Did the Celts adore Mercury ?—“ qui ipforum lingua Celtæ, nostra Galli, appellantur.” The Mercury Teutat, Livy says, was a German deity ; and some writers think that *Teu* is the Celtic for people, and *Tat*, father ; he might hence be proved to be a Celtic Deity. But Mr. Pinkerton, in his *Dissertation on the Scythians*, says, “ of the Celtic mythology we know nothing.” I should perfectly agree with him, had he remarked they were an extreme early race of people ; and, when the Greek and Roman authors began to write, were almost extirpated ; but they seem to have been, at a remote period, a people who had over-run the whole continent of Europe and Asia ; and to these very early people the monuments, which have been here discussed, may with great reason be attributed. The Druids, whom Cæsar esteems the second in influence among the Gauls, were not of Phœnician extract, as may have been suggested from the Gaulish intercourse with Britain, where the Druid religion was learnt. Men are not cajoled to implicit confidence in a new priesthood ; the most savage tribes are known to have their priests. It would be hard to deny the Celtic Britons theirs also. If the Gauls worshipped Mercury, and derived their religion from Britain, the Britons must have had this deity in their worship. If Belgæ on the sea coasts were the people here meant, the inland inhabitants, who were the Celts, could not have been comprehended. Their mythology was therefore different. Cæsar has described the gods which they worshipped, Apollo, Mars, Jupiter, and Minerva. This must therefore be the polytheism of the Druids. The monuments of rough unhewn stone in various parts of Britain, if erected for adoration or religious mysteries, were consequently not sacred to these deities ; and therefore as heretofore considered, should not be accounted druidical. What can be said to all this ? The facts speak for themselves ; and, if admitted as such, we may place a date much anterior to these inhabitants of Britain, described by Cæsar, to the monuments in question.

“ Cæsar says, the Gauls burnt their dead ; the Belgæ were these Gauls : the Belgæ of Britain therefore burnt their dead. The barrows in Britain prove the fact. The large isolated barrows on waste lands contain urns and burnt bones ; they also contain the bones in their natural state ; the body buried without burning : the former perhaps were the Belgic Gauls ; the latter the Celtic Britons : a more primitive people who adopted the most early rites of burial. These barrows have been proved to have exceeded the Roman times by the nature of their contents ; this inference may therefore be permitted.

“ If the Cimmerii or Cimbri were Celts, the Celts were the ancient inhabitants of the Cimbric Kersonesus [Chersonesus]; the monuments in that part of the world may therefore have a relation to these very early people, whose name in both Scythic and Celtic languages means a warrior. These were the people *whom Plutarch says invaded Italy in astonishing multitudes, like swarms of locusts, and taking a fortress on the other side of the Athesis, and finding the garrison had behaved in a manner suitable to the known bravery of the Romans, they dismissed them on certain conditions, having first made them swear to them upon a brazen bull.* In the battle that followed, this bull was taken among the spoils, and carried to the house of Catullus [Catulus], as the first fruits of victory. This is evidently the bull of the very old Scythic worship, and probably the clue which unravels the history of the Celts. The Cimri being conclusively a branch of the old Celts, the Celts must have retained this worship in all the countries they visited; hence the rocking stones and other stone erections already discussed, being peculiar to this old Scythic worship of Bacchus or Brouma, are found in all those regions where this universal and very ancient conquest attended. The old Celtic mythology was therefore Scythic, and the Celts a branch of these people, from whom all the European and other polished nations arose. Whatever may be said of Celtic and Gothic language, whatever may be said of human folly, ignorance, or want of deep and learned penetration, these apparent facts rise seemingly to a demonstration. With this clue the Northern nations may be traced, the facts may be discerned from the fable, and the opinion of many writers rendered less despicable than modern criticism has announced.

“ This sketch is only offered for the investigation of the historian, who will doubtless perceive a vast field of enquiry before him. Sacred and profane history may be cited to prove a concurrence in the interesting research; and what the latter is deficient of, when the question relates to the higher periods of history, the former will incontestably supply, to the satisfaction of the wisest and most learned.”

We can by no means commend the style of this writer; it is perplexed, loaded with cumbrous ornaments, and indeed every thing but pure, simple, or elegant. Sometimes he uses affected terms, sometimes applies words in a sense totally different from common usage. At page 67, for *dug out of the earth*, he says *deterred*; at page 70, he talks of *tears being inhumed*, at p. 99, for *papers sent*, we meet with *transmits*, used substantively. The notes are extremely copious, and bespeak the most persevering industry, but they are not always pertinent, or necessary, or indeed amusing. Such, for example, are the notes, pp. 17. 31. 81, &c. and the Greek quotations in them are often miserably corrupt, as in the page just cited. To the design and execution of the plates we have already given a testimony, which, we have no doubt, will be confirmed by all who shall examine them: they amount, indeed, sometimes almost to deceptions, and if we regretted any thing, it would only be that

so much skill and labour were frequently employed on trivial objects. The volume may be considered as a splendid proof of our progress in the arts, and they must be sterner critics than we are, who cannot derive both information and pleasure from a general consideration of the whole.

## ART. IX. *Crell's Chemical Journal.*

[ *Concluded, from No. II. page 165.* ]

**I**N our last number we concluded the 1st volume of this work, we now proceed to notice the contents of the 2d and 3d.

### *I. On the Acid of Fruits and Berries. By Ch. William Scheele.*

In examining the acid of gooseberries, Mr. S. discovered that they contained not only the citric acid, but also another perfectly similar to that of apples, and which he, therefore, denominates acid of apples, in whatever fruit or berry it be found; for he perceived it to exist in several kinds, either alone or together with the citric.

The distinguishing properties of this malic acid are all enumerated in this paper.

This discovery led him to various other researches, both in the animal and vegetable kingdom, by which he ascertained the existence of this acid in gum-arabic, manna, sugar of milk, gum-tragacanth, saffron, potatoe-meal, &c.; and among animal substances, in glue, isinglass, eggs, blood, &c.

### *II. On the Means of Concentrating Vinegar. By Mr. Lowitz.*

In this paper Mr. Lowitz prosecutes his interesting and ingenious experiments for obtaining glacial vinegar of the highest degree of concentration, of which we gave some account in our last number, p. 170. Art. xxiii.

He describes, in the present article, an easy method of procuring this vinegar, which consists in decomposing an acetate of soda, by means of kali supersaturated with the vitriolic acid.

By these means he obtains a glacial vinegar of 54 degrees of strength, which he considers as the highest pitch of concentration.

### *III. Method of Dying Linen and Cotton of a beautiful, deep, and lasting, Black Colour. By Mr. Vogler, of Weilburg.*

This method consists in suffering the linen or cotton, intended to be dyed, to be macerated for a certain time in a nitrous solution of litharge, and afterwards dip in a solution of glue, before they are boiled in the decoction of colouring matters. Particular directions are given for each of these processes.

*IV. Expe-*

*IV. Experiments with Manganese, and particularly with its aerated Calx. By Mr. J. J. Bindheim, of Moscow.*

In this paper Mr. B. gives us the relation of a series of experiments instituted with a view to examine the properties of manganese.

The aerated calx, which he employed, came from Ilfeld, and three ounces of it were found to contain "one dram, 55 grains of siliceous earth, 24 grains of ponderous earth, two drams of calcareous earth, with a small appearance of copper and iron; and three ounces six drams of aerated calx of manganese, were separated from the solution, by means of the mild alkali."

Mr. B. also succeeded in the synthesis, or recomposition of manganese, both in the humid and dry way. He directs processes for obtaining its regulus, and relates many interesting experiments made with it.

*V. Experiments on the Alkaline Substances used in Bleaching. By Richard Kirwan, Esq. F. R. S. and M. R. I. A.*

This paper, together with No. XI. and XII. are copied from the *Transactions of the R. Irish Acad.* for 1789, and contains a number of excellent and satisfactory experiments, tending to establish a method by which bleachers may distinguish the relative powers of all saline substances they may employ; together with directions how to obtain the mineral alkali, and some valuable remarks on the colouring matter of linen yarn, and its solvents.

*VI. Experiments with Phlogisticated Marine Acid. By J. C. Schmeisser, of Hamburg.*

Mr. S. was induced, from the remarkable phenomena produced by the dephlogisticated marine acid air (*oxygenated muriatic gas*) to repeat the whole series of experiments made with it, in order to ascertain their results.

Many of these agreed with what Scheele, Scopoli, Bartholet, and Hermstadt, had observed, but others were extremely different; and it is to the relation of these that Mr. S. chiefly confines himself.

Mr. S. and the other gentlemen just mentioned, are known to be accurate experimental chemists; and we cannot but consider it, therefore, as a grievous reproach to the art, when we find such different results from experiments seemingly conducted in a similar manner.

We are sorry our limits forbid us to give any detailed account of the experiments, but we hope they will be repeated again and again till the source of error shall be discovered. No. XIV. is a continuation of the same subject.



*VII. On the Amalgam of Iron. By Mr. Vogel, of Bréhna.*

Mr. V. has discovered an easier method of making an amalgam of iron than described by Leonhardi in his edition of Macquer's Dictionary. The medium by which it is effected is alum.

*VIII. On the Regulus of Platina, and other Subjects therewith connected. By Baron Ruprecht.*

Baron Ruprecht is not at all surprised that Mr. Hjelm, and others, should have failed in their attempts to procure the reguli of tungsten, molybdæna, and platina, considering the many difficulties which are to be overcome in those processes. But in order to convince "these learned, though too easy and impatient" sceptics, what patience, assiduity, and *his* furnace are capable "of effecting," he sends Mr. Crell some of these reguli. The Calx which he employed was precipitated by sal ammoniac from a solution of platina in aqua regia.

*IX. Chemical News.*

*X. Explanatory Remarks on some Experiments relative to the Nature of Quicklime. By Mr. Scheele.*

A paper of controversy, in which Mr. S. shows the weakness of Mr. Weber's objection to Dr. Black's discoveries respecting fixed air, in which he gives a good reason why Mr. W's precipitate of lime should effervesce with acids. After Mr. W. had obtained his precipitate, he dried it, triturated it,edulcorated it with water, and again exsiccated it. "Who does not easily perceive," says Mr. S. "that, under such a tedious process in the open air, the lime absorbs aerial acid?"

*XV. New Experiments with Charcoal. By Mr. Lowitz.*

We much lament that, without going into a considerable and disproportionate detail, we have it not in our power to do that justice to this paper, and its continuation (No. XXI) which they so highly merit.

It is singular that chemists should have remained so long ignorant of the properties of a body which is daily employed by them, and which may be esteemed one of their principal instruments in the analysis of other bodies.

Mr. L's experiments, by which he establishes the singular property that charcoal possesses of dephlogisticating vegetable and animal substances, are the more interesting, as he has pointed out the method by which success is to be secured in these processes. One of the qualities of charcoal here enumerated is so calculated for general benefit, that we are tempted to extract it:

"People whose breath smells strong from a scorbutic disposition of the gums, may at any time get perfectly rid of this bad smell, by rubbing and washing out the mouth and teeth thoroughly with fine charcoal-

charcoal-powder. I was led to this discovery by the effects of charcoal on putrid flesh. By means of this very simple application the teeth are at the same time rendered beautifully white." P. 176.

*XVI. Experiments on the Purification of Crude Nitre, or Salt-Petre, by Means of Charcoal-Powder. By Professor Gadolin.*

The purification of which Professor G. speaks, consists only in depriving crude salt-petre of an unctuous matter, with which it is often united, and which prevents the easy separation of its saline impurities.

The hint has most probably been taken from some of Mr. Lowitz's early dissertations on charcoal.

*XVII. Chemical News.*

*XVIII. Books on Chemistry.*

*XIX. Remarks in Confirmation of a Theory in the Nature of Pyrophorus. By Mr. Scheele.*

Another paper of controversy. Professor Gottling had said, upon the authority of Mr. Wiegleb's, and his own experiments, that Mr. S's assertion concerning pyrophorous was false; namely, that without alkali it could not be obtained from alum. Mr. S. repeats his own and Mr. G's experiments, and is confirmed in the truth of his former assertion.

*XX. An Account of some Appearances attending the Conversion of Cast into Malleable Iron. By Tho. Beddoes, M. D.*

Extracted from the *Philos. Transl.* p. 2, for 1791.

*XXII. Experiments and Observations on the Component Parts of the Stone in the Urinary Bladder, and a Chemical Comparison of the Stone with Urine and Mucus. By W. Austin, M. D.*

See Dr. A's work on the Stone.

*XXIII. Properties of the best Sort of Zealand Madder. By Mr. Watt.*

*XXIV. Experiments on Molybdæna, with a View to its Reduction. By Mr. Hjelm.*

This, and No. VI. of the third volume, contain the relation of a number of unsuccessful experiments, which Mr. H. made with a view to reduce Molybdæna.

Vol. III. In a preface to this volume the translators inform their readers, that they will no longer publish the work in numbers, but in annual volumes; and that as the contents are not wholly extracted from Crell, they mean to give the more general title of Chemical Journal, omitting the name of that author. It strikes us, however, that their present method is more fair: to name the whole from Crell, whose work forms the

the basis of their publication, and to specify that they insert also occasional additions.

The following are the roots and barks in which Mr. S. has discovered the oxalited lime :

- Roots. Alkaneta. Apium. Bistorta.  
 Cardopatium (Carlina acaulis)  
 Curcuma. Dictamnus albus.  
 Fœniculum. Gentiana rubra.  
 Hirundinaria (Vincetoxicum)  
 Lapathum. Liquiritia. Mandragora. Ononis. Iris  
 florentina,  
 Iris nostras. Saponaria. Scilla.  
 Sigillum Salomonis. Tormentilla.  
 Valeriana. Zedoaria. Zingiber.
- Barks. Berberis. Cassia fistularis.  
 Canella alba. Cinnamonum.  
 Cascarilla. Cassia caryophyllata.  
 China (Cinchona officinalis?)  
 Culilavan. Frangula.  
 Fraxinus. Quassia. Quercus.  
 Simaruba. Lignum sanctum.  
 Ulmus.

## II. Chemical Examination of the Terra Ponderosa. By Mr. Scheele.

Mr. S. relates the experiments by which he discovered Barytes to be a peculiar earth.

## III. Observations on Cerusse or White Lead. By Mr. Scheele.

The observations here recited lead Mr. S. to this conclusion, that not only vinegar, but also fixed air, and pure air are necessary for the production of white lead.

## IV. Experiments on the Acid of Benzoin, shewing its Effects upon Metals and their Calces. By Mr. Trommsdorf.

The acid of Benzoin seems to have no effect, or, at most, a very trifling one, on metals, in their reguline state; while, on the other hand, it dissolves or attacks the calces of all, except that of tin.

## V. Process for obtaining Kunkel's Phosphorus from Urine, in a shorter Time, and at less Expence than by Scheele's and Gahn's Method with Bones. By Mr. Gilbert of the Turin Academy.

This method consists in adding a solution of lead in nitrous or acetous acid to fresh urine, until all precipitation ceases, then separating the precipitate (phosphate of lead), and decomposing it by charcoal.

## VII. Experiments

*VII. Experiments with Solutions of Magnesia, shewing the Effects thereof in Dying. By Mr. Vogler.*

From this paper it would appear, that both the solutions of magnesia, and calcareous earth, are much inferior to a solution of alum, in dying.

*VIII. On the Preparation of Glauber's Salt, from Martial Vitriol and common Salt. By Mr. Tuchten.*

Mr. T. shows that the success of the process chiefly depends on the due regulation of the heat.

*IX. Liquor for detecting in Wines the Presence of Metals that are injurious to the Health. By Mr. Hahneman.*

This liquor precipitates lead, copper, arsenic, &c. but not iron.

*X. New Process of Amalgamation of Gold and Silver Ores. By Baron Born.*

In this paper all the distinct operations necessary in the process of amalgamation, are clearly and satisfactorily narrated. They are numerous, and are as follows :

“ Stamping, grinding, and sifting.

Calcination, and repeated grinding and sifting.

Trituration.

Washing of the residuum.

Eliques of the amalgama.

Heating of the same.

Distillation of the quicksilver pressed from the amalgama.

Refining of the heated quicksilver; and lastly,

Management, use, and refining of such residua as still appear to contain some of the nobler metals.”

*XI. Chemical News.*

*XII. New Observations on Air and Fire; and on the Formation of Water. By Mr. Scheele.*

In this essay we find Mr. S. struggling hard to reconcile the discoveries of Cavendish and Lavoisier, with his old hypothesis.

Mr. S. considered empyreal air (*oxygenous gas*) as a combination of heat, light, and phlogiston; because, when burnt in a close vessel over water, the contents seemed to have escaped through the glass. It was discovered, however, afterwards, that water was produced by the combustion of empyreal, and inflammable air (*hydrogenous gas*.)

Mr. S. repeated the experiment, admitted the fact, and thought that the water proceeded from the empyreal air with which it was combined, “as an essential component part.” The inflammable air, he concluded, did not contain any, on account of its lightness. But, unfortunately, Mess. Cavendish and Lavoisier had weighed the water thus produced, and found it to correspond exactly with the quantity of the airs consumed.



This Mr. S. accounts for in a very extraordinary manner, considering the assertion he had just made. "It is probable," he says, "that both kinds of air might contain some accidental humidity, which uniting, after the inflammation, with the water that is essential to the composition of the empyreal air, might add a little to the weight of the product." How very singular, that this *accidental little humidity* should, at all times, without any exception, together with the humidity supposed by Mr. S. to be contained in the empyreal air, form a quantity of water which corresponds exactly to the weight of the airs burnt!

Mr. S. next tells us, that he considers empyreal air as a compound of "an universal, unelastic, saline basis" (*principium salinum*) "and of a certain proportion of water, and that heat and light are nothing else than so many combinations of this saline principle."

But it is impossible for us to follow these conjectures any further. What we have said is sufficient to show the nature of the essay. No. XX. is a continuation of the same subject.

*XIII. Miscellaneous Remarks by Mr. Scheele, in Letters from him to Dr. Crell.*

*XIV. Experiments on Wolfram. By Professor Gmelin.*

This paper, and No. XXII. which is a continuation of it, contain a series of experiments, by which the celebrated professor shows, as far as the experiments go, that wolfram contains a peculiar metallic substance, which is mixed with iron and manganese, the proportion not being always the same.

It is of a very great specific gravity 17,6 is extremely difficult of solution, even in *aqua regia*; and its calces cannot be reduced without the addition "of substances containing phlogiston."

*XV. Of the Insolubility of some Metals and their Calces in Caustic Spirit of Sal Ammoniac. By Dr. Hahneman.*

Dr. H. shows, that neither the calces of zinc, copper, nor quicksilver, are in any degree dissolved by the caustic spirit of sal ammoniac.

*XVI. Analysis of an Ore of Brass, from Pisa, in Tuscany. By Mr. Sage.*

Mr. S. judges the Corinthian copper of the ancients to have been a brass obtained from a peculiar ore, since the art of making that metallic mixture was not known to them. He examines a real ore of brass, found in the neighbourhood of Pisa, which yields a beautiful brass. And he concludes with observing, that such copper as partakes most of the colour of gold contains only one sixth part of zinc.

*XVII. On*

*XVII. On the Strength of Acids, and the Proportion of Ingredients in Neutral Salts. By R. Kirwan, Esq.*

From the Transactions of the Royal Irish Academy, Vol. IV.

*XVIII. Chemical News.*

*XXIV. Experiments on, and Analysis of, the Magnetic Sand, found in the County of Cornwall, and called by Mr. Gregor, Menakanite. By Mr. Schmeisser.*

200 grains of this sand were found to contain of

Iron calx	-	-	132 grains.
Silex	-	-	6 $\frac{1}{2}$
Argill	-	-	3
Menakanite substance, or earth	-	-	58

*XXV. Experiments and Observations on Manganese. By Professor Fuchs.*

Mr. F. after confirming the manner of obtaining the regulus of manganese, discovered by Mr. Bindheim, takes notice of some curious properties communicated to vitriolic acid, which had been allowed to stand half a year over manganese.

*XXVI. Some Remarks concerning the Acid of Arsenic. By Mr. Wiegleb.*

In the year 1783, Mr. W. obtained nine drams of arsenical acid from eight drams of arsenic, which greatly surprised him, as both Scheele and Bergmann had asserted, that the weight of the acid was less than that of arsenic employed.

When Mr. Lavoisier published his theory, he (Mr. W.) again repeated the experiments, and constantly found the acid to weigh more than the arsenic employed. He does not admit, however, of Mr. L's explanation, but considers phlogiston as the cause of levity; and that, when a body is deprived of it, therefore, (*i. e.* when one body is detracted from another) it is heavier!

*XXVII. On the Power which Charcoal possesses of rendering Coloured Liquors colourless, and of destroying the Fætor produced by Putrefaction. By Mr. Kels.*

Mr. K. repeats many of those singular and interesting experiments of Mr. Lowitz, tending to ascertain the clarifying and antiseptic properties of charcoal, and finds them confirmed.

*XXVIII. Chemical News.*

*XXIX. Books.*

*XXX. Further Experiments on Wolfram. By Professor Gmelin.*

A series of unsuccessful attempts to reduce the white calx of wolfram by means of the other metals.

*XXXI. Experiments on Molybdæna, with a View to Reduction.  
By Mr. Hielm.*

In this interesting paper are related a number of experiments rendering the metallic nature of molybdæna sufficiently evident. With antimony it appears perfectly combinable.

We shall here terminate, for the present, our cursory account of this useful publication; prepared to resume it when the editors shall give us the occasion.

ART. X. *Poems, by Lady Manners.* 4to. 1l. 1s. Bell.

THE lady to whom we are indebted for this volume, which, like herself,\* is no less beautiful in its form and appearance, than pleasing and estimable from its higher qualities, we understand to be the wife of Sir William Manners.† The accomplished females of the present period have contributed very much to adorn and extend the stores of English poetry: and, perhaps, it is but mere justice to say, that the claims of Lady Manners to the praise of harmony of verse, and purity of sentiment, are not exceeded by those of any among her fair cotemporaries. If these poems are not remarkable for fire of conception and energy of thought, they are every where chaste, elegant, and sweet. The tale of Albert and Cecilia, with which the volume commences, has much genuine pathos; and the following lines, which we select as worthy to stand high among our extracts of this kind, require not any studied commendations:

“ ON LEAVING STEEPHILL.

“ AUGUST 1790.

“ Ye towering hills, whose front sublime  
The misty vapour often shrouds;  
Whose summits, braving envious time,  
Aspire to pierce the vagrant clouds!

“ Ye trees, that to the balmy gale,  
Low murmuring, bow your verdant heads!  
Ye lavish flowers that scent the vale,  
Where rosy health delightful treads!

“ Ye streams, that through the meadow stray,  
In many a wild fantastic round;  
Or, sparkling, urge your rapid way  
O'er rocks with bending osiers crown'd!

\* If we may judge from the print prefixed.

† Sir William is the son of Mr. and Lady Louisa Manners, and has lately been made a baronet.

“ Ye whitening cliffs, that o’er the main,  
In dreadful majesty arise,  
Whose dangers to elude, in vain  
Too oft the trembling sailor tries !

“ Each varied scene, whose native charms  
Excel what fancy ever drew ;  
Where, sheltered in Retirement’s arms,  
Contentment sweetly rests, Adieu.

“ And thou, romantic, straw-roof’d cot,  
Whose walls are from dissension free,  
The hours shall never be forgot,  
The happy hours I’ve passed in thee !

“ Where Hospitality presides,  
And pours from Plenty’s copious horn !  
Where unaffected Worth resides,  
And festive Mirth gilds every morn.

“ Oh, may they long exert their power,  
Long guard from ill this blest retreat,  
And ever through life’s chequer’d hour  
With smiles of peace its owners greet.

“ And may no blast e’er rend these trees,  
Or spoil this garden’s gaudy bloom ;  
But the soft shower and gentle breeze,  
Preserve its beauty and perfume.

“ Ah me ! I must no more delay ;  
For see the swelling sail’s in view,  
The wind, propitious, chides my stay.  
Romantic cot — again adieu !”

We cannot dismiss this performance without remarking, that the paper, type, and execution of the whole are equal to any thing of the kind we ever beheld, and are very highly creditable to the taste and skill of Mr. Bell. A beautiful print of Lady Manners is prefixed to the work, engraved from a miniature by Cofway.

---

ART. XI. *The Loves of Cámarúpa and Cámalatà, an ancient Indian Tale. Elucidating the Customs and Manners of the Orientals. In a Series of Adventures of Rajah Cámarúpa, and his Companions. Translated from the Persian, by William Franklin, Lieutenant on the Honourable the East India Company’s Bengal Establishment. Crown 8vo. 3s. 6d. Cadell.*

THE author of this entertaining volume has before obliged the public, and we eagerly embrace this our first opportunity of rendering due praise to his merit. To the ardour and enterprise of his profession, he unites the elegant taste of a scholar and accomplished gentleman ; and the satisfaction which we



feel from the perusal of what he has already published, is considerably enlivened by the hope of much future gratification.

Mr. Franklin informs us in his preface, that the tale here presented to the public is held in great estimation by those natives of India who have perused the original. He adds, which is of no inconsiderable importance, that he was induced to engage in this translation, by the recommendation of Sir Wm. Jones, to whom the volume is inscribed.

The outline of the tale is this:—Cāmarūpa was the son of a Rajah of Oude in the empire of Hindostan.\* He occasionally withdrew from the pleasures of the court, with six favourite companions, to follow the pursuits of the chace. In one of these intervals he had a remarkable dream, in which he beheld and became enamoured of the Princess Cāmalatā,† daughter of the sovereign of Serendib. When he awaked, his mind was so agitated by passion, and averse to all consolation, that, with the consent of the prince, his father, and accompanied by his six friends, he commences his travels in pursuit of his mistress; of whose existence he had already been assured, by some wise men of his father's court.

The party, on their journey, are all dispersed by a dreadful tempest, and engage in a great variety of adventures, which are severally related with all the warmth and colouring of Oriental fiction. The Princess Cāmalatā, it seems, about the same period, had beheld a vision, corresponding in all its circumstances with that of Cāmarūpa. Her passion was alike instantaneous and violent, and much also did she undergo from her invariable attachment to her unknown lover.

The denouement may be easily imagined. After many hair-breadth escapes, and with the interposition of innumerable genii, and all-powerful fairies, the youthful pair are brought together, and united in the bands of wedlock. Various episodes are, of course, introduced, neither inartificially, nor without their portion of interest. After this short, but, we trust, sufficient analysis, little remains for us but a few subsequent remarks, obviously occurring from a perusal of the work.

Before we came to the notes, which are added at the end, we were forcibly impressed with the resemblance which this story bears in its structure and general style of incident, to that of Sinbad, the sailor, in the Arabian Nights. Indeed, if the work had been ushered into the world under the sanction of names less known and respectable, we should have been inclined to reject it on that account, as a vile and audacious plagiarism. This resemblance, however, is thus explained by Mr. Franklin:

---

\* Sir William Jones always writes the word Hindustan.

† There is a wonderful variety in the names of this princess, producing some confusion. “ That

“ That I might not anticipate the reader, I have delayed pointing out until this period the striking similarity this adventure of Cámarúpa's bears to the story of the celebrated *Sinbad the Sailor*, so pleasantly related in the *Arabian Tales*; it is indeed word for word with that; and if Cámarúpa be taken from the original Sanscrit, (of which it bears such strong internal marks, as well of names as of local allusions,) we shall not, on this occasion, hesitate to yield the merit of invention not to the *Arabian*, but to the *Indian* author.”

We are very strongly inclined to dispute the validity of this supposition, nor should we be without good arguments on our side, though the ingenious translator should satisfy us, which would be not a little difficult, that, bating the strong internal evidence which the *Arabian Nights* carry with them of authenticity and originality, the representations which they give are those of ancient Hindu, and not of more modern Mahometan manners. There are parts also of this tale which will strongly remind the reader of a story in the popular tales of the Germans, which is called the *Three Sisters*.

We hope that Mr. Franklin will proceed in the ingenuous pursuits he has so successfully commenced, and that from the fertile source of Persic literature, with which he seems so intimately acquainted, he will continue to amuse and instruct his countrymen.

---

ART. XII. *An Enquiry concerning Political Justice, and its Influence on general Virtue and Happiness. By William Godwin.* 2 vols. 4to. 1l. 16s. Robinsons.

WHEN we meet a man who frequently and violently extols his own wisdom, knowledge, and sagacity, the obvious, and almost infallible conclusion, is, that he is shallow, ignorant, and foolish. Experience daily shows that this conclusion is not in the least too harsh; and reason fully justifies it, by pronouncing, that no wise man could be so ill-informed, either of his own imperfections, or of the comparative merits of others, as to be guilty of such empty boasting. The reason extends equally to a whole age; and we live in an age which is so perpetually vaunting its own illumination and knowledge, that a consistent reasoner can have little doubt, even from this single symptom, that it must be the most vain, shallow, foolish, and impertinent age, that ever the revolution of time has yet brought into existence. The cause of this absurd vanity is as ridiculous in this case as in any other. Having been fortunately directed, by a more thinking age, into the right method of investigating facts in natural philosophy, the present generation

ration in Europe, (for of Europe only we speak) has taken some pains in pursuing that method, which is matter of curiosity and entertainment; has collected a great number of facts; and has drawn the natural conclusions from them: and, for this reason, it has very wisely concluded itself to be a most enlightened generation. But setting aside natural and experimental philosophy; which, for the reasons just suggested, has been the hobby-horse of these times, it would have been an odd, and very extraordinary instance of good fortune, if the present race of Europeans had possessed more wisdom than all others, since it most remarkably neglects all methods of acquiring it. Intense study and indefatigable application are almost unheard of; the patience of former students, in searching out whatever could be known on any subject, is held almost incredible; or if not incredible, ridiculous: since it has been found, it seems, that a casual thought upon an abstruse subject decides it better than a profound enquiry; and that wisdom and knowledge come, to *enlightened ages*, like Sir Andrew Aguecheek's reading and writing, *by nature*. All this is so evident, that few pretend to deny the present to be an indolent and superficial age, though at the same time they will extol it as informed and enlightened; putting these detached assertions together, we shall have something very like the truth; which is, that it is an indolently informed, and superficially enlightened age: despising all former wisdom, chiefly from not knowing it precisely; and free in assertion rather than enquiry, merely from that impudence which ignorance alone produces, and from a childish love of novelty, unchecked by fear of consequences, or veneration of any principles. Hence is it that a few specious, but not sound, metaphysicians, with not much higher talents, for such purposes, than those of saying bold things in an original or witty manner, and of giving a false colour to paradoxes (which are either new, because they never were before thought worthy to be advanced, or, being old, were given up as too nonsensical to be supported) have been dignified with the title of *philosophers*, conferred, as is usual in such cases, by themselves; but conceded, as is very wonderful, by many others. There is much reason to apprehend, that if this *enlightened age* should be succeeded by times of real wisdom and of sound research, the general laugh of posterity will attend those high pretensions which a few have uttered with such courage, and multitudes have admitted with such levity.

But, of all the ridiculous circumstances which these propensities have yet produced, there are few more remarkable, than that there should have arisen a person so wildly extravagant as to write and publish, and even one or two to commend, so perfectly



perfectly chimerical a book as that which is the subject of this article. The author, full of that importance which makes him suppose he shall attract prodigious attention, and excite vast movement, flatters himself he shall become the subject of persecution; and works himself up to a spirit of martyrdom that he may support all the evil this formidable book shall draw upon him. But alas! a much heavier fate than persecution awaits him, and one for which perhaps his mind is not equally prepared; the worst fate that can attend ambitious authorship, and system-making, neglect. Two bulky quartos contain too much reading to be popular; and one pound sixteen is too serious a sum for any man to give, merely to see Mr. Burke's ironical satire upon civil society,\* and Swift's exaggerated descriptions of the depravity of man, advanced into a grave system, gravely intended at least, for the conduct of the world.† Secure in these great pledges of obscurity, full many a copy have we seen with its title page exposed in a window, with its leaves uncut, till flies and dust had defaced its open front, and many an one, perhaps, shall see descending from the flies above to those of subterraneous London, guiltless of having seduced one wavering mind, or excited even a wish to prosecute, much less to persecute, the author. In the few that, by some strange contingency, may read the book, or a part of it, the indiscriminate satire thrown upon all ranks and classes of society, as it now exists in the world, will effectually repress the feelings of each individual for his own: and the general benevolence of sentiments expressed, with the mildness of method recommended by the author, (though he does in one passage own, that he thinks the introduction of his system would be cheaply purchased by a massacre, p. 876) will induce the candid reader to regret the misapplication of so much time, and of talents so considerable.

Talents we say, without reserve, for we would not be so dishonest as to say, or to imply, that the author is deficient in natural powers. His malady is surely not imbecility of nature, but that which imbecility has been said completely to prevent. A weak man cannot produce a long work of connected subtilty and argument. It is the property of a very different state of mind to take for granted one or two extravagant absurdities, and then

---

\* Published originally in 1756, and called *A Vindication of Natural Society*; reprinted in a set of *Fugitive Pieces*, published by the Dodseys in 1761. Written in ridicule of Bolingbroke, on the supposition, that the principle which forms the ground-work of Mr. Godwin's book was too absurd to be maintained a moment.

† Both these authors are quoted in pp. 9 and 10.



to reason justly and correctly from them, as if they were undoubted truths. Such is the origin and conduct of this book, which affords a striking example to what excesses of extravagance a man may proceed, who discards all revealed truth, to adopt the reveries of writers like the author of *Système de la Nature*, *Helvetius*, and *Rousséau*. Beyond these, who are his professed teachers, Mr. Godwin has taken an unmeasurable flight, on the waxen wings which they instructed him to fabricate; and before the conclusion of his book is perfectly in the clouds, to fall, like Icarus, as we shall show when we consider the last chapters.

Nothing can be more easy, for a person who has read a book of this nature, than to convey a full and just notion of it in a very few pages. Detached extracts alone, in the greatest number, could not do it; and could only serve to disseminate the poison, without conveying the antidote, which is, the knowledge of the unsubstantial basis on which the whole is founded. But as the whole is clearly enough deduced from a very few principles, to show what they are, and in what manner pursued, with a very few specimens of the mode of execution, will put every reader in possession of the real merits of the case, without the toil, which, we confess, is not a small one, of going through the volumes.

The principles then, taken for granted as axioms, on which the whole is founded, are these; 1. The omnipotence of truth;—2. The *perfectibility* (as it is expressed) of man; probably by means of this omnipotent truth;—3. That man is a mere machine;—and, 4. That his actions, as well as every thing that happens in the universe, are the result of *absolute necessity*. Granting these things, there is certainly much acuteness and consistency in the mode of drawing the deductions from them; denying any one of them,—and what reasonable man will not strenuously deny them all?—the whole fabric crumbles into dust, or vanishes into less than air; it is merely *καπνὸς οὐκία*: and though there may be interspersed many sound, and some valuable remarks, the whole, as a system, stands on nothing.

It is true, that the principles are not regularly and openly laid down as a foundation for the rest, but they are every where taken for granted. The *doctrine of necessity*, in particular, does not make its appearance fairly till we arrive at the 5th chapter of book iv. and the reason there assigned for that delay, will give a full idea of the artifice employed by the author, in keeping whatever might be deemed offensive out of sight, till he thinks he has, by cautious steps, prepared his reader to receive it:

“None of these principles seems to be of greater importance than that which affirms that all actions are necessary.

"Most of the reasonings upon which we have hitherto been employed, *though perhaps constantly built upon this doctrine as a postulate*, will yet, by their intrinsic evidence, however inconsistently with his opinion upon this primary topic, be admitted by the advocate of free will. But it ought not to be the present design of political enquiries to treat the questions that may present themselves superficially. It will be found upon maturer reflection, that this doctrine of moral necessity includes in it consequences of the highest moment, and leads to a bold and comprehensive view of man in society, which cannot possibly be entertained by him who has embraced the opposite opinion. Severe method would have required that this proposition should have been established in the first instance, as an indispensable foundation of moral reasoning of every sort. But *there are well-disposed persons*, who notwithstanding the evidence with which it is attended, *have been alarmed at its consequences*; and it was perhaps proper, in compliance with their mistake, to shew that the moral reasonings of this work did not stand in need of this support, in any other sense than moral reasonings do upon every other subject." P. 285.

The latter assertion in this passage certainly was not dictated by *the omnipotence of truth*, since, if "most of the reasonings" "are constantly built upon this doctrine as a postulate," it cannot be true, that they do not stand in need of this support. It is insinuated, indeed, that all moral reasonings whatever do require it; but this may safely be denied, and at best is only, in this place, begging the question. This studiously obscure passage, with the caution prefixed in a note, that readers, *indisposed to abstruse speculations*, may pass over the remainder of this book, affords no bad specimen of the *Jesuitism* of this votary of truth.

1. With respect to the principles in question, that of the *omnipotence of truth* is no where expressly laid down as a fundamental point, but it meets us perpetually in the form of an assertion. In page 250, it first occurs (if we mistake not) in full strength, "What a cowardly distrust do reasonings like these exhibit of *the omnipotence of truth!*" Again; "Both these errors have a common source, a distrust of *the omnipotence of truth.*" P. 385. "There is not in reality the smallest room for scepticism respecting *the omnipotence of truth.*" 452. And it is, therefore, said as a reproach to monarchy, that it worships an idol "in lieu of *the divinity of truth.*" We cannot, he says, "bow the head in the temple of Rimmon, without, in some degree, *apostatizing from the divinity of truth.*" P. 451.

Hearing all this, we may well ask, with more reason and sincerity than Pilate, What is truth? Why truth is, after all, only the agreement or disagreement of the terms of a proposition, which we may collect to be the author's definition of it, from the following passage, "*the knowledge of truth* lies in the  
"perceived

"perceived agreement or disagreement of the terms of a proposition;" *ergo*, truth is that agreement or disagreement. Why then is this abstract matter erected into a divinity? Gentle reader, you shall know. It is because Mr. G. has discarded all other divinity from his system, and nothing can be carried on, by any system-maker, without the intervention of some omnipotence. The Being of a God, indeed, he neither affirms nor denies; but, complying with the common usage with respect to a few current phrases, such as "would to God," &c. he speaks of it coolly, as an hypothesis as yet undetermined. and of God himself, if he should exist, as subordinate to this idol, truth. "*Upon the hypothesis of a God*, it is not the choice, apprehension, or judgment of *that being*, so properly as *the truth* which was the foundation of that judgment, that has been the source of all contingent and particular existences. His existence, if necessary, was necessary *only as the sensorium of truth, and the medium of its operation.*" p. 307. That is, the being of a God can only be necessary, as the sensorium of the agreement, or disagreement of propositions, and the medium of its operation. As far as nonsense can be blasphemy, this is so.

In reality, this assertion so prematurely hazarded, through fear of laying open the suspicious doctrines of necessity, and human mechanism, springs chiefly out of them. For if man be necessarily determined to act, by his perception of that which is best, truth, when perceived, must have force to compel him to every thing he can do. But, rather unhappily, this force is extended by Mr. G. much further than to what he *can* do; as we shall see presently. Indeed, in our progress, we meet with one or two more omnipotents; for *reason* is affirmed to be omnipotent, in p. 708<sup>1</sup>; and mind also, at p. 862. and throughout the last chapter but one of the work.

2. On the second principle, the *perfectibility of man*, we need not much expatiate, it is not proved, it is only surmised from his progress in the formation of language, and of writing. After stating these two points, and touching upon the wonderful distance between savage man, and man highly cultivated, the author says, "such was man in his original state, and such is man as we at present behold him. Is it possible for us to contemplate what he has already done, without being impressed with a strong presentiment of the improvements he has yet to accomplish? There is no science that is not capable of additions; there is no art that may not be carried to still higher perfection. If this be true of all other sciences, why not of morals? If this be true of all other arts, why not of social institution?" P. 50. And thus, with a *why not?* is this great question settled, and ever after taken



for granted : and thus solidly is it concluded, that because men can invent speaking and writing, they can, by their own powers, make themselves immortal ! for this is the only real foundation of those curious opinions, which we shall have occasion to notice presently. This author has no notion of *Est quadam prodire tenus*, without the *datur ultra*.

3. *Man is a machine.* Lest we should be thought to exaggerate, in bringing forward this position, we will cite the author's own words : " Man, like every other machine, the operations of which can be made the object of our senses, may be said," &c. P. 716. Now, What sort of a machine is he ? Not a material automaton, as Hartley's system makes him, but an automaton moved by *thought*, in such a way that thought stands always in the middle place between perception and action : thus, perception produces thought, and thought action ; both necessarily. Inasmuch, that nothing originates from mind, and we speak incorrectly when we call ourselves the authors of any thing. Is it not credible that this new teacher should have written thus ? Let him testify of himself :

" In fact we perpetually annex wrong and erroneous ideas to this phrase, that we are the authors. Though mind be a real and efficient cause, it is in no case a first cause. It is the medium through which operations are produced. Ideas succeed each other in our sensorium according to certain necessary laws. The most powerful impression, either from without or from within, constantly gets the better of all its competitors, and forcibly drives out the preceding thought, till it is in the same irresistible manner driven out by its successor." P. 340.

Even the circulation of the blood, and the motion of the heart, are the effect of thought. This is curiously argued, because they both begin together. P. 338. But what brings perception or mind, and thence thought, into action, we are not told.

4. Every thing is the result of absolute necessity. This necessity arises in man, as we have seen, by the mechanism of thought : which doctrine, of course, annihilates all merit and demerit. Mr. Godwin, for he is, as we have said, a consistent writer, by no means shrinks from this consequence, but affirms it explicitly. He says, " under the system of necessity, the ideas of guilt, crime, desert, and accountableness have no place." And he proceeds, " Correlative to the feelings of resentment, indignation, and anger against the offences of others, are those of repentance, contrition, and sorrow for our own. As long as we admit of an essential difference between virtue and vice, no doubt, all erroneous conduct, whether of  
" ourselves



" ourselves or others, will be regarded with disapprobation. " But it will in both cases be considered, under the system of " necessity, as a link in the great chain of events, *which could not " have been otherwise than it is.* We shall, therefore, no more " be disposed to repent of our own faults than those of others."

P. 314. Thus, with respect to removing criminals from society, he says, " Society is authorized to animadvert upon a " certain individual; in the case of murder, for example, not " because he has done an action that he might have avoided, " not because he was sufficiently informed of the better, and obstinately chose the worse; *for this is impossible*, every man " necessarily does that which he, at the time, apprehends to be " best: but because his habits and character render him dangerous to society, in the same sense as a wolf, or a blight, would " be dangerous." P. 624. How mistaken then was Medea, when she said, *Video meliora proboque, deteriora sequor!* Mr. G. would have said, that is impossible.

But again, he speaks yet more fully, on the subject of punishment:

" The justice of punishment, therefore, in the strict import of the word, can only be a deduction from the hypothesis of free-will, and must be false, if human actions be necessary. Mind, as was sufficiently apparent when we treated of that subject, is an agent, in no other sense than matter is an agent. It operates and is operated upon, and the nature, the force and line of direction of the first, is exactly in proportion to the nature, force and line of direction of the second. *Morality in a rational and designing mind is not essentially different from morality in an inanimate substance.* A man of certain intellectual habits is fitted to be an assassin, a dagger of a certain form is fitted to be his instrument. The one or the other excites a greater degree of disapprobation, in proportion as its fitness for mischievous purposes appears to be more inherent and direct. I view a dagger on this account with more disapprobation than a knife, which is perhaps equally adapted for the purposes of the assassin; because the dagger has few or no beneficial uses to weigh against those that are hurtful, and because it has a tendency by means of association to the exciting of evil thoughts. I view the assassin with more disapprobation than the dagger, because he is more to be feared, and it is more difficult to change his vicious structure or take from him his capacity to injure. The man is propelled to act by necessary causes and irresistible motives, which, having once occurred, are likely to occur again. The dagger has no quality adapted to the contraction of habits, and, though it have committed a thousand murders, is not at all more likely (unless so far as those murders, being known, may operate as a slight associated motive with the possessor) to commit murder again. Except in the articles here specified, the two cases are exactly parallel. *The assassin cannot help the murder he commits, any more than the dagger.*" P. 689.

Under this curious system it is easy to perceive how justice alone becomes the basis of all morality; the perception of the true relations of things being all the virtue of which mankind is capable. Hence all affections and passions are obliterated; promises and oaths annihilated. Gratitude, in particular, is declared to be not only not a virtue, *but a vice!* (P. 83 & 199.) Nor are any of the relative affections, filial or parental love, &c. left in better plight. (P. 83, &c.) Thus are all promises and oaths condemned; nor is any duty spared except sincerity, which flows from truth and justice. But it does not equally appear why all government and property should be annihilated, without attending more closely to the author's arguments than those who have thus far studied our account of his first principles will think it worth their while to undertake. The key to the former position, however, is this, adopted with much praise, from that illustrious writer Mr. Paine, that "as government is necessary to prevent evils, it is itself an evil." P. 79. *i. e.* what removes evils is an evil; which is exactly as wise as it would be to affirm, that because the sun is necessary to prevent the destruction cold would otherwise occasion, the sun himself is an evil:

"Who drives fat oxen, must himself be fat."

*Property* is overturned in the following manner: No man has a right to any thing but because he wants it, and if one man can be proved to want a thing more than another man, it is his of course. Thus falls property.

"So much for Buckingham!"

But it is impossible to conceive the complete insanity into which this strange hypothesis has conducted its author, without reading the concluding chapters of the eighth and last book. Here the whole absurdity is concentrated, and bursts out in its full splendour. It is here literally conjectured, on the occasion of a colloquial rant of Dr. Franklin,\* not only that man may make engines so perfect, that one may perform what numbers now co-operate to do;† but, that by the mere exercise of the powers of his own intellect, he may become *immortal!*

"Let

\* Uttered only as a bold illustration of his idea, how far the powers of mechanism and philosophical contrivance might be carried. See p. 845.

† Some pleasant instances occur in chap. vi. B. viii. The first is moderate: "Hereafter it is by no means clear that the most extensive operations will not be within the reach of one man; or, to make use of a familiar instance, that a plough may not be turned into a field and perform its office without the need of superintendence!" P. 845. But

“ Let us here return to the sublime conjecture of Franklin, that “ mind will one day become omnipotent over matter.” If over all other matter, why not over the matter of our own bodies? If over matter at ever so great a distance, why not over matter which, however ignorant we may be of the tie that connects it with the thinking principle, we always carry about with us, and which is in all cases the medium of communication between that principle and the external universe? In a word, why may not man be one day immortal?”

It is asserted, that it is the fault of man himself, (foolish man!—) that ever he grows old; Mr. G. will, doubtless, be always young:

“ Why is it that a mature man soon loses that elasticity of limb, which characterises the heedless gaiety of youth? *Because he desists from youthful habits.* He assumes an air of dignity incompatible with the lightness of childish sallies. He is visited and vexed with all the cares that rise out of our mistaken institutions, and his heart is no longer satisfied and gay. *Hence his limbs become stiff and unwieldy.* This is the forerunner of old age and death.” P. 863.

We are taught that sleep is a mere disorder, and may be altogether abolished. This, indeed, is a previous step to our acquiring earthly immortality; for, as the author justly observes, “ before death can be banished, we must banish sleep, death’s “ image.” P. 867. Rightly, therefore, said Chrononhoton-  
thologos:

“ If thou pursuest me, thou detested Somnus,  
“ I’ll tear thine eyeballs from the leaden sockets,  
“ And force thee to outstare eternity.”

We are told, moreover, that intellectual medicine is the best kind, and that we may cure all disorders by thinking of them. We are in this state to have no wives, because “ marriage is “ law, and the worst of all laws.”—“ Add to this, that marriage is an affair of property, and the worst of all properties.” p. 850. It is also a fraud. 851. But, as long as any of our weaknesses remain, the intercourse between the sexes is to be regulated only by the common rule of justice, as to preference. As soon as, by these institutions, the world becomes in danger of being over-peopled, then, by a sublime effort of mind, we are to rise above all desire of increasing the species, and the race, at that period on earth, is to continue for ever: for, as we are told,

---

this is not enough, complete concerts are to be performed by one man: but we are to have no theatrical exhibitions, because this includes a vicious (not morally vicious) co-operation; and because no man will imprison his own ideas to repeat those of others. P. 846.

" we are sick and die, generally speaking, because we consent to  
 " suffer these accidents. This consent (*indeed!*) in the present  
 " state of mankind, is, in some degree, unavoidable. We must  
 " have stronger motives, and clearer views, before we can uni-  
 " formly refuse it. But though we cannot always, we may  
 " frequently refuse." P. 869. It is true, that the author,  
 aware, notwithstanding his enthusiasm, that these doctrines may  
 startle some minds, takes care to tell us, that all this is only  
 conjecture; and that *his grand argument* " is altogether inde-  
 " pendent of its truth or falsehood." But indeed he is, as  
 we have said already, perfectly consistent; and if we allow the  
*omnipotence of truth*, and the *perfectibility of man*, there is nothing  
 in the wildest of these reveries that we can properly deny.

Now, reader, be pleased to recollect what was said in the  
 beginning of this article, on the empty vanity of the present  
 times; and consider fairly what there is in all this, either in the  
 conception of the author, or the authorities on which he rests,  
 that can give a reasonable man any idea, that the work is the  
 production of an enlightened age. Let us endeavour, if we  
 can, to make it enlightened; but since those of its writers,  
 who have by some been held the teachers of wisdom, have  
 published doctrines that lead to such absurdities as these, let  
 us not, with idle flattery to ourselves, call it *wise*, for alas!  
 it must appear, to sober reason, a very foolish age! What  
 is there in the *entelechia*, or *occult qualities* of Aristotle, the  
*Ideal system* of Plato, the *fatalism* of the stoics, the *atomism*  
 of Democritus and Epicurus, or even the wildest conjectures of  
 the most barbarous sects, that is not quite as rational and as in-  
 telligible as these *omnipotences*, and *perfectibilities*, and *necessities*?  
 The true light, therefore, in which we ought to regard this book  
 is, as a complete refutation of Helvetius, Rousseau, the author  
 of *Système de la Nature*, and some English writers of equal ex-  
 travagance, by a fair *reductio ad absurdum*; by showing de-  
 monstratively, to what nonsense and extravagance their doctrines,  
 when pursued, must lead.

As to the style of the book, it is in general good; some few  
 words are used affectedly, but on the whole it is perspicuous  
 and clear; nor is there any thing that demands notice, in the  
 way of censure, very particularly. The method of the author,  
 as his object was to conceal his real grounds as long as possible,  
 is very different from that which is here stated; and from that  
 which propriety demanded. He begins with the importance of  
 political science; proceeds in Book ii. to the principles of so-  
 ciety; in Book iii. to the principles of government. Book iv.  
 contains miscellaneous principles, many of which should have  
 been prefixed. Book v. is on legislative and executive power.



Book vi. On opinion as a subject of political institution. Book vii. On crimes and punishments. Book viii. On property. The marrow of the whole we have already given, in our own method; and if any one of those who shall peruse this account should feel any inclination to gain further acquaintance with the book itself, it is a feeling in which the writer of this article is not likely to participate. He takes leave of it finally, care-  
 less whether he shall ever view it again; certainly neither wish-  
 ing or expecting to behold another like it.

---

ART. XIII. ΑΡΧΙΜΗΔΟΥΣ ΤΑ ΣΩΖΟΜΕΝΑ ΜΕΤΑ ΤΩΝ ΕΥΤΟ-  
 ΚΙΟΥ ΑΣΚΑΛΩΝΙΤΟΥ ΤΗΟΜΝΗΜΑΤΩΝ. *Archimedis quæ su-  
 persunt omnia cum Eutocii Ascalonitæ Commentariis. Ex re-  
 censione Josephi Torelli, Veronensis, cum nova versione Latina.  
 Accedunt lectiones variantes ex Codd. Mediceo, et Parisiensibus.  
 Folio. Chart. max. 1l. 15s. Min. 1l. 5s. Oxonii, e  
 Typographeo Clarendoniano, 1792.*

**A**LTHOUGH the volume before us is dated 1792, we find, upon enquiry, that it was not published till the present year. It is, therefore, capable of coming under our notice, according to the limitations we had prescribed to ourselves, and stated to our correspondents in our first number: and, considering the fame of Archimedes, the great reputation of Torelli, the editor, and of the learned university, under whose patronage, and at whose expence, the work has been published, we are induced to think our readers will be pleased to see it considered rather fully in the present article.

In a short address to the reader, by the Delegates of the Clarendon Press, we are informed of the manner in which Torelli's papers came into their possession. It appears, from a passage towards the end of his preface, that he intended to publish the edition in Italy; but prevented, perhaps, by bodily infirmity, and deterred by the prospect of a great expence, he delayed to carry his design into execution. In the mean time the late Lord Stanhope, whose knowledge and encouragement of mathematical learning will long be remembered, brought about a treaty between Torelli and the delegates. Torelli, however, hesitated to intrust the publication to another, and, during his life, nothing was positively determined. His executor, Alberto Albertini, from a knowledge of his deceased friend's intentions, and a thorough persuasion of their propriety, made a present of all the papers to the university of Oxford, and transmitted the wooden blocks, upon which the diagrams had been cut, at the  
 original

original expence. John Strange, Esq. at that time the British Resident at Venice, with a zeal which does him honour, was instrumental in bringing this affair to the above-mentioned conclusion. The whole materials were then put into the hands of Mr. Robertson, of Christ Church, Oxford, to whose care the arranging of the papers, and the superintending of the edition was intrusted; and, according to the address to the reader, now before us, and the preface of Torelli, the intentions of the learned editor have been fully completed. The hopes of the learned M. Montucla of a new edition of Archimedes, implied in the following passage of his *Histoire Des Mathematiques*, may now also be considered as fulfilled: “ L’Angleterre, qui s’intresse encore à la gloire des géometres anciens, nous donnera peut-être quelque jour une belle édition de celui-ci, qui puisse aller de pair avec celles d’Euclide & d’Apollonius que nous lui devons.”

Besides what we have already noticed, the following are the contents of this volume, 1. Clementis Sibiliati, de Vita ac Studiis Josephi Torelli Veronensis, Commentarium; — 2. Præfatio Josephi Torelli. To these the following treatises of Archimedes immediately succeed; — 3. De Planorum Æquilibriis Liber Primus, cum Commentariis Eutocii Ascalonitæ; — 4. Quadratura Parabolæ; — 5. De Planorum Æquilibriis Liber Secundus, cum Commentariis Eutocii Ascalonitæ; — 6. De Sphæra et Cylindro Libri Duo, cum Commentariis Eutocii Ascalonitæ; — 7. Circuli Dimensio, cum Commentariis Eutocii; — 8. De Helicibus; — 9. De Conoidibus et Sphæroidibus, cum Torelli Commentario in Prop. 12; — 10. Arenarius; — 11. De iis quæ in Humido vehuntur, Libri Duo; — 12. Lemmata; — 13. Opera Mechanica, ut cujusque mentio ab antiquis Scriptoribus facta est. There is also an Appendix, in which are contained, 1. Commentarius in aliquas Archimedis Propositiones de iis quæ in Humido vehuntur; — 2. Lectiones Variantes Codicis Florentini; — 3. Lectiones Variantes Codicum Parisiensium.

Of each of these we proceed to give an account, observing, once for all, that we shall not confine ourselves to a literal translation of the terms which occur in the book, but shall use such as, in our opinion, brevity requires, and such as are most familiar to the generality of modern readers.

Joseph Torelli, we learn from his biographer, was born at Verona, in November 1721. Luke, his father, was a merchant, and his mother, Alberta Albertina, was also of Verona. The entire parental care of Joseph soon devolved upon the mother, as her husband did not long survive the birth of their son. The more early parts of his education having been carefully attended to, he was sent to Padua, where, to use the words of Sibiliati, who then studied at the same seminary, “ Ita toto qua-

“driennii spatio perdius ac pernox in studiis evigilavit, nulla ut ei temporis particula vacaret ab auditione, lectione, scriptione, commentatione; tantumque diligentiae tribueret, ac si non maxima ingenio, quod illi magnum inerat, gratia habenda videretur.” His application and abilities gained him the esteem of the learned men of the place, and, after receiving a doctor's degree, he returned to Verona.

Being in easy circumstances, he did not enter into any profession, but employed his time in the acquisition of knowledge, and in writing on several subjects. He gave up much time and attention to the Hebrew, Greek, Latin, and Italian languages: to the first two, that he might obtain a competent knowledge of them, to the others that he might be able to write in them as occasion required. To these he added French, Spanish, and English; and this latter, it is pleasing to be told, he learned more thoroughly than the other two, from the respect and love he had for our nation, and writers. To his knowledge of languages he added a profound skill in music, architecture, geometry, medals, and antiquities of every kind. His mind, equally remarkable for its versatility and strength, was at one time engaged in the most rigorous mathematical investigations, and at another employed in the amusing departments of literature.

With these abilities, in Torelli, an excellent heart was happily associated. Piety and virtue were conspicuous in his character, and procured him the friendship of the great and good. “Defatigarer equidem,” says Sibiliati, “numerando, si exteros quoque percensere satagam, genere aut ingenio aut utroque nobilitatos, quibus aliqua cum eo conjunctionis necessitudo intercessit. Sed tacitus præterire nullo modo possum Philip-pum Stanhopium *τον μακκαριτην* proxime sublatum ex oculis, non animo, bonorum omnium atque sapientum; Davidem Stormontium (now Earl Mansfield) summam virum, quem nominare laudare est; Archiepiscopum Cantuariensem ingenio ac virtute dignitati quam sustinet prorsus parem, qui unam atque eandem esse putantes literariam rempublicam in omnia pertinentem loca, iisque tantum quibus terrarum orbis finibus contentam, Italo homini atque operi adeo impensè patrocinati sunt, ut conterraneo suo non potuissent impensius.” These few particulars relating to this extraordinary and amiable man, we thought proper to select and lay before our readers; for a fuller account, we refer to the work itself, where a list of his publications and writings is also given.

In Torelli's Preface, of 19 pages, which next claims our attention, we have a short account of Archimedes, reasons for a new edition of his works, a statement of obligations to former editors, and a good deal of classical and mathematical criticism.

Archimedes,



Archimedes, according to the account of Torelli, was born at Syracuse, in the year 287, before Christ. By his father's side he was related to king Hiero, and he was also an intimate friend of that prince. After travelling into Egypt, and some other countries, he returned to his native place, where, it is highly probable, he composed the Treatises which we now possess. Plutarch, in his life of Marcellus, mentions several particulars relating to him, from which it appears, that he pursued his studies with extreme intensity and perseverance. Exercises for his bodily health were interrupted by his description of geometrical figures; and, during the investigation of truths which he had in view, sometimes food and sleep were forgotten.

As so many ages of ignorance and barbarism elapsed between the time of Archimedes and the revival of literature, a distinct historical account of his MSS. is not to be expected. Some appear to have been lost at a very early period; the subject matter of a few has come down to us only in translation; and those which are found in the libraries of Europe have suffered all the evils usually consequent upon frequent transcription, performed by men more solicitous of gain than attentive to accuracy. Eutocius, who flourished in the sixth century, used a MS. belonging to his preceptor, Isidorus, one of the architects of the church of Saint Sophia. Torelli supposes that this must have been a very good MS. but of its fate we have no information. The best, perhaps, which has reached modern times, is that from which the Basil edition was printed, in 1544; which is not only the first printed copy of Archimedes, but the only one, as far as we know, which, till now, deserved to be called an edition. Other publications, which pass under the name of Archimedes, are either translations, or are confined to one, or at most only a few particular treatises.

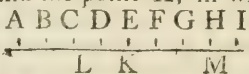
In preparing his edition for the press, Torelli used that of Basil; and the first alteration he proposed was a different arrangement of the treatises. We highly approve of the reasons given for the alteration. The words of Archimedes, indeed, in some instances, amount to a direction on this head, and, in others, the connexion of the subject matter pointed out the propriety of the disposition in the present volume. The second particular, in which Torelli proposed to exert himself, was the correction of the text; and the third was the production of a new translation of the whole. These intentions were fulfilled with much care, ingenuity, and learning; and in printing the work, a design, not expressed but implied by Torelli, has been carried into execution, by making the edition similar to those of Euclid and Apollonius, published also at Oxford. The Greek, and the Latin translation of it, are printed in columns in



the same page; and the Commentaries of Eutocius come immediately after the parts to which they refer.\*

The first treatise of Archimedes, in the present edition, is the first book "*De Planorum Æquilibriis, sive eorumdem gravitatum centris.*" To the postulates with which it commences, no reflecting man can refuse his consent, and from them our author advances, by cautious steps, to prove, that *if two weights be suspended from the arms of a lever, or balance, whose lengths are reciprocally proportional to the weights, they will be in æquilibrio.* This has been justly esteemed, by succeeding writers, as the foundation of mechanics, but several authors have objected to the demonstration given by Archimedes. Torrelli himself was not satisfied with it, but at the same time he observes, "*Hanc ipsam concutias facilius, quam evertas.*"

The parts to which modern authors object, and the truth of which Archimedes supposed to be established, are in substance the following: Let *AI* be a lever, and let equal weights be suspended from the points *A, B, C, D, E, F, G, H, I*, at equal distances from one another; and the point *K*, in which *AI* is

bisected, will be the common  centre of

gravity of all the weights. For the same reason, if *AF* be bisected in *L*, the point *L* will be the common centre of gravity of the weight *A, B, C, D, E, F*; and if *GI* be bisected in *M*, the point *M* will be the centre of gravity of the weights *G, H, I*. If now the weights already mentioned be freed from the lever, and if a weight equal to *A, B, C, D, E, F*, taken together, be suspended from *L*, and if a weight equal to *G, H, I*, together, be suspended from *M*, and the lever itself be suspended from *K*, the weights suspended from *L* and *M* will be in æquilibrio. These truths being admitted, in our opinion, no fair objection can be made to the demonstration of the first case, viz. that in which the weights are commensurable: we think it rigorously and fully proved, that the weight at *L* is to the weight at *M*, as the length *KM* is to the length *KL*. In the second case the weights suspended by their centres of gravity from the points *L, M*, are incommensurable, and the same proportion between them and the length *KM, KL*, is allowed, and it is asserted, that they are in æquilibrio. The demonstration of this is not not completely expressed; but from the tendency of the reasoning, and from the former case, it clearly appears, that either of the weights diminished or augmented cannot be in æquilibrio

\* The last treatise on which Eutocius commented is *Dimensio Circuli*, and immediately after our account of it we mean to take some general notice of his Commentaries.

with the other, the points of suspension L and M continuing the same. We were induced to dwell upon this important proposition, from a conviction in our own minds, that the objections to the manner in which it is proved have sometimes, if not always, been too strongly stated.

If it be allowed, that several opinions of an author, not directly expressed, discover themselves in his writings, we may fairly assert, that Archimedes was averse to the admission of many truths as first principles. Upon a very little consideration we perceive, that the centre of gravity of a triangle is in a straight line drawn from any one of the angular points, and bisecting the opposite side; and that the centre of gravity of a parallelogram is that point in which the straight line bisecting the opposite sides cut one another; but these truths he thought fit to prove from his postulates, by means of indirect demonstrations. It was then easy to show, that, in the triangle, the part of the above-mentioned line, between the angular point and the centre of gravity, is to the part between the centre of gravity and the point in which the side is bisected, as 2 to 1. This he refers to as clearly ascertained, but his demonstration of it has not been preserved.

Torelli placed the treatise on the quadrature of the parabola between the two books on the centres of gravity, observing, in his preface, "*ab eorum altero lucem accipit, alteri ipse præbet.*" In this treatise we have two demonstrations of the quadrature. The first, for sake of distinction, we call mechanical, as it depends, in a great measure, upon the property of the lever already mentioned. Archimedes connects this with the proposition mentioned in our preceding paragraph, and with certain properties of the parabola, in a manner so ingenious and elegant, that even this demonstration alone would have gained him the esteem of posterity. Before he enters upon it, he enumerates such properties of the curve as are suited to his purpose, and had been demonstrated by writers on conics, and then proceeds to prove, *that if, from any point in the curve of a parabola, two straight lines be drawn, one of them touching, and the other cutting it, and both meeting a diameter, the segments of the secant between the point of contact and the diameter, and the diameter and curve, will be proportional to the segments of the diameter between the tangent and curve, and the curve and secant.* The discovery of this elegant property, therefore, must be attributed to Archimedes, and having proved it, he immediately advances to his first method of estimating the quadrature.

But the active mind of Archimedes was not to be satisfied with what he deemed a mechanical demonstration of this important proposition. Having ascertained the truth, his next wish was to prove it in the most direct and unexceptionable way,

perhaps under the full conviction, that in most, if not in all cases, a remote property of any figure may be most rigorously, and, at the same time, most elegantly derived from such properties of it as are more obvious, without having recourse to foreign aid. The second demonstration of the quadrature is therefore strictly geometrical throughout, the straight line joining the extremities of the curve being considered as a double ordinate to a diameter, he proves that the greatest triangle which can be inscribed in the parabolic segment, is that whose base is the double ordinate, and sides the straight lines drawn to the vertex of the diameter. This triangle he proves to be quadruple of the two greatest triangles which can be inscribed in the two remaining parabolic segments; and again, that these two triangles are quadruple of the greatest triangles which can be inscribed in the remaining parabolic segments, &c. By means of this series of triangles he proves that the parabolic segment is neither more nor less than the sesquiquartial of the greatest triangle inscribed in it. It is evident, that the ultimate ratio of the sum of the series of triangles to the parabolic segment, must be that of equality, and, therefore, that the problem amounts to the same as finding the sum of the geometrical progression  $x + \frac{x}{4} + \frac{x}{4 \times 4}$

$+ \frac{x}{4 \times 4 \times 4} + \&c.$  when the number of terms is infinite, which

is  $\frac{4x}{3} = x + \frac{x}{3}$ . Archimedes, in his epistle to Dositheus, prefixed to this treatise, says, that, as far as he knew, no one before him had endeavoured to obtain the quadrature of a parabolic segment; and it is worthy of remark, that this was the first successful attempt to measure exactly a superficies bounded by a curve and a straight line.

In the second book *De Planorum Æquilibriis*, Archimedes proceeds to investigate the centre of gravity of a parabolic segment, and some of the parts into which it may be divided. These he obtains by means of the quadrature of the segment, and by the centre of gravity of a triangle; but we think it in vain to attempt a short and clear account of his demonstrations in this place; and shall postpone the remainder of our remarks on this edition to the ensuing month.

[ *To be continued.* ]

ART. XIV. *Curiosities of Literature. Volume the Second.*  
By J. D'Ifracti. 8vo. 7s. Murray.

**A**NECDOTES are among the luxuries of literature. They stimulate the appetite for reading, and almost create it where deficient. They make study so like idleness, that even  
the



the idle are delighted with it. Amusing passages which, occurring now and then in many pages, like fountains in the desert, relieve the labour of the patient student, are brought together by the collector of anecdotes. He forms a mass of delicacies; a feast for literary epicures. These, and the selected volumes called by us *beauties*, and, by the French, *esprits*, are such luscious food that it may be feared lest minds accustomed to them should reject severer diet. That when they have been formed, they should find purchasers, is very natural; but should the taste for them ever grow into a *rage*, it will be an alarming symptom for literature.

The French, luxurious in every thing, have long been perfectly unrivalled in the line of anecdote; for a considerable time to come it will be sufficient for our writers of this class, to select from their abundant stores. To the praise of doing this with some degree of judgment, the compiler of the present volume modestly confines his claim. He freely avows the sources of his information, the chief of which are the *ANA*, and the *Melanges d'Histoire et de Littérature*: and he has certainly well merited the indulgence he claims as a young writer, by producing a work neither devoid of merit, nor barren of instructive entertainment. Nor has he solely confined himself to his French originals, some curious particulars of English anecdote are drawn from authors of our own country, and from the MSS. in the British Museum.

The first volume of this Miscellany was published in 1791, and was anonymous. To the success of that publication we probably owe the addition of the author's name to the second volume. In both the same method is observed. The anecdotes are classed into three great divisions under the titles of, 1. Literature and Criticism;—2. Historical Anecdotes;—3. Miscellanea: and it is on this arrangement and his mode of conducting it, that the author seems most inclined to found the very little merit he is desirous to assume; though in our opinion this is of much less consequence than the taste and judgment with which the selection has been made, and the propriety or vivacity of the observations interspersed. It seems only an attempt at connexion, where none can effectually be made; and each anecdote still remains *isolated*, notwithstanding the general bond of brotherhood throughout each class. The alphabetical form adopted by Mr. Andrews, in his volume of anecdotes, seems to us more convenient than any other, and not at all exceptionable.

Much entertaining matter is certainly collected in these volumes, which the author himself calls only an *amusement for literary loungers*. We shall particularly notice only the second



volume, on account of the time of its appearance. Very early in this part of the work is mentioned a circumstance which had escaped us in reading the poem alluded to, and might easily be overlooked by any person, from the mere perfection of its execution; which is, that the first twenty-nine verses of Palingenius's *Zodiacus Vitæ*, are an acrostic, forming the initials of his three names, Marcellus, Palingenius, Stellatus. The lines flow so easily, that no suspicion arises of the technical, stiff form of the *acrostic*. As Mr. D'Israeli has not quoted any of the lines, and the book though not scarce, may not be in the hands of many of our readers, we will give a short extract:

M ens mea, nescio quo jam dudum impulsa furore,  
A rdet lauriferos Parnassi invisere colles,  
R uraque Castaliæ, Musis celebrata canoris :  
C irrha placet, semperque virens nemus. O ego quantas  
E ffugiam tenebras! video surgentis Eoo  
L uciferi radios paulatim albescere cælo.  
L ivor abi, et stugio procul hinc te absconde profundo,  
V incit amor Musæ, vincit Deus : ardua quamvis  
S it via, non metuit virtus invicta laborem. &c.

Perhaps a better specimen of this literary trifling cannot easily be produced.

In p. 23. Marville is quoted, and in several other places, as if that were the real name of the author of *Melanges d'Histoire &c.* Perhaps it has escaped the notice of Mr. D'Israeli, among his various researches, that the true name of the writer to whom the world was indebted for that entertaining Miscellany, was Bonaventure d'Argonne; who probably concealed himself under that fiction on account of the satirical traits, not always perfectly just, with which his work abounds. Argonne was a Carthusian monk of some talents, and some intercourse among the literati of his time. He left, however, not much besides the work in question. His treatise *On the Mode of Reading the Fathers* has been highly commended.

It has long been known to literary enquirers that Marana, an Italian, resident at Paris, was the author of *the Turkish Spy*, which was published originally in Italian. But the proof of it adduced by Charpentier should be more known:

“ Charpentier gave the first particulars of this ingenious man. Even in his time the volumes were read as they came out, while its author remained unknown. Charpentier's proof of the author is indisputable; for he preserved the following curious certificate, written in Marana's own hand-writing.

“ I the under-written John Paul Marana, author of a manuscript Italian volume, intitled, “ *L'Esploratore Turco, tomo terzo*,” acknowledge that Mr. Charpentier, appointed by the Lord Chancellor to revise

revise the said manuscript, has not granted me his certificate for printing the said manuscript, but on condition to rescind four passages. The first beginning, &c. By this I promise to suppress from the said manuscript the places above marked, so that there shall remain no vestige; since, without agreeing to this, the said certificate would not have been granted to me by the said Mr. Charpentier; and for surety of the above, which I acknowledge to be true, and which I promise punctually to execute, I have signed the present writing. Paris, 28th September, 1686.

“JOHN PAUL MARANA.”

The following peep into the interior of the French academy of sciences is curious and interesting, nor do we conceive the likeness to be much caricatured, notwithstanding the palliations justly mentioned by our author :

“Furetiere, who was himself an Academician, has described the miserable manner in which time was consumed at their assemblies. I confess he was a satirist, and had quarrelled with the Academy; there must have been, notwithstanding, sufficient resemblance for the following picture, however it may be overcharged. He has been blamed for thus exposing the Eleusinian mysteries of literature to the uninitiated.

“He who bawls the loudest, is he *whom* they suppose has most reason. They all have the art of making long orations upon a trifle. The second repeats, like an echo, what the first has said; but generally three or four speak together. When there is a bench of five or six members, one reads, another decides, two converse, one sleeps, and another amuses himself with reading some dictionary which happens to lie before him. When a second member is to deliver his opinion, they are obliged to read again the article, which at the first perusal he had been too much engaged to hear. This is a happy manner of finishing their work. They can hardly get over two lines without long digressions; without some one telling a pleasant story, or the news of the day; or talking of affairs of state, and reforming the government.

“If the assemblies of Academicians are thus triflingly passed, we need not regret that no Academy for polite literature is established in our country.”

The account of the romance of Astrea, beginning at page 221, is very curious, but is too long to be inserted here; the reader who turns to it on our recommendation will probably thank us for the hint.

The anecdote of poor Baratier [or Barretier] told in p. 265, is dreadful, and, if true, much to the dishonour of the late King of Prussia; it is told in the same manner in the *Dictionnaire Historique*; but it should be observed that a very different turn is given to the whole account, in Dr. Johnson's life of that extraordinary youth. According to that author, the king recommended

recommended to him the study of civil and public law with a design to promote him in the diplomatic or ministerial line. He also says that Barretier declined it, and thereby lost the king's favour, and died in the pursuit of other studies. Whoever recollects Dr. Johnson's ardent love of truth, and talent for enquiring into it, will be more inclined to receive his testimony than any vague report. So cautious ought we to be not to take unfavourable accounts on too slight grounds.

The following copy of some private memorandums of Queen Mary, from the Cotton Library, is amusing, nor do we recollect to have seen it published before :

“ Instructions for my lorde Previfel.

“ Firste, to tell the Kinge the whole state of this realme, w<sup>t</sup> all thyngs appartaynyng to the same, as myche as ye knowe to be trewe.

“ Seconde, to obey his comandment in all thyngs.

“ Thyrdly, in all things he shall aske your aduysse to declare your opinion as becometh a faythfull conceyllour to do.

“ Marye the quene.”

Several symptoms, dispersed here and there, seem to denote that the author of this pleasing work, though not unskilled in the Hebrew, is rather imperfectly acquainted with the two other learned languages; and this appears particularly in the very slight and incorrect account he gives, at page 399, of the ancient materials for writing. It is true, he professes to copy it from a French work; but errors so striking as the following should not have been copied. He tells us, that the ancients used tablets of cedar for their most important writings, and quotes the well-known passage of Persius, *cedro digna locutus*; but a still more common passage of Horace informs us, that *cedro* there means, *oil of cedar*, with which valuable MSS. of parchment were anointed, to preserve them from corruption, *linenda cedro*; and any commentator would have directed the author to the passage of Pliny, which vouches for this property, “*Cedri oleo peruncta materies, nec tineam, nec cariem sentit.*” Nat. Hist. xvi. 39\*. A few lines lower we are told that the ancients wrote on *wax*, as if it had been wax alone; whereas nothing is more notorious than that wax was used only on tablets

---

\* Brewster's excellent translation might have served to illustrate the passage of Persius :

When such his labours, such his sacred page,  
As Cedar's juice should vindicate from age.

of wood, which were slightly covered with it, to admit the traces of the style more easily, and to allow of erasure.

In the language of this work there are some, though not many, blemishes; the most remarkable of those that attracted our notice we shall mention, because the author, very sensibly, solicits correction where necessary. (Pref. p. iii.) In the short preface, to vol. ii. we have *erudits* and *isolated*, neither of them English words. In p. 267 *Meritable*. In 331. "*We come from contemplating*;" a gross gallicism. In p. 338 "but both *him* and his works were slighted;" an attack on Priscian's head: and in p. 512. "we must *get quit* of his expressions," a vulgarism which is the more unfortunate in that place, because the author is speaking of correcting the style of another.

There are one or two tolerable specimens of poetry by Mr. D'IIsraeli himself; and each volume is concluded by a poetical imitation of Haller, executed with spirit by the present poet laureat.

ART. XV. *The Odes, Epodes, and Carmen Seculare of Horace; translated into English Verse by William Boscawen, Esq.* 8vo. 7s. 6d. Stockdale.

THE disadvantages under which a translator of Horace must be acknowledged to labour, Mr. Boscawen seems to have been well prepared to expect; and, going forth with a commendable spirit of adventure, he has generally contrived, by ingenuity and address, to elude those difficulties which courage and perseverance alone would have been unable to surmount. The strife and the silence of commentators are among the "various and opposite" causes which have equally tended to leave many passages, in an author so much studied as Horace, contested, and many of them obscure. To these may be added the ingenuities of conjectural emendators, and the elucidations of fanciful theorists, alike operating to distract the attention of common readers, and to prevent them, while they are in search of common sense, with only a choice of absurdities. But this is the peculiar fate attendant upon those authors, who, from their own intrinsic worth, remain favourites with the public, in spite of the injuries they have suffered from the hand of time. The zeal of their admiring commentators frequently induces them to render the sense of their author complete, where it seems to them deficient, sometimes by starting an hypothesis when the object of allusion is lost; sometimes by altering the text to suit their own interpretations: by such methods multiplying editions, so as chiefly



chiefly to multiply the sources of error and confusion. Among Latin authors no one stands more decidedly in this predicament than Horace. Perhaps could he have been witness to this kind, but injurious partiality of his friends, he would have addressed them with that good-humoured raillery which so distinguished him :

“ Pol, me occidistis amici,  
“ Non servastis!”——

We are now to speak of Mr. Boscawen, in the examination of whose work we shall the less hesitate, should we entertain occasionally any difference of opinion, to express our sentiments with freedom, knowing that we shall have frequent and just opportunities of saluting him with congratulation and applause. Mr. B.'s translation of the Odes, Epodes, and Carmen Seulare of Horace, is introduced to the world by a judicious and well written Preface, which is followed by a Life of Horace, compiled from the uncertain documents which his own works supply, and those still less satisfactory accounts which are met with in the ill-digested and uninteresting narrative of Suetonius. The materials from which a life of Horace must necessarily be formed, are altogether so scanty, that Mr. Boscawen cannot be justly blamed for not having furnished the information, which is, in fact, no where to be collected. If we would discover to what sect of philosophers Horace attached himself, we must have recourse to his works, where we find him sometimes a Stoic, sometimes a follower of Epicurus, and sometimes a free and independent reasoner, “ Nullius addictus jurare in verba magistri.” If we would scrutinize his morals, the same source of investigation presents us with similar inconsistencies. He sometimes writes with pious and grateful remembrance of the parental solicitude which preserved him from the temptations of vice, sometimes becomes the professed advocate of licentious pleasure, and sometimes speaks of his own vicious tendencies with calmness and unconcern. The amount, in short, of all we can know concerning Horace is, that every man of taste admired him, and every man of rank courted his company, that his friendships and attachments were of the warmest kind; and that, tho' a satirist, the provocations of his wit excited few enemies. He has, indeed, ridiculed himself for having fled from battle; but we know not how to appreciate the justice of his sentence even in this case, wherein his contemporaries have left no testimony. That his flight was not particular, is evident, from his having coupled his friend Varus in it; “ *Tecum Philippos et celerem fugam* “ *sensi* :” it seems, therefore, that the only circumstance which dwelt uneasily upon his mind was, that he had abandoned his shield,

shield, a capital crime among the most warlike nations. Mafson thinks, that many others did the same, but the passage of Dio that he adduces does not prove it. We see, however, no reason to suppose, with Mr. Boscawen, that his flight was early or particularly disgraceful. He seems rather to have felt acutely, as a man of courage, the one false step he had taken, and to be anxious to obviate the reproach by self-accusation: this is the more probable, as we find him afterwards voluntarily proposing to accompany Mæcenas in his expedition with Augustus against Mark Antony.

Of the uncertainty which pervades these accounts, Mr. Boscawen's narrative of the life of Horace unavoidably partakes. In speaking of the education which Horace had from his father, he says, "He himself diligently implanted the principles of morality, not by dry precepts, or refined speculations, but by the more familiar and striking illustration of living examples. The tendency of every immoral action was manifested by the consequences it had produced. Such was the effect of this mode of instruction, that, in a luxurious capital, amidst companions whose rank and fortune far exceeded his own, our poet records with gratitude *his preservation not only from actual vice, but from the habits and disposition, that precede and produce it.*" P. 30. Such an observation naturally occurs to a person upon reading the fourth satire of the first book. Yet the perusal of other parts of his works suggests other notions of him, and induces Mr. Boscawen to call him, in another place, no more than a man, "generally speaking, temperate and virtuous, for the age he lived in, and the philosophy he professed." P. 40. Perhaps, except for the quaintness of it, we cannot find a better remark on this subject than that of Dacier, quoted in the 8th page of Mr. B's preface, that he was a "poet in his philosophy, and a philosopher in his poetry;" though Horace would not, perhaps, have thought it so complimentary as Dacier intended, valuing possibly, as we know Pope did, his philosophy above his poetry. It is impossible to read this remark of Dacier without recollecting the similar, though not equally just, antithesis of Dr. Johnson upon the late Lord Chesterfield, that he was "a wit among lords, and a lord among wits."

In enumerating the causes which tend to make Horace a valuable author, Mr. B. has the following remark, which has some novelty, as well as perfect justice, to recommend it.

"Another, and a very interesting point of view in which the odes of Horace may be considered, is as forming a complete assemblage of ancient lyric poetry, and as having preserved the principal beauties of those writers who adorned the best ages of Greece." These were undoubtedly the frequent objects of

his

his imitation. "If," adds our author, p. 9, "Horace is less sublime, or rather, less sonorous in his loftier compositions than Pindar, less airy in his festive odes than Anacreon," &c. As to the former of these suppositions, there is no doubt of the fact: Horace himself may be adduced to prove, that he felt and confessed himself less sublime in his elevated compositions than Pindar; and the comparison of his odes with those that remain of the Theban bard, confirms this sentence. But if we may be allowed, upon comparing the lighter poems of Horace with those of Anacreon, to express what we feel, we shall assign to those of the Latin bard the praise of variety, manly thinking, choice expression, and harmony of numbers, while the Greek may be said to have clothed a paucity of ideas in uncommon neatness of language; to have written on subjects of mirth and jollity with elegance, and to have exhibited his own festivity, though without communicating much of it to his reader. We readily become partakers with Horace in the easy and natural scenes which he describes; we pass the winter's day in merriment with him, while Soracte is covered with snow; nor are we less exhilarated by his company when we find him in the summer "arctâ sub vite bibentem." For such interesting scenes as these we search in vain throughout the pages of Anacreon; and perhaps another cause which creates lassitude in his readers, may be found in the uniformity of his metre, which tends to produce an apparent want of variety in his whole work, and to make one ode too much like another. But, indeed, concerning the genuineness of the poems extant under the name of Anacreon, strong doubts have existed among the learned, from their first publication, and still continue to exist.

"That the most pleasing of ancient poets" says Mr. B. p. 11. "should never yet have received an English dress in any degree worthy of him, has long been matter of surprise to the author of the present attempt." It would be ungrateful in us, should we suffer this remark to pass, without claiming for our old acquaintance Francis, that praise to which his translation so justly entitles him, for his industry, his perseverance, and his fidelity. If in many passages he is feeble, and in some prosaic, yet he has shown strength enough to vindicate his right to critical celebrity, and poetry enough to have been universally read. Having steered his course through a navigation confessedly beset with difficulties, without shipwreck or injury, he certainly deserves the attention of succeeding navigators. "Those," says Mr. B. p. 10, "who have not the advantage of a classical education, and especially the softer sex, (whose accomplishments in the present age qualify them to taste English poetry equally with ourselves) are, in general, compelled



"compelled to take the beauties of Horace upon trust, or to judge of them from a few translations, paraphrases, and imitations that may be found scattered through the works of the English poets." This is in some measure true; but however paradoxical it may appear, we much incline to the opinion, that the genuine spirit of Horace is better conveyed to the English reader by imitations, than by the most correct translation that could be produced: allusions to customs and characters, which are obscure to the English reader in a translation, are developed, illustrated and explained to him in an imitation, by an obvious application of them to modern customs and living characters. No translation has given, or probably ever will communicate to English readers, so favourable or so just an opinion of the epistles of this author, as the spirited imitations of Pope.

We subscribe in general to the sentiments expressed by Mr. Boscawen relative to the disadvantages with which a translator has to struggle, and the severe rules by which he is confined. Yet we are of opinion, that "the figure by which a part is put for the whole, as the Ægean or the Caspian sea for the sea in general," should, notwithstanding his arguments to the contrary, be almost "invariably followed in a translation." We shall have occasion to speak more of this, as we proceed in our examination of the work.

It remains for us, before we pass our opinion upon the poetical labours of Mr. B. to thank him for the amusement and information he has afforded in these introductory pages. The style of them is easy, clear, and strong, equally free from affectation and vulgarity. With only a few more remarks we shall dismiss this part of the work. In page the fourth, Mr. B. has said of Horace what Dr. Johnson said of Goldsmith; "There is scarcely a subject which he has not treated, there is none of those he has treated which he has not adorned:"—"Nullum fere scribendi genus non tetigit, nullum quod tetigit non ornavit." *Epitaph on Goldsmith*. The coincidence is perfect; too strong, we should conceive, to have arisen from casual and unconscious recollection. The English is an exact translation of the Latin; to which therefore a reference should have been made, to remove every suspicion of plagiarism, which, as no disguise was attempted, most probably was not intended.

In p. 34 occurs this phrase; "however it may at first *revolt* us," to revolt cannot properly be used as an active verb. In all good writers, it is neuter, or intransitive.

P. 35 exhibits a sentence imperfectly constructed. "But whether, all circumstances considered, it might be pardonable in men of genius to palliate, when they could no longer pre-



“vent the establishment of absolute power, it was at all events  
 “a laudable attempt to humanize and improve the possessor of  
 “that power, on whom the happiness of millions must depend.”  
 After the word *whether* we naturally expect an alternative introduced by *or*. The sentence might be made complete, by inserting “or not” immediately after “pardonable.” In a subsequent edition, to which the ingenious translator may very reasonably look, such trifling overlookings may be with ease removed.

The attachment of all classical men for the writings of Horace, the general merit of this translation, and our desire fairly to appreciate its comparative merit with those that have preceded, must plead our excuse for extending to another article our remarks on this volume. It is indeed our disposition to estimate the rank of books, not from their bulk, but from their intrinsic excellence, and the interesting nature of their contents; in which mode of consideration we shall doubtless be supported by the judicious part of the public.

[ *To be continued.* ]

ART. XVI. *Man's Best Right: A solemn Appeal in the Name of Religion.* By the Rev. R. Nares, A. M. Chaplain to his Royal Highness the Duke of York, late Student of Christ Church, Oxon. 8vo. 1s. Stockdale.

WHILE the term *rights* has been the object of so much perplexing discussion, that plain, honest men have been at a loss to understand what it really signifies, Mr. Nares has taken laudable pains to separate, from the heterogeneous mass, one species of right, about which almost all men are agreed. We say almost all, for some few there are, unenvied by us, who, in this *enlightened age*, affect most to despise that right, which is, of all others, the noblest incentive to virtue, which places the faculties of man in the point of view that most commands admiration, as progressive towards perfection; and as qualifying him for eternity.

The author, with becoming solemnity, addresses himself as to a nation of Christians, reminding them of what the speculatists and shallow philosophers of the day entirely disregard, that the motives of human action should have a far more comprehensive view than this theatre of the world; that experiments on the happiness and lives of millions are not rashly to be made for mere opinions; that the present generation is not to be ruined for the “fake of a supposed advantage to posterity, which posterity may perhaps abhor;” and that the Christian privilege of being candidate for heaven, is that about which it becomes us all to be most tenacious.

These

These are great and sacred truths which so obviously involve the moral and only permanent happiness of man, that the chimeras of political reform, and the delusions of vain philosophy, shrink to nothing in the contrast. It is the object of Mr. Nares, in this pamphlet, to point out the mischievous consequences of permitting the consideration of things merely temporal to supersede the performance of positive duties. The argument will be found to be conducted with a perspicuity suitable to the subject, and to all capacities. After explaining the various absurdities which have arisen in opinion, and the evils which have appeared in practice, from the abuse of the word *reform*, the author thus forms his conclusion :

“ On the issue of such questions as have now been urged, you are at war. France, with a fanaticism, of which no nation upon earth but one so mad with vanity, could ever have been capable, has undertaken a crusade against all monarchies, against all regular government. Because they choose to have no king themselves, that vain and visionary people would make the world one vast republic. To have a king, or an order of nobility, has become a crime in their opinion; and by every mode of internal intrigue, by every external violence, they would, if possible, compel all nations to adopt their new-invented fashion of democracy. They would not only abolish kings, but, by an arbitrary retrospect, annul all acts that kings, by the consent of nations, had established; they would assume to themselves the modest privilege of being arbiters without appeal, to decide in future what treaties shall be valid—what intercourse of public faith subsist—what limits shall be placed to various countries—what regulations made to guard their frontiers or their commerce. Thus, under the pretence of natural rights, they would erect AN UNIVERSAL TYRANNY. They would first in every country, if they could, corrupt the people, and then direct the state. When it came to this, Great Britain, with a spirit worthy of her virtue, consequence, and strength, declared, WE WILL NOT BE CORRUPTED, NOR DIRECTED. What we know, by long experience, to be useful in our state, we will preserve: what reason tells us to be just with respect to the general interests of mankind, we will defend. Thus is the present war a new phenomenon, for, besides being a necessary war for self-defence, it is A WAR OF PRINCIPLE—a war in defence of all the rights of nations, against the arbitrary usurpations of a Gallic mob,—a war to prevent that which would be most destructive to us, the corruption of our hearts—a war to assert your right to do your duty, and obey the will of God.

“ Inhabitants of Britain! and of Ireland! on the best right you have or can acquire, I now have made appeal to your understandings and your consciences: THE RIGHT OF BEING, by such means as Christianity prescribes, THE SONS OF GOD, AND HEIRS WITH CHRIST OF HIS ETERNAL KINGDOM. I have shown you that this right is incompatible with those claims that you have long been urged to make. You cannot, therefore, hesitate in choice between them.”

## BRITISH CATALOGUE.

## POETRY.

ART. 17. *The Pleasure of Memory. The fifth Edition. With some other Poems.* 12mo. 6s. Cadell.

THE most important of these Poems, that on the pleasure of memory, was presented to the public, so long before the appearance of our work, that all which is compatible with our plan, is to add our confirmation of the praise the author has received, and to specify the additional poems which appear in this elegant and improved edition.

The poems which now for the first time are presented to the public are, an Ode to Superstition; the Sailor, an Elegy; Verses on a Tear; a Sketch of the Alps at Day-break; a Wish; and an Italian Song. Our readers will doubtless thank us for the introduction of one of them:

## "A WISH.

" Mine be a cot beside the hill,  
A bee-hive's hum shall sooth my ear,  
A willow brook, that turns a mill,  
With many a fall shall linger near.

" *The swallow oft beneath my thatch*  
*Shall twitter from her clay-built nest;*  
Oft shall the pilgrim lift the latch,  
And share my meal a welcome guest.

" Around my ivied porch shall spring  
Each fragrant flower that drinks the dew,  
And Lucy, at her wheel, shall sing  
In russet gown and apron blue.

" The village church, among the trees,  
Where first our marriage vows were given,  
With merry peals shall swell the breeze  
And point with taper spire to heaven."

This volume is adorned with several beautiful engravings illustrative of the different subjects.

ART. 18. *Love's Victims: the Hermit's Story. By the author of the Prize, No Song No Supper, &c.* 4to. 2s. 6d. Cadell.

It would be well if the moral of this poem could be deeply fixed in every youthful mind, nor are we aware of any method so likely to accomplish this degradable end, as that of recommending it to general perusal. The poet has contrived, that while the circumstances he relates are but too common, his narrative irresistibly engages the attention of his reader; and though his style has the charm of simplicity,

simplicity, it has yet the polish and the strength which characterize the best poems of this kind. As a specimen we shall insert the following passage :

“ When youth beats high in ev’ry vein,  
And passion fires the mind,  
What can the wand’ring thought restrain,  
The lawless spirit bind ?

“ Too strong by reason to be sway’d,  
Desire my torment grew,  
For fair as Dian was the maid,  
But chaste as Dian too.

“ How shall your virtuous ears endure,  
My guilty tongue repeat,  
What arts I us’d, her love to lure,  
And watchful honor cheat ?

“ Too well I strove ; the maiden lov’d ;  
Her devious steps I led ;  
To duty lost, we secret rov’d,  
And banish’d virtue fled.

“ Ill-omen’d deed ! the hope how vain,  
Each social tie foregone,  
That constancy should yet remain,  
And faith, intent on one !

“ Who first pollutes the tender mind,  
And leads from truth astray,  
Ne’er let him hope again to find  
The gem he casts away.”

The poem is dedicated to Mr. Pitt, and the author’s name, Prince Hoare, is subjoined to the dedication.

ART. 19. *Painting, a Poem : In Four Cantos. With Biographical Notes.* 8vo. 2s. Dangerfield.

This author modestly apologizes for entering the lists after Mr. Hayley, but soon encourages himself with *anch’io son Pittore*, which, it must be remembered, was said by a man who had reached all the higher excellencies of his art. If this claim be established in the poem, all is well. Let us examine.

Among the objects of the poem is that of recording the merits of the different schools ; how this is executed, our readers shall guess from the following specimens :

“ And thee, O Holben, shall her song report,  
“ Bestow’d by Friendship’s hand on Britain’s court.

“ Superb Velasquez soars sublimely great,  
“ Form’d to adorn, and feed the pomp of state :

“ Do royal themes beneath his touch advance,  
“ The robes all flutter, and the steeds all prance.”



Should this be meant for panegyric, *Dii meliora piis* : if for abuse, it is as much misapplied as the praise contained in the following couplet :

“ See Kneller rise amid the smiles of state,  
“ Fantastically grand, and wildly great.”

The author's skill in poetry seems nearly on a level with his discriminating powers in painting, for we meet with innumerable attempts at rhyme as extraordinary as the following :

‘ foam,	‘ flames,	‘ sprung,
‘ crown,	‘ profanes,	‘ fun,
‘ time,	‘ Rome,	‘ claim.
‘ line,	‘ crown,	‘ reign,
‘ sublime,	‘ gloom,	‘ confin’d,
‘ design,	‘ noon,	‘ winds.’

His epithets are wonderfully applied; we find “ cloud-capt lineage,” “ multitudinous arch,” “ shrill guitar,” “ prolific prints,” and “ sparkling roses.”

If some people have an alacrity at sinking, our author has as great a genius for floating. He will *float* you “ the dim air with “ smoke;,” “ *float* his brain with visions all divine;,” “ *float* loose “ draperies with the flowing line;” and lastly, “ *float* with hallow-  
“ ed strains the western skies.” Will it be said, when he dies,  
“ He must not *float* upon his watery bier, unwept?”

#### DRAMATIC.

ART. 20. *How to Grow Rich, a Comedy; as it is performed at the Theatre Royal, Covent Garden. By Frederick Reynolds. 8vo. 1s. 6d. Longman.*

It has long been permitted to Comedy to approach so near to Farce, that it becomes not a little difficult to distinguish between them, except by the number of acts. The distinction, it must be owned, is modern, yet surely it is sound, and ought to arise from the difference between character and caricature, the skilful management of interest in a plot, and the loose texture of laughable scenes. The plot of this piece is slight beyond description; but many follies of the day are touched in it with liveliness. The following scene of a smart attorney and bailiff, contains at least a droll sketch of extravagance, something like which may perhaps be found :

“ Enter LATITAT in an elegant Morning Dress.

“ *Latitat.* Let my carriage wait—Ma’am, your most obedient.

“ *Lady Henrietta.* Pray be seated, sir—*(they sit)* I’m told, sir, you have some law-business.

“ *Latitat.* I have, Ma’am—but no hurry about that—I always do the thing genteelly—Pray, Ma’am, were you at the last grand meeting of archers?

“ *Lady Henrietta.* No, sir, I was not.

“ *Latitat.*

"*Latitat.* That's unlucky—I got the verdict—That is, I won the prize—hit the bull's eye—carried off the bugle-horn—Here it is—(*puts his hand in wrong pocket and takes out papers*) No—that's a bill in Chancery—Here, Ma'am—(*pulls out bugle-horn*) received it from the lady patroness—kiss'd her hand—proclaim'd victor—march'd in procession—colours flying—music playing—clients huzzaing! Did the thing genteelly, Ma'am!

"*Lady Henrietta.* Indeed, sir, you were very fortunate.

"*Latitat.* Oh, I'm a nice fellow, Ma'am!—Then at cricket—last grand match—got sixty notches—the Peer run out—The baron stump'd, and the General knock'd down his own wicket—I was long-stop—famous at a long-stop, Ma'am—cricket or law! ball or debtor! Let neither slip through my fingers! heh, Ma'am! do the thing genteelly.

"*Lady Henrietta.* So it seems—But, pray, sir, how can you follow the law amidst such a confusion of professions?

"*Latitat.* Law and confusion are the same thing, Ma'am—Then I write my own songs, draw my own pleadings, ride my own races—To be sure I never won one in my life—but then I always rode like a gentleman! Heh, Ma'am! do the thing genteelly.

"*Lady Henrietta.* Certainly—But now, may we talk about my business?

"*Latitat.* Don't alarm yourself—that's all settled—My friend will be here presently—he'll shew you every accommodation.

"*Enter Servant.*

"*Servant.* A gentleman in a curricie, Ma'am.

"*Latitat.* In a curricie! Oh! that's my friend—Shew him in. Now here! here's another proof of my talents! When I came to this town, Ma'am, little Nab hadn't a shilling; I learnt him the practice—Now he lives in style, drives his carriage, and will lend you a thousand pounds.

"*Lady Henrietta.* Will he, sir? I'm very much oblig'd to him.

"*Enter Nab, (Smartly dress'd.)*

"*Nab. (Speaks as he enters)* Put clothes on the horses, and raise the top of the curricie that the lady mayn't catch cold.

"*Latitat.* Mr. Nab, Lady Henrietta—Lady Henrietta, Mr. Nab—There! make your bow—(*Nab bows affectedly*) And now shake hands.

"*Lady Henrietta.* Shake hands, sir!

"*Latitat.* Yes—Let him do the thing genteelly—(*Nab gently touches her hand*) There! the business is settled! You're arrested at the suit of Sir Charles Dazzle, and little Nab will drive you away in his curricie.

"*Lady Henrietta.* Arrested!

"*Latitat.* Lord, don't be uneasy—his house is a palace—full of the best furniture, the best wines; and I give you my honor, the best company! You'll find some very fashionable people there—Some of your intimate friends—heh, Nab!

"*Nab.* Yes Ma'am, and I entertain my company so superbly, that when they leave my house, its always in good humour, I assure you—Besides we can make up a Faro bank—every thing in style."

ART. 21. *Hartford Bridge; or, the Skirts of the Camp; an Operatic Farce, in Two Acts; performed at the Theatre Royal, Covent Garden. Written by Mr. Pearce.* 8vo. 1s. Longman.

This little drama, though so brief that its hero can scarcely be said to "strut his hour upon the stage," contrives to interest the reader while his attention is bestowed upon it, and to impress upon his mind a favourable opinion of the author's talents. The management of incidents gives no shock to probability; nor does the dialogue commit any offence against the laws of propriety. This may be deemed negative praise; but it is a praise to which few contemporary competitors for dramatic fame are entitled.

ART. 22. *The Midnight Wanderers; a Comic Opera, in Two Acts; as performed at the Theatre Royal, in Covent Garden. Written by Mr. Pearce, Author of Hartford Bridge.* 8vo. 1s. Longman.

There is much liveliness, and quite enough of plot, in this little drama: which, with that noticed in the preceding article, shows a talent in the author which we hope to see more exercised. Such unexpected strokes as the following cannot fail of comic effect:

"*Denis.* Give me the key. *Casper.* You'll find it hanging by the fire-place; but, to say truth, I have not had much occasion for a key ever since the stable was without a door" — "*Maresa.* They would only take a few grapes for supper, except the man; and he has carried to his room a piece of hung-beef. *Casper.* Hung-beef! — for what, pray? *Maresa.* It will make him, he says, dry in the night. *Casper.* An odd fancy that:—well! *Maresa.* And, besides the hung-beef, two quarts of wine to quench his thirst afterwards." — "It is amazing how change of air operates to restore the constitution—of a shattered fortune."

The following song, which was omitted in representation, will be new to those who have only seen the piece; and has, in our opinion, as much merit as any of those that were performed:

#### " SONG.

" From whom I'm descended, or how I came here,  
Are points on which HERALDS themselves are not clear,  
Since, however, I mix with the mad Sons of Earth,  
They cannot deny but I one time had BIRTH!

" If no Annal, or Chronicle, mentions my race,  
Let the stupid historian feel the disgrace!  
For unless with great CÆSAR, from ADAM I came,  
More wonderful still is my title to fame!

" With this plea to origin—when I am gone,  
They may deck me with trophies, or—let it alone;  
And if they embalm me, their zeal I'll forgive,  
Only don't let them flint me in wine—while I live!"

## NOVEL.

ART. 23. *The Emigrants; or, the History of an Expatriated Family, being a Delineation of English Manners drawn from real Characters. Written in America, by G. Imlay, Esq. Author of the Topographical Description of its Western Territory.* 12mo. 3 vols. 12s. Hamilton, London.

The first step towards arriving at the art and mystery of novel-writing, is the attainment of a flowing and easy style, by which the reader may be seduced to pay some little attention to concerns not always of the utmost importance, may be led without murmuring through a series of incidents disjointed or combined, according to the caprice or discretion of his author. Of Mr. Imlay's accomplishments, in this talent of a novel-writer, the following passage will perhaps give a sufficient specimen:

"Every spectator caught the flame of sympathy, and in that que-  
rulous moment, we appeared like the mourners of Adonis surrounding the Queen of love. The hasty hours upon the rapid wings of time hurried on the moment of their departure—Language then was mute—As when a shipwrecked crew who are entombed in the boisterous waves, and whose murmurs cease, and you no longer hear aught but the scolding wind;—as such was this *luctiferous schism*." Vol. i. Page. 4.

There are readers to whom this style will, no doubt, appear irresistibly graceful: there are others to whom it will be altogether intolerable. To the former we leave the further perusal of these three volumes.

## SURGERY.

ART. 24. *Chirurgical Observations relative to the Epiphora, or Watery Eye. The Scrophulous and Intermittent Ophthalmia. The Extraction of the Cataract, and the Introduction of the Male Catheter.* By James Ware, Surgeon. 8vo. 1s. 6d. Dilly.

These observations, the author informs us in his preface, were read before the Medical Society of London, but withdrawn, from the apprehension that, with two other papers already ordered to be published by that Society, they would occupy too considerable a part of their next volume.

In the first paper Mr. W. defines what is meant by the term epiphora, and the different species of the disorder, but confines himself to that which is occasioned by an obstruction to the free passage of the tears from the eye into the nose. Four cases are related, in which he was successful in overcoming the obstruction, by using Mont. Anel's method of injecting water by means of a syringe and small pipe into the *punctum lachrymale* of the lower eye-lid. In one of the cases the cure was effected in the first attempt, and in the others by perseverance for some days. Mr. W. prefers injecting water, to Mr. Blizard's method of introducing quicksilver, and with reason; for (besides that as much mechanical force may be applied by the syringe as to equal the specific gravity of quicksilver) water has an advantage, in being a kind of solvent to the mucus. Mr. W. sometimes injects the water cold; but surely it is preferable when warmed, as its solvent power



is thus increased, and, according to his own doctrine, it must tend more to take off any spasmodic action that may be excited in the lachrymal sack.

In the 2d paper Mr. W. recommends corrosive sublimate to be given internally in the intermitten ophthalmy. The supplement to this paper contains some remarkable appearances in the dissection of two diseased eyes.

On the extraction of the cataract, the author proves the inutility of skill in the assistant, having performed the operation nine times by the assistance of four different persons, and four times by that of his own footman.

The paper on the introduction of the male catheter is accompanied with a plate, representing the size and most proper form of this instrument. Mr. W. recommends introducing it into the urethra, at first, with the convex side uppermost, and gives particular directions as to the mode of turning it, after having passed a certain way, so as to bring the convex side undermost, to humour the right direction of the urethra. We agree with him, that much caution is necessary in this part of the operation; but we know that many able practitioners are not yet convinced of the necessity of turning it at all; and we know that in most cases it answers perfectly in the more simple mode of introduction.

Mr. W's observations, relating to the eye, seem to be the result of experience, and we hope that his further practice will confirm him in his opinion, that he has found a specific superior to the bark in Intermitten Ophthalmy.

#### POLITICS.

ART. 25. *Case of the Proprietors of India Annuities, on the Notice given by the Right Honourable the Speaker of the House of Commons, March 25, 1791; and the Renewal of the Charter of the East India Company; now under Discussion: submitted to the Consideration of his Majesty's Ministers, and both Houses of Parliament.* 8vo. 1s. Stockdale.

This is a plausible argument, to prove that the notice which government was by law obliged to give to the proprietors of East India annuities previous to the determination of the charter should take effect; although the legislator should decide on a renewal of the charter. The writer admits that similar notices have always been given under the like circumstances, but that the proprietors have always acquiesced in the continuance of the annuities, nor would the present claim have been set up, we suspect, had the 3 per cents risen to par, or even remained at 97. The India Company is the creditor of the public for more than one fourth of the annuities, yet we do not hear that the chairman has in the name of that body called on government for the discharge of the debt, nor have we heard that it was mentioned as a necessary consequence of the notice, in any of the discussions which have of late taken place at the India House, on the subject of the charter.

According to the strict letter of the notice, a special pleader perhaps would tell us, that the public were bound to discharge the debts; but according to the spirit of it, we conceive, all which it contained was done away, as soon as the legislature resolved on a renewal of the East India Company's charter.

## FAST SERMONS.

ART. 26. *By Richard Lord Bishop of Gloucester, before the House of Lords.* 4to, 1s. Walter.

After illustrating the figurative style of the text (Rom. xi. 21.) his lordship employs it as a proof, that God judges nations in their collective capacity. He then accurately distinguishes the nature of Jewish dispensation, directed immediately to certain temporal objects, from that of the Christian Covenant, "which has no direct reference to any particular terms of civil establishment—its main object being placed beyond the limits of this world." It is then shown, from the example of the Romans, that the subversion of principle is the subversion of temporal prosperity; and the reasons are pointed out why France has not taken advantage of this or any other warning. The pacific nature of our public councils is then explained, with the necessities that to cibly drew us "from the bosom of peace, into the unwelcome calamities and horrors of war." We are then warned not to presume too much even on the justice of our cause, and directed to examine whether we may not, as well as our enemies, deserve chastisement: and the whole is concluded by a strong recommendation of a general interior reform of our hearts, and of our conduct. Such are the exact outlines of this judicious discourse. Even this brief view may enable our readers to form some judgment of it, which would be more favourable, as well as more just, if they were to peruse the whole.

ART. 27. *By Dr. Huntingford, before the House of Commons.* 4to. 1s. Walter.

In the opening of this discourse, it is strongly and ably stated, that the evils we lately had cause to apprehend from our anarchizing enemies, were more severe than any, either political or physical, which have befallen our ancestors; and more to be dreaded than any danger of the sword that war can threaten with. The French are considered as the persons who, in the words of the text (Habbakuk ii. 12.) "build their town with blood, and establish their city by iniquity," and we cannot but give our full assent to the preacher, when he says, that "in our (public) reference of measures adopted for the preservation of national safety and national faith, to the ultimate Disposer of all events, we show ourselves to be not more practically pious than philosophically wise." The remainder of the sermon is chiefly employed in evincing the necessity of religious principles for the security of political order: and the whole is written in a strong style of manly eloquence, that does honour to the taste, as well as to the abilities of the author.

## FOREIGN CATALOGUE.

## FRANCE.

ART. 28. *Almanach littéraire, ou étrennes d'Apollon année : 1793; par Rabelais d'Aquin, petit in 12mo. de 240 pages.* A Paris, prix 36s.

THIS collection, of which the first volume appeared in 1777, is greatly recommended by the variety, as well as the judicious choice of the materials of which it is composed, such as lively stories, odes, epistles, fables, quatrains, epigrams, songs, moral and philosophical

cal sentiments, amusing anecdotes, traits of patriotism, concise and well imagined necrologic articles, on the literary characters who died in the course of the last year, together with an interesting account of some of the latest publications.

Among these, we were particularly struck with the *Parnasse moderne*, a short satyrical poem, composed by Voltaire in his youth, which is not to be found in any of the editions of his works. The author wrote this piece to avenge himself of the Academy. We will transcribe his own words.

“ At the age of seventeen, says he, I composed an ode for the purpose of obtaining the prize in the French Academy, which, however, fell to the lot of the Abbé Dujarry. The public indeed did not subscribe to the opinion of the Academy. I remember, among other singular mistakes, with which the successful poem abounded, there was the following verse :

“ Et des poles brulans jusqu’aux poles glacés.”

It was to Houdart la Motte, who did not pretend to scientific knowledge, that the Abbé Dujarry was indebted for this distinction. When he was blamed for this decision, and the verse just mentioned pointed out to him; “ this,” replied he, “ is a question in natural philosophy, and should be referred to the Academy of sciences, rather than to ours. Besides I am by no means convinced that there are no *poles brulans* ; and then the Abbé Dujarry is my particular friend.”

This gave occasion to the following epigram :

La Motte président au prix  
Qu’on distribuë aux beaux esprits,  
Ceignit de couronnes civiques  
Les vainqueurs des jeux Olympiques ;  
Il fit un vrai pas d’Ecolier,  
Et prit, aveugle Agonothete,  
Un chêne pour un Olivier  
Et Dujarry pour un poëte.

From the pieces in prose by Mirabeau, Condorcet, Manuel, Villette, &c. we shall select a fragment by Mirabeau, in which the editor observes, that J. J. Rousseau is appreciated somewhat late, as he should have been during his life. We think him much overrated.

“ It is not,” says Mirabeau, “ for his great talents that I envy this extraordinary man, but for his virtue, which was the source of his eloquence and the soul of his works.

“ I was acquainted with J. J. Rousseau, and knew many of those who visited him. He was always the same ; full of integrity, candour and simplicity, without any kind of pride or duplicity, unable alike to conceal his defects, or to display his good qualities. Those who have censured him, are to be excused only on the score of their imperfect knowledge of his character.

“ All men are not formed to conceive the sublimity of such a mind, nor can we ever be properly judged but by our peers.

“ Whatever may be thought or said of him in the age to come, which is the term allowed by envy to his detractors, there perhaps never before existed so virtuous a man, because he was so, under the conviction

that



that the world did not give credit to the sincerity of his writings and of his actions. He was so, in spite of nature, of fortune, and of mankind, from which he experienced nothing but pain, disappointment, calumny, chagrin and persecution. He was so, though he possessed at the same time the most lively sensibility to injustice and oppression. He was so, in defiance of those weaknesses, which he has not scrupled to expose in the memoirs of his life.

“ J. J. derived infinitely greater advantages from his passions, than any which they might be supposed to have gained over him. Endued, perhaps, with the incorruptible and virtuous mind of an epicurean, he preserved in his morals the rigid conduct of stoicism.

“ To whatever improper use his confessions may be perverted, they will still evince the sincerity of a man, who spoke as he thought, wrote as he spoke, lived as he wrote, and died as he had lived.”

By way of supplement, we are presented with a translation of the descent of Orpheus, taken from the beginning of the tenth book of Ovid's *Metamorphosis*, and a poem addressed to a lady on St. Theresa's day, both by Mr. de St. Ange.

*Journ. Encyclop.*

ART. 29. *Recherches diététiques du médecin patriote, sur la santé & sur les maladies observées dans les séminaires, les pensionnats, & chez les ouvriers en dentelles; suivies de réflexions sur le traitement de la petite vérole, & d'un mémoire sur le régime des convalescens & des valetudinaires, par M. C. D. Balme, docteur en médecine, &c. In 12mo. de 237 pp. Au Puy, prix 1l. 10s.*

The first of the six articles, which compose the present work, relates to the management of public seminaries for the education of ecclesiastics. Among other plans for renewing the air in these small rooms, in which it is often rendered mephitic, and of course injurious to health, not only by the little attention paid to cleanliness by the persons who inhabit them, but likewise by respiration, and the lights made use of in them, our author thinks it would be adviseable to construct the upper part of the doors of every apartment with a wire lattice, to be covered by a pannel, which might be opened at pleasure. This part of the door the person, to whom the apartment belongs, should be required to leave open at all times, except in the night and the cold season, and more particularly during his absence. By means of this, in addition to other advantages, those whose duty it is to inspect these apartments, would be enabled to observe whether they are cleanly kept; and the emulation, which such a regulation would produce, would itself contribute indirectly to the preservation of health.

The second article treats of boarding-schools in general, and contains many observations, which are equally applicable to the public seminaries just described. Among other fashionable practices, dangerous to health, M. B. considers that of exposing the heads and bosoms of children uncovered to the open air at all seasons, as peculiarly unsafe.

The next article regards the manufacturers of lace. He conceives that the use of stays, which are justly decried as prejudicial to the health of other women, may, in this, and similar employments, be advantageous to them; several persons of this description, who had attempted



tempted to leave them off, having experienced such intolerable pains in their reins and shoulders, as made it absolutely necessary for them to resume them on returning to their labour.

The fourth article contains reflections on the natural and inoculated small pox. The author is convinced that neither the cool, nor the heating regimen should be exclusively recommended, but that each may be proper in different cases, nay even that it may be sometimes necessary to treat the same patient, at different stages of the disease, according to both methods. He conceives, however, that what he calls the *méthode échauffante* is more likely to be carried to excess, and that by adopting it, it is impossible to avoid some inconveniences to which the other is not liable.

The next article is entitled "A Memoir on the Regimen of Persons Convalescent and Valetudinarian," in which Mr. B. examines the merit of different precepts relative to diet, originating rather in prejudice than reason, and in which he exposes the notions of certain medical theorists, who recommend to their patients, under the specious name of antiseptics, the exclusive use of certain aliments, such as vegetables and water, either pure, or just tinged with wine, as resources against those infirmities, which an ordinary attention to sobriety and temperance would, of itself, be sufficient to prevent.

The last article is a dissertation on the Puerperal Fever. *Ibid.*

ART. 30. *Le pour & le contre : Recueil complet des opinions prononcées à l'assemblée conventionnelle, dans le procès de Louis XVI : on y a joint toutes les pièces authentiques de la procédure.* A Paris ; l'an premier de la république. 4 voll. gr. in 8vo.

"The translation of a people sitting in judgment by their representatives on him, to whom they had entrusted the executive power of their constitution, which they imagined him to have abused, for the purpose of oppressing their growing liberty, was," say the editors, "uncontroversibly great and august. They conceive it would not be advancing too much to assert, that history does not furnish such another event. To compare this case with that of Charles I. would be inaccurate; the latter not less unfortunate, perhaps, than culpable, was still invested with the power delegated to him by the nation, when it passed judgment on him; and this circumstance contributed to increase the severity of their decision. The English condemned their king, and afterwards for a time abolished royalty; whereas the French, on the contrary, first abolished royalty, and then proceeded to pass sentence on an individual, who had been their king. Agreeably to these considerations, the editors incline to the opinion, that Louis, however culpable he may have been, might without danger have become an object of indulgence to a *victorious* nation, who having punished the moral person by declaring his throne forfeited, should have scorned, or rather should have thought themselves no longer at liberty, to strike with the avenging sword the physical person. They flatter themselves that the avowal of these sentiments, which carry in them nothing decisive, will serve to establish their own impartiality, as well as the authenticity of the pieces transmitted by them to the public, without the least change, and without any further commentary."

The object of the three first reports, of which the last is the most important, is to show, that the ci-devant king had not taken a part merely passive, but that he had uniformly discouraged the wishes of the people, and favoured the enemies of liberty ; and that he had, as well by what he had done, as by what he had omitted to do, greatly endangered the public safety.—2. That for such crimes the loss of a sceptre, “ *qui lui devoit être odieux, par ce qu’il n’étoit pas de fer,*” was not an adequate punishment, and that the national convention was competent to decide on his fate. We shall not trouble our readers with a detail of the arguments, or sophisms, by which these charges were supported, of the insufficiency of which, even the persons by whom they were urged, appear to have been convinced. One of them, at least, M. Dufriche-Valazé, deputy for the department of l’Orne, observes, “ *que son rapport est très-imparfait, & qu’il est réduit à regretter qu’il n’offre point toute la noirceur de l’ennemi commun ; mais que s’il est facile de supposer davantage, il est peut-être impossible de recueillir plus de preuves, quand on ne les doit qu’au hasard.*”

Among those who, allowing, at least in appearance, the charges brought against the king, thought, however, that it would be not less illegal, than imprudent in the national convention to inflict on him any other punishment, than that which he had already undergone, Claude Fauchet, deputy of Calvados, expresses himself in the following words, which, for the sake of accuracy, we shall transcribe in the original language :

“ *Faites tomber sur l’échafaud,*” says he, “ *cette tête, qui est pour les émigrés, pour les tyrans de l’Europe, & pour les aristocrates internes, la tête de Méduse : leur espérance renaît, leur audace est ranimée ; l’idée de la royauté replacée sur la tête d’un jeune innocent, gagne des profélytes ; la stupeur qu’inspiroit la criminelle absurdité du père, se change en attendrissement pour l’intéressante innocence du fils ; les ames énergiques des conspirateurs, & les faibles ames des bonnes gens, se raillent & s’encouragent. Les troubles qu’on veut éviter seroient inévitables ; & la faction royale, qu’on ne doit pas avoir à détruire deux fois, nécessiteroit encore une large effusion de sang dans la république. Représentans de la France, voulez-vous épargner cette crise à la patrie, & cette dernière tragedie à l’humanité ? gardez le ci-devant roi. —*

“ *Je ne ferai pas au comité de législation, au rapporteur, & à la nation François, l’injure de combattre l’idée jetée en avant sur le voile que la liberté étend quelquefois, dit un publiciste cité, sur la sainte image de la justice, comme pour faire entendre que l’innocence même pourroit bien être sacrifiée au repos de la patrie. Le repos de la patrie dans la justice violée ! le repos de la patrie dans un crime national ! le repos de la patrie dans une sanglante infamie qui seroit horreur à toute la terre ! Citoyens, la justice, la sagesse, le courage, voilà le repos de la patrie.*

— “ *Vous êtes bien loin de penser que vous servez les desseins des deux classes d’adversaires, qui restent à la patrie : les anarchistes manifestes, & les aristocrates cachés.—Ils comptent bien que le sang du ci-devant roi coulant illégalement, je le répète, parceque la loi contraire, malgré toutes les interprétations & subtilités, est formelle, illégalement sur l’échafaud, rien ne sera plus sacré : ni les loix, ni les personnes, pour*

la classe d'hommes perdus qui vont au crime, comme les héros à la victoire. Les innocens de la famille ci-devant royale seront égorgés; & les meurtriers exécérables appelleront cet attentat contre la justice éternelle, un grand service rendu à la nation. Ils lui en rendront d'autres plus importans encore dans le même genre; ils nommeront factieux, royalistes, traîtres, les républicains sages & sévères qui invoqueront les loix; ils en débarrasseront la patrie.

—Les seconds, les aristocrates cachés, desireront aussi le jugement & la mort du ci-devant roi, soit qu'on égorge ensuite son fils, soit qu'il survive. Ils espèrent que les puissances neutres seront elles-mêmes entraînées par cet événement dans la cause des princes; qu'un mouvement d'horreur contre une nation qui paroitra avoir violé ses propres loix pour assouvir ses vengeances, armera contre nous, du midi au nord, toute l'Europe; qu'une forte agitation anarchique dans l'intérieur de l'empire rendra notre défense impossible, et le succès de nos ennemis facile et sur. Voilà leurs projets, voilà leurs espérances!" in which they have certainly not been disappointed.

The citizen Giraud, député des Côtes du Nord, maintained the same opinion, as will appear from the following extracts from his report: "Confidéré," says he, "suivant les rapports du droit naturel ou des préceptes de morale, Louis est un des plus grands coupables qui puisse exister. Mais le roi, & vous-mêmes se trouvent à une distance prodigieuse des règles communes.

"Les préjugés de son éducation, confondus en quelque sorte avec les fibres du cerveau, cette idolâtrie fervile du peuple, à laquelle il étoit accoutumé depuis son enfance; le sang circulant dans ses veines, qui par une espèce de levain héréditaire, l'avoient condamné à être le jouet de ces funestes impressions; toutes ces choses enfin, dépendantes de la fortune, ou, si vous voulez, de cette fatalité qui régit & entraîne l'univers; toutes ces influences, dis-je, auxquelles il n'a pas été en son pouvoir de se soustraire, établissent du moins un contrepois puissant aux crimes qu'on reproche à Louis XVI. si elles ne sont pas capables de les atténuer.—Dans la situation où il est parvenu à l'existence, dans les principes, où il a été nourri, il n'a pas pu, n'a pas dû même se comporter autrement qu'il ne l'a fait.

"Il a violé, disons-nous, la constitution qu'il avoit juré de maintenir. Mais dans ses idées, la constitution n'étoit qu'un renversement, de tous les droits du trône, consacrés par une suite immense de siècles; & ses sermens, dictés par une impérieuse nécessité, en légitimoient l'infraction à ses yeux."

As a specimen of the mode of reasoning adopted by those who saw the matter in another light, we shall quote part of the report of Roberfpierre, made at the sitting of the third of December: "Ou Louis déjà est condamné," says he, "ou la république n'est point encore absolue; car si Louis pouvoit encore être mis en jugement, il pourroit être déclaré innocent; il est même présumé tel jusqu'à son jugement. Or, tant qu'il est présumé innocent, la révolution est incertaine, & les amis de la liberté ne sont que des conspirateurs." Agreeably to this doctrine, he demanded that the ci-devant king should be put to death without further judgment or delay. "Louis," adds he, "doit mourir, parce qu'il faut que la république vive."



We shall not increase the length of this article by an enumeration of the charges brought against Louis XVI. as they are here stated; we shall only observe, that if such arguments were attended to, we cannot be surprised, that the king, aware of the inefficacy of the exertions of his friends in his favour, should have answered, "*Citoyens, peut-être est ce pour la dernière fois que je vous parle; mais ma conscience ne me reproche rien.*"

*Esprit de Journ.*

### GERMANY.

ART. 31. *Handbuch zur Erklärung des Neuen Testaments für Ungelehrte. Explanation of the N. T. for the unlearned. I. Th. 312. II. Th. 318 pp. in 8vo. Leipzig, 1793.*

Though we are nowhere told that the present work is to be ascribed to the author of the *Exegetisches Handbuch des N. T.* already published, it is evident, from a variety of circumstances that this is the case. The translation adopted in this book is that of Luther, corrected, where, in the judgment of the author, it was thought necessary. The explanations, which are in general well selected, have the further recommendation of perspicuity and conciseness: indeed the style of the author in the book itself, is more natural and easy than we were led to expect from the dedication and preface. On passages which admit of several interpretations, he has very judiciously enumerated these in an historical way only, without deciding on their comparative merit: as, for instance, in Matt. iv. on the temptation of our Lord, and on the demoniacs.

The first volume contains the Four Gospels, the second the Acts of the Apostles, together with the Epistle to the Romans, and the First Epistle to the Corinthians, so that the work will be concluded in the next.

*Goett. Anz.*

ART. 32. *Abriss einer Naturgeschichte des Meeres, von Fr. Wilh. Otto. Erstes Bändchen. 206 pp. in 8vo.*

*Abridgment of the Natural History of the Sea, by F. W. Otto. First Part. Berlin, 1793.*

This volume treats of the Ocean, its relation to the land, its bottom, shores, water, the colour of the water, its taste, weight, temperature, general motion from east to west, with its waves and tides, according to the observations not only of philosophers, who have written expressly on these subjects, as Boyle, Marfigli, Popowitsch, but likewise of the authors of different voyages and travels, terminating with an explanation of the tides according to the doctrine of Sir Isaac Newton, (which appears to agree in general with that of Sim. Stevin, annexed to his Geography) drawn up in a clear and intelligible manner, and illustrated by a diagram.

*Ibid.*

ART. 33. *Untersuchungen ueber die Französische Revolution, nebst kritischen Nachrichten von den merkwürdigsten Schriften, welche darüber in Frankreich erschienen sind. Von A. W. Rehberg, 1ster Th. 256 pp. in 8vo. 1793. Hanover und Osnabrück.*

B b

*Examination*



*Examination of the French Revolution, with Critical Accounts of the most remarkable Writings, which have appeared on that Subject in France, by A. W. Renberg, &c.* *Ibid.*

This first volume of a very useful and generally interesting work is subdivided into four parts: 1. On the first Principles of the System of Government, which has of late prevailed in France;—2. On the Grounds of Civil Equality among Men, and the Right of the People, founded in that Equality, to form such a Government for themselves;—3. On the Constitution given to that Country by the National Convention in 1791;—4. On the Annihilation of the Ancient Orders of Nobility, preparatory to the Introduction of a new Political System, suited to the Doctrine of Universal Civil Equality. Under these heads are examined, in an impartial and methodical way, the principal books which have been published in France on the subject of the revolution, from which either a knowledge of the events themselves, or of the new opinions, which had given rise to them, was to be derived, and accounts of which had already appeared separately in different periodical works.

The second volume will contain a further enquiry into the grounds of the doctrines by which the new system is supported, with a view to shew their reasonableness or absurdity, and the possibility of applying them to practice: to which will be added, An Appendix, wherein the merits of those writings on this revolution, which have appeared in other countries, will be discussed. *Ibid.*

ART. 34. Xav. Gmeineri *institutiones juris Ecclesiastici ad principia juris naturæ & civitatis methodo scientificâ adornatæ, & Germaniæ accommodatæ.* Tom. I. *Complectens jus ecclesiasticum publicum.* 336 pp. Tom. II. & III. *Complectentes jus ecclesiasticum privatum.* 662 pp. Ed. tertia, aucta & emendata. 8vo. Grätz.

If the ecclesiastical law of the Roman Catholics be in its own nature confused, we must freely confess, that the difficulties by which the study of it is embarrassed, are not likely to be removed by the present work. It is extraordinary, therefore, that in a country where the more valuable writings of a Von Riegger, an Eybel, and others on the same subject, are generally and deservedly esteemed, such an uninteresting and ill-digested performance as this before us, should have made its way to a third edition. In the canon law it may, perhaps, sometimes be allowed to deduce such inferences, as in other sciences the premises would not properly warrant; we cannot, however, believe, that when the author, intending to prove that St. Peter fixed his seat at Rome, grounds his assertions on 1 Pet. v. 13. where, as well as in Revelation xvii. 5. by Babylon we are to understand Rome; or, when in order to demonstrate that certain defects of body or mind are to be regarded as disqualifications for sacred functions, he endeavours to establish this doctrine by shewing that man is a *machina mechanico-pyrobolico-hydraulica*, of which if any part is either wanting or imperfect, the whole becomes a *corpus non integrum*, and, therefore, unfit for the discharge of such duties; we cannot, I say, conceive that the reader will be satisfied with these conclusions, or that he will form any other than an unfavourable idea of the general execution of the work. *Ibid.*

ART. 35. *Gründliche Geschichte der Türken, übersetzt von dem Italienischen des Abt. Beccatini, mit anmerkungen.* 8vo. Leipzig.

*Authentic history of the Turks, translated from the Italian of the Abbé Beccatini, with remarks, Vol. I*

The space of time comprehended within the limits of this important history is divided into three periods. The first describes the progress of the Ottoman empire, to its greatest degree of power under Mahomed II. distinguished by the taking of Constantinople in 1453, and by the conquest of Hungary in the following century. In the second period, the Ottomans are still animated with the same courage and with the same spirit of conquest, but their government, exhausted by the agitations of fanaticism, now begins to feel the approach of old age; and not possessing sufficient strength for the management of its numerous vassals, revolts imperfectly suppressed are repeated, with additional confidence; and the world is convinced by these reiterated shocks of the possibility of the fall of this formidable colossus. The third period which takes in the present century, represents this empire in such convulsions, as demonstrate that it will not much longer be able to resist the efforts of European tactics and discipline, if the other combined powers should allow its neighbours to oppress it with their united force.

The author has endeavoured to present his readers with certain and well-authenticated facts only, without pretending to dive into the secrets of the interior of the seraglio, with which even those who are immediately connected with the agents in the Turkish government are often very imperfectly acquainted; and the conclusions, which he draws from these facts, are such only, as, in his judgment, they will fully justify. With respect to the notes, we shall only observe, that they contain much useful information, collected from the best authorities, and render this translation, to those who understand the German language, much more valuable than the original itself.

*Oberdeutsche aug. litt. zeitung.*

ART. 36. *Eclogæ veterum poetarum Latinorum, cum annotatione F. G. Doeringii.* Götthæ, 1793. 384 pp. in 8vo.

This is one of the many Chrestomathies published in Germany, with a view to reduce the expence of education, which would of course be greatly increased by the purchase of the entire works of those authors from whom such compilations are made. In the present selection, however, the editor has very judiciously confined himself to the minor poets, being unwilling to prevent the classical student from reading those of more established character *in toto*. The pieces, which constitute the present volume are, I. Elegiac Poets: the 10th Heroide of Ovid, Ariadne to Theseus; from the A. A. iii. 685—746; the Story of Procris; the Regifugium from Fast. 685—852; the Floralia v. 159—378; Epistola ex Ponto iii. 2; to Cotta, with the Story of Orestes and Pylades; Tibullus i. 3. ii. 1. ii. 2. iii. 2; Propert. iii. 10. iv. 9. 11; Catullus 6., to Hortulus; 68, to Manlius.—II. Epic Poets: two Fragments of Ennius; Lucan vi. 670 sqq. Valer. Flacc. iii. 481—614; Stat. Sylv. ii. 4. v. 4. Theb. x. 75—151; Silvis xv. 18—121; & Claudian x. 47—171; with notes selected from the most approved commentators, and an accurate index to the whole.

It appears from the readings which have been adopted in the text, that the author has made use of the best editions in the present compilation. He likewise frequently proposes his own emendations; as, for instance, on Val. Flacc. iii. 598. where, however, the common reading, with a change of the punctuation only, is sufficiently clear: "At locis immota fides austrisque secundis certa (i. e. immota) moræ nec parvus Hylas;" that is, *nec moræ*, in the dative case, *fuit parvus Hylas*. So in Propert. iv. 12—50. The sense is the same, whether we read *suo* according to the present, or *meo* with the received text: "Propereâ quod adiunt, adfident mihi tanquam advocatæ." In the last verse the most natural reading seems to be,

"Cujus honoratis ossa vehantur avis;"

i. e. "habear digna esse, cujus ossa inferantur avis, ad avos, in monumentum majorum honoratorum."

The second volume will consist chiefly of extracts from the didactic poets.  
*Jen. Litteraturzeitung.*

### SWITZERLAND.

ART. 37. *Delectus opusculorum ad omnem rem medicam spectantium, quæ primùm à celeberrimis Italie medicis edita, nudi curavit & prefatus est J. J. Römer, M. & Chir. D. Turici. Vol. I. 470 pp. in 8vo.*

As this is merely a reimpression of scarce and useful medical and chirurgical tracts, first printed in Italy either separately, or as parts of greater works, we shall be satisfied with giving our readers their titles only in the order in which they occur in the present volume: 1. *Antonius Scarpa* de structurâ fenestræ rotundæ, Mutinæ, 1772;—2. *J. Palotta* de nervis crotaphitico & buccinatores, Mediolani, 1784;—3. *M. A. Caldani* de ureterum inæqualitate; de chordæ tympani officio, taken from the second part of the Saggi scientifici e letterarii dell' Accademia di Padova;—4. *Laur. Nannoni* de simularium partium humanum constituentium regeneratione dissertatio, Mediolani 1782;—5. *P. Valcarenghi* de verâ praxi medicis necessaria & ægrotis utili, Cremonæ 1742;—6. *J. P. Frank* de populorum miseria morborum genetrix, Delect. Opusc. Vol. IX.—7. *H. Mercurialis* Nomothelasmus, sive de ratione lactandi infantes, Patavii 1552;—and 8. *J. P. Frank* de morbis pecudum à medentibus nequaquam prætereundis. To the whole is prefixed, A view of the state of medicine and surgery in Italy from the year 1789, of which the author promises a continuation.

*Gotting. Anzeig.*

ART. 38. *Heinterlassene Gedichte von Ephraim Moses Kuh, Zürich.*

*Posthumous Poems of E. M. Kuh. Vol. I. 272 pp. Vol. II. 254 pp. in 16mo.*

To a person acquainted with the present state of German literature, it will be a sufficient recommendation of these poems to say, they were thought worthy of publication by Ramler, who himself undertook the business

business of selection. They consist chiefly of Epigrams, Songs, and Fables; in the first of which species of poetry the author has taken Martial for his model, as the Songs or Odes, except one, on "The Praise of God," which had hitherto been ascribed to Mendelsohn, are in the taste of Catullus and Anacreon. The Fables are not less remarkable for that elegant naïveté, which ought to be the leading feature of that sort of composition. To the Poems is added, A Life of the Author, who was an intimate acquaintance of Mendelsohn, Ramler, Lessing, and other learned men, and who died in the year 1790.

*Ibid.*

## S W E D E N.

ART. 39. *Geographie æfwer konungriket Sverige, &c.*

*Geography of the kingdom of Sweden, and of the countries which depend on it; 6th edit. 11 vols. 8vo. Stockholm.*

For this edition of a very circumstantial description of a country, with many parts of which we were before imperfectly acquainted, the public is indebted to the industry of Mr. *Gjoerwell*, who has made considerable additions to the work, taken chiefly from MS. accounts of the different towns and provinces of Sweden, with which he was supplied.

*Stockholms posten.*

ART. 40. *Utkast til forlæsnigar æfwer almænna historien, &c.*

*Sketches of lectures on universal history, from the beginning of the 16th century. By M. Fant, professor in the university of Uptal. In Four Parts.*

The author, who holds a distinguished rank among those learned men who contribute to support the reputation of Sweden, divides the three centuries which enter into the plan of his work into six periods; the first of which extends to the peace of Cateau Cambresis in 1559; the second to that of Vervins in 1598; the third to that which bears the name of the Pyrenees, 1659; the fourth period to the pacification of Ryswick, 1697; the fifth to that of Aix-la-Chapelle, in 1748; and the last to the present time.

Though Mr. Fant has not yet executed more than a third part of this task, what is here published reaching only to the death of Gustavus Adolphus in 1632, we are however convinced, that he is in every respect qualified to be the historian of an enlightened age. In the introduction he avails himself, as might be expected, of the labours of Dr. Robertson, whose celebrated history of Charles V. commences with the same period.

Mr. Fant accedes to the opinion of those who ascribe the origin of printing to the less important invention of cards, by which it was, at least, certainly preceded. Cards have been known ever since the year 1388, and the discovery of them is attributed to Jacquemin Gringonneur, who made them for the purpose of amusing Charles VI. king of France. To the testimony of the Chronicle of Jean de Saintré on this subject, may be added that of the register of the Chambre des comptes, where it appears, that Charles Poupart, treasurer of that king,

"avoit



“avoit donné 56 sous Paris à J. Gringonneur, peintre, pour trois jeux de cartes à or & à diverses couleurs, pour porter devers ledit seigneur Roi pendant les intervalles de sa funeste maladie.” The first game invented was, it seems, picquet, of which the idea was borrowed from the jousts and tournaments so fashionable at that time. David, Alexander, Cesar, & Charlemagne, have each their respective *quadrille* (troupes de Cavaliers pour un carrousel). Their favourite ladies were Judith, wife of Louis le debonnair, Argine, the Anagram of Regina, by whom was to be understood Mary of Anjou, consort to Charles VII. Rachel, the name assigned to Agnès Sorel, and Pallas, who was to represent the heroic courage of Jeanne d’Arc. The valets, knaves, or squires of the four kings, a very honourable title in those times, were Lahire and Hector Dégalarde, two captains of Charles VII. with Lancelot and Dogier, heroes famous in the wars of Charlemagne. But superior to all the rest was the ace, derived from the word *as*, or *assis*, of the ancient Romans, which signifies money, of which these tournaments, like their real wars, required immense sums. Among the colours, the hearts are the emblem of the courage of the cavaliers; by diamonds (*carreaux*) were denoted javelins, from their form; spades (*les piques*) were another kind of military weapon, and by clubs (*les trefles*, *tréfoil*) was meant the necessary forage. The names engraved in wood under the figures are the first known impression of letters. By degrees a greater quantity of text was added, and in process of time not only entire pages, but even books were printed in this manner, such as the *Ars moriendi*, by Gerson, the *Speculum humane salvationis*, the *Dialogus Creaturarum moralisatus*, &c. Afterwards John Gutenberg, of Mentz, whose first attempts were of the same nature, improved on the discovery by introducing the use of moveable characters.

*Ibid.*

## RUSSIA.

ART. 41. *Versuch einer Beschreibung Peterburg, von Georgi.*

*Essay towards a Description of Peterburg, by Georgi.*

In a city like Petersburg, the latest description has always a great advantage over those by which it was preceded, though the merit of the authors may, in other respects, be very different. Since the last account of this city, published about ten years ago, there have been added to it the new palace of the empress, built of marble, the Catholic and Armenian churches, that of the Ascension, the great tower of the church of the Resurrection, the superb triumphal arch which forms the principal gate of the city, the Pantheon, the Exchange, the great market, the Place du chateau, the quay on the Neva, the Hotel of the Academy of Sciences, the great Theatre, the public prisons, the Empress’s stables, the post-office, several hospitals, and other public edifices, as well as a great number of superb houses belonging to rich individuals. When, to the description of so many new edifices, is added a more exact knowledge of those which existed before, procured by the author during a residence of sixteen years in that capital, we cannot but entertain a very favourable opinion of this work, which has likewise the advantage of being formed on the model of the celebrated account of Berlin by Nicolai.

According to Mr. G. the circumference of this city is three German leagues and an half, though he allows that the river, the gardens, and other places, in which there are no buildings, occupy more than one half of that space. In the town they reckon sixty-nine churches, fifty-six of which belong to the Greek, which is there the established religion. The number of streets amounts to one hundred and twenty-three, excluding the causeway which communicates with Zarsko-Selo and Peterhof, of which every werst (one quarter of a French league) cost 25,000 rubles. The police is on the best footing; even the precautions against injury by fire daily employ 1622 persons. Agreeably to a late calculation, the population of this city amounted to 217,948 souls, without reckoning the court, the academies, and the garrison. It is remarkable, that between the year 1760 and 1780, there died at Petersburg, from the age of 20 to 25, males 14,752, and of females only 973.

With respect to religious matters, such is the toleration here, that public service is performed at Petersburg in fourteen different languages. Their hospitals likewise evince the humanity of the government. There are separate ones for the land-soldiers, for the navy, the city, for venereal cases, inoculation, besides lying-in and foundling hospitals, together with a great variety of charitable institutions.

In regard to their literary establishment Mr. G. observes, that though the Russians cannot be said to have written books more than half a century, they have now about 4000 volumes in that language. Without taking in the imperial presses, they have at present four others in Petersburg, to the first of which, established in 1780, we are indebted for a splendid edition of the Coran. Their libraries are sufficiently known, and there are now in the capital not less than 65 persons, chiefly indeed Germans, who have distinguished themselves by their publications. The places set apart for education reflect great honor on the empress, and on the persons employed by her. That for cadets in the army, who are in number from six to seven hundred, forms an entire town of nearly a league in circumference, and costs the government 200,000 Rubles annually. For the Cadets du Génie (fortification) there is a separate institution, of which the yearly expence is reckoned at 120,000 Rubles: besides which there are, the Greek school, for 200 children of that nation; an house of education for young women to the number of 480, one half of which consists of nobility, and the other of the bourgeoisie, which likewise stands the government in 180,000 rubles a year; a school for instruction in navigation; and another for the cultivation of the Russian language.

As to their manner of living, it is observed, that there is perhaps no country in the universe, which draws its subsistence from so great distances as Russia, most of their cattle for slaughter coming from Astracan, and the neighbourhood of the Don and Wolga, that is, upwards of 400 French leagues, and some of their fish from Prussia, though those of the Neva are likewise excellent.

Their public amusements are numerous and magnificent, and their music very good. These exhibitions are attended with an expence to the court of 180,000 rubles annually.

## DOMESTIC LITERATURE.

---

*Professor White* is about to reprint Pocock's *Specimen Historiæ Arabum*, at Oxford.

The London Horace, *Variorum*, in two superb volumes quarto, superintended by *Mr. Combe*, and said to be enriched with some notes by *Dr. Parr*, is on the very point of being completed.

The London edition of *Heyne's Virgil* is now also in the same state.

*Dr. Warton* is preparing his new edition of Pope's works.

*Mr. Malone* is indefatigably proceeding towards another edition of Shakspeare.

*Mr. J. Hunter*, in printing a very important work on the Nature of the Blood, Inflammation, Wounds, &c. in Quarto.

---

## ACKNOWLEDGMENTS

TO

CORRESPONDENTS, &c.

---

We are obliged to MONITOR for his suggestions.

IMPARTIALITY should recollect, that we must be impartial in observing our own rules, as well as in other points.

To A. B. we shall only say, "Quiescas."

We are happy to say, in justice to Professor Wooddeson, that, in his Elements of Jurisprudence, a publication prior to his Vincian Lectures, he had stated, that the threefold division used in the Lectures was taken from Justinian's Institutes.

"Omne autem jus quo, utimur, vel *ad personas* pertinet, vel  
" *ad res*, vel *ad actiones*."

---

## ERRATUM.

By the desire of the translator, *John Neal Lake*, we remark a mistake in our Review, p. 194, where his translation of Maury is stated to be 6s. instead of 4s.

---

---

THE  
BRITISH CRITIC,

For AUGUST 1793.

---

---

PRO PATRIA.

---

---

ART. I. *The Works of Cornelius Tacitus, by Arthur Murphy, Esq. with an Essay on the Life and Genius of Tacitus, Notes, Supplements, and Maps.* 4 vols. 4to. 4l. 4s. Robinsons.

THE works of Tacitus, imperfectly as they have come down to us, contain so much energy of description, lively delineation of character, and solidity of remark, that the author of them may well be classed among the most celebrated historians. In one respect, indeed, Tacitus far excelled those who went before him; for, not content to take a superficial view of affairs, and merely to represent those objects which strike the senses, he penetrated into the recesses of the mind, and explored the finest springs of action. Hence his works are distinguished by a more philosophical cast of sentiment and observation than those of Livy and Herodotus, and exhibit to us the profound and subtle investigations of a man of the world, and a statesman. He produces his effects upon the mind by the shortest means; for, by a few masterly strokes of his pen, he gives as full an idea of a character as the more finished and circumstantial delineations of other writers can exhibit. Such is the vigour of his descriptive powers, that he brings the persons whom he represents actually before our eyes, fixes our attention by a judicious choice of the most impressive circumstances, and gives the powers of attraction even to the characters of a Piso, a



Tiberius, a Nero, and a Vitellius. To the dignity of the historian, Tacitus frequently adds the poignancy of the satirist, and delights to give that contrast of savage life with civilized manners, which contributes so much to the general knowledge of our species, of their imperfections, and their vices, as well as of their virtues. To the brave, the upright, and the unfortunate, he is ever disposed to pay the full tribute of justice; while he fails not to mark the flagitious and abandoned with the most deep and indelible characters of reprobation.

Unfortunately for those who desire to profit by the labours of this eminent historian, his style discovers many marks of the decline of the Latin language from Augustan purity and perspicuity. However it may, in some respects, be adapted to the vigorous condensation of his sentiments, or the rapidity of his ideas, it is certainly dark, obscure, and sometimes even enigmatical. The character that Cicero gives of Thucydides may, with some propriety, be applied to him: "*Grandis erat verbis, creber sententiis, compressione rerum brevis, & ob eam ipsam causam interdum subobscurus.*"

Every friend to the diffusion of knowledge must surely wish the veil to be removed from the face of so valuable an author, and be anxious that the English reader may be enabled to profit by his labours, and taste his beauties. We cannot, therefore, hesitate to declare, that, in our opinion, the undertaking itself is meritorious, the diligence and attention employed to give it illustration highly commendable, and the whole work, from its extraordinary difficulty, and the well-earned previous reputation of the translator, entitled to the utmost candour of examination. We shall consider the various contents of these volumes nearly in the same order in which we find them arranged.

The essay on the Life and Genius of Tacitus contains a careful collection of every important and well-attested circumstance, relative to the historian, that has escaped the ravages of time. Much light is thrown upon the subject by various passages of his own works, and those of his contemporaries, which the diligence of Mr. M. has been employed to bring together. It is no reproach to Mr. M. to say, that he is, on these occasions, indebted to Brotier, as Brotier was indebted to Vopiscus. The vindication of Tacitus from the charges brought against his style, his supposed want of philanthropy, and the atheistical principles attributed to him, is well conducted. But we cannot fail to remark, that, from the strictures of Strada, respecting the fondness of Tacitus for ascribing actions to bad motives, Mr. M. does not vindicate him. Strada certainly adduces a

number of instances which are justly liable to this imputation. Stradæ, lib. i. Prolusio 2.

The beautiful passages of Tacitus are so numerous, that it is not always easy to say which ought to be preferred. The description of the camp of Varus, who had five years before been defeated and slain by Arminius, has always struck us as worked up in our author's most finished manner. We cannot deny our readers the pleasure of perusing it in Mr. M's translation :

“ The place presented an awful spectacle, and the memory of a tragical event increased the horror of the scene. The first camp of Varus appeared in view. The extent of the ground, and the three different inclosures for the eagles, still distinctly seen, left no doubt but that the whole was the work of the three legions. Farther on were traced the ruins of a rampart, and the hollow of a ditch well nigh filled up. This was supposed to be the spot where the few, who escaped the general massacre, made their last effort, and perished in the attempt. The plains around were white with bones, in some places thinly scattered, in others lying in heaps, as the men happened to fall in flight, or in a body resisted to the last. Fragments of javelins, and the limbs of horses, lay scattered about the field. Human skulls were seen upon the trunks of trees. In the adjacent woods stood the savage altars, where the tribunes and principal centurions were offered up a sacrifice with barbarous rites. Some of the soldiers who survived that dreadful day, and afterwards broke their chains, related circumstantially several particulars. “ Here the commanders “ of the legions were put to the sword : on that spot the eagles were “ seized. There Varus received his first wound ; and this the “ place where he gave himself the mortal stab, and died by his “ own sword. Yonder mound was the tribunal from which Arminius harangued his countrymen : here he fixed his gibbets ; there “ he dug the funeral trenches ; and in that quarter he offered every “ mark of scorn and insolence to the colours and the Roman eagles.” Vol. I. p. 65.

The behaviour of Caractacus before the throne of Claudius was worthy of the spirit and independence of ancient Britain. The description of Tacitus, and the sentiments which he attributes to the captive king of the Silures, have lost perhaps not any of their beauty by being expressed in the words of Mr. Murphy :

“ The followers of the British chief walked in procession. The military accoutrements, the harness and rich collars, which he had gained in various battles, were displayed with pomp. The wife of Caractacus, his daughter, and his brother, followed next : he himself closed the melancholy train. The rest of the prisoners, struck with terror, descended to mean and abject supplications ; Caractacus alone was superior to misfortune. With a countenance still unaltered, not a symptom of fear appearing, no sorrow, no condescension, he be-

haved with dignity even in ruin. Being placed before the tribunal, he delivered himself in the following manner :

“ If to the nobility of my birth, and the splendour of exalted station, I had united the virtues of moderation, Rome had beheld me, not in captivity, but a royal visitor, and a friend. The alliance of a prince, descended from an illustrious line of ancestors, a prince, whose sway extended over many nations, would not have been unworthy of your choice. A reverse of fortune is now the lot of Caractacus. The event to you is glorious, and to me humiliating. I had arms, and men, and horses ; I had wealth in abundance : can you wonder that I was unwilling to lose them \* ? The ambition of Rome aspires to universal dominion : and must mankind, by consequence, stretch their necks to the yoke ? I stood at bay for years : had I acted otherwise, where, on your part, had been the glory of conquest, and where, on mine, the honour of a brave resistance ? I am now in your power : if you are bent on vengeance, execute your purpose ; the bloody scene will soon be over, and the name of Caractacus will sink into oblivion. Preserve my life, and I shall be, to late posterity, a monument of Roman clemency.” Claudius granted him a free pardon, and the same to his wife, his daughter, and his brother.” Vol. II. p. 75.

The situation of Soranus and Servitia, accused of practising magic arts against the life of Nero, is highly interesting, and affords a most affecting subject for the pencil :

“ She was cited to appear in the senate before the tribunal of the consuls. On one side stood the aged father ; on the other his daughter, in the bloom of life, not having yet completed her twentieth year, but even then in a state of debilitation, still lamenting the fate of her husband, Annius Pollio, lately torn from her, and condemned to banishment. She stood in silent sorrow, not daring to lift her eyes to her father, whom by her imprudent zeal she had involved in new misfortunes.

“ The accuser pressed her with questions. He desired to know, whether she had not sold her bridal ornaments, her jewels, and her necklace, to supply herself with money for magic sacrifices ? She fell prostrate on the ground, and wept in bitterness of heart. Her sorrows were too big for utterance. She embraced the altars, and rising suddenly, exclaimed with vehemence, “ I have invoked no infernal gods ; I have used no unhallowed rites, no magic, no incantations. My unhappy prayers asked no more than that you, Caesar, and you, conscript fathers, would extend your protection to this best of men, this most affectionate parent. For him I sold my jewels ; for him I disposed of my bridal ornaments, and for

---

\* Every reader will recollect in how spirited a manner Mr. Mason has converted this passage into poetry.

“ him I gave up the garments suited to my rank. In the same cause I was willing to sacrifice my life: the blood in my veins was at his service. The men whom I consulted were all strangers to me; I had no knowledge of them. They best can tell who they are, and what they profess. The name of the prince was never mentioned by me, but with that respect which I pay to the gods. What I did was my own act: that miserable man, my unhappy father, knew nothing of it. If any crime has been committed, he is innocent: I, and I alone am guilty.”

“ Soranus could no longer restrain himself. He interrupted his daughter, crying aloud, “ She was not with me in Asia; she is too young to have any knowledge of Rubellius Plautus. In the accusation against her husband she was not involved; her filial piety is her only crime. Distinguish her case from mine; respect the cause of innocence, and on my head let your worst vengeance fall. I am ready to meet my fate.” With these words, he rushed to embrace his child; she advanced to meet him; but the listeners interposed to prevent the pathetic scene.” Vol. II. p. 336, 337.

There is no character to be found in Tacitus which is drawn with a more accurate selection of circumstances, or more appropriate traits, than that of Galba:

“ Such was the end of Servius Galba, in the 73d year of his age. He had seen the reign of five princes, and enjoyed, during that whole period, a series of prosperity; happy as a private citizen, as a prince unfortunate. He was descended from a long line of ancestors. His wealth was great: his talents not above mediocrity. Free from vice, he cannot be celebrated for his virtues. He knew the value of fame, yet was neither arrogant nor vainglorious. Having no rapacity, he was an œconomist of his own, and of the public treasure careful to a degree of avarice. To his friends and freedmen he was open, generous, and even resigned to their will. When his choice was happily made, his indulgence, however excessive, was at worst an amiable weakness; when bad men surrounded him, his good-nature bordered on folly. The splendor of his rank, and the felicity with which he steered through the dangers of a black and evil period, helped to raise the value of his character: his indolence passed for wisdom, and inactivity took the name of prudence. In the vigour of his days he served with honour in Germany; as proconsul of Africa, he governed with moderation; and the Nethermost Spain, when he was advanced in years, felt the mildness of his administration. While no higher than a private citizen, his merit was thought superior to his rank; and the suffrages of mankind would have pronounced him worthy of empire, had he never made the experiment.” Vol. III. p. 53.

The disgraceful end of the pusillanimous Vitellius is strongly represented both in the translation and the original:

“ Vitellius, seeing the city conquered, went in a litter, by a private way at the back of the palace, to his wife's house on mount Aventine,



with intent, if he could lie concealed during the rest of the day, to fly for refuge to his brother and the cohorts under his command at Tarracina. His natural irresolution returned upon him. He dreaded every thing, and, with the usual distraction of fear, what was present alarmed him most. He returned to his palace, and found it a melancholy desert. His slaves had made their escape, or thinned the presence of their master. Silence added to the terror of the scene. He opened the doors of his apartments, and stood aghast at the dreary solitude. All was desolation round him. He wandered from room to room till his heart sunk within him. Weary, at length, of his wretched condition, he chose a disgraceful lurking-place, and there lay hid with abject fear, till Julius Placidus, the tribune of a cohort, dragged him forth. With his hands bound behind him, and his garment torn, he was conducted, a wretched spectacle, through crowds insulting his distress, and not a friend to pity his misfortunes. A catastrophe so mean and despicable moved no passion but contempt. A German soldier, either in wrath, or to end his misery, struck at him with his sabre, and missing his aim, cut off the ear of a tribune. Whether his design was against that officer, cannot now be known. For his attempt he perished on the spot. Vitellius was dragged along amidst the scoffs and insults of the rabble. With swords pointed at his throat, they forced him to raise his head, and expose his countenance to scorn and derision; they made him look at his statues tumbling to the ground; they pointed to the place of public harangues, and showed him the spot where Galba perished. In this manner they hurried him to the charnel, where the body of Flavius Sabinus had been thrown amongst the vilest malefactors. An expression fell from him, in the last extremity, that bespoke a mind not utterly destitute of sentiment. A tribune insulted him in his misery; "and yet," said Vitellius, "I have been your sovereign." He died soon after under repeated wounds. The populace, who had worshipped him in the zenith of his power, continued, after his death, with the same depravity, to treat his remains with every mark of scorn and insolence." Vol. III. p. 284.

The virtuous conduct of the ancient Germans respecting marriage, gave Tacitus an opportunity of seasoning his description with allusions to the degenerate manners of the Romans:

"In consequence of these manners, the married state is a life of affection and female constancy. The virtue of the woman is guarded from seduction; no public spectacles to seduce her; no banquets to inflame her passions; no baits of pleasure to disarm her virtue. The art of intriguing by clandestine letters is unknown to both sexes. Populous as the country is, adultery is rarely heard of: when detected, the punishment is instant, and inflicted by the husband. He cuts off the hair of his guilty wife, and, having assembled her relations, expels her naked from his house, pursuing her with stripes through the village. To public loss of honour no favour is shewn. She may possess beauty, youth, and riches; but a husband she can never obtain. Vice is not treated by the Germans as a subject of raillery,

nor

nor is the profligacy of corrupting and being corrupted called the fashion of the age. By the practice of some states, female virtue is advanced to still higher perfection: with them none but virgins marry. When the bride has fixed her choice, her hopes of matrimony are closed for life. With one husband, as with one life, one mind, one body, every woman is satisfied: in him her happiness is centered; her desires extend no farther; and the principle is not only an affection for her husband's person, but a reverence for the married state. To set limits to population, by rearing up only a certain number of children, and destroying the rest, is accounted a flagitious crime. Among the savages of Germany virtuous manners operate more than good laws in other countries."—Vol. IV. p. 23.

The tribute which is always paid by Tacitus to the heroism of the ancient Britons, must be highly gratifying to their descendants. Even Cæsar is pronounced by our impartial historian never to have been the conqueror of our island. The ambition of the Romans is painted in the most vivid colours in the speech of the noble Galgacus, who thus animates his army to engage the troops of Agricola:

" All that can inspire the human heart; every motive that can excite us to deeds of valour, is on our side. The Romans have no wives in the field to animate their drooping spirit; no parents to reproach their want of courage. They are not lifted in the cause of their country: their country, if any they have, lies at a distance. They are a band of mercenaries, a wretched handful of devoted men, who tremble and look aghast as they roll their eyes around, and see on every side objects unknown before. The sky over their heads, the sea, the woods, all things conspire to fill them with doubt and terror. They come like victims, delivered into our hands by the gods, to fall this day a sacrifice to freedom.

" In the ensuing battle be not deceived by false appearances: the glitter of gold and silver may dazzle the eye; but to us it is harmless, to the Romans no protection. In their own ranks we shall find a number of generous warriors ready to assist our cause. The Britons know that for our common liberties we draw the avenging sword. The Gauls will remember that they once were a free people; and the Germans, as the Usipians lately did, will desert their colours. The Romans have left nothing in their rear to oppose us in the pursuit: their forts are ungarrisoned; the veterans in their colonies droop with age; in their municipal towns, nothing but anarchy, despotic government, and disaffected subjects. In me behold your general; behold an army of freeborn men. Your enemy is before you, and, in his train, heavy tributes, drudgery in the mines, and all the horrors of slavery. Are those calamities to be entailed upon us? Or shall this day relieve us by a brave revenge? There is the field of battle, and let that determine. Let us seek the enemy, and, as we rush upon him, remember the glory delivered down to us by our ancestors; and

“ let each man think that upon his sword depends the fate of all posterity.”—Vol. IV. p. 85.

The Notes contain every thing which the diligence of the translator could amass, or the reader can desire for the illustration of the original. They are judiciously placed at the end of each volume. One passage of Tacitus is very frequently quoted to throw light upon another, so as to render him a most excellent commentator on himself. Mr. Murphy here appears as a scholar of no small respectability, displaying a very wide extent of classical reading. His obligations to the editors of Tacitus, and more particularly to the ingenious Brotier, are very great: we do not however wish, by this remark, to take from a great part of his notes their due praise for ingenuity and originality; many of them deserve to be selected; out of which we shall produce the following. Tacitus writes thus in his account of the affected reluctance of Tiberius to take the empire:

“ In the course of the debate Quintus Haterius and Mamercus Scaurus had the misfortune to alarin that gloomy and suspicious temper: the first, by asking “ How long is it your pleasure, Cæsar, that “ the commonwealth shall want a head to direct it?” Scaurus, by saying, “ since the prince has not interposed the tribunitian authority to prevent the report of the consuls, there is room to hope “ that he will yield to the entreaties of the senate.” Tiberius took fire at what was said by Haterius, and broke out with sudden vehemence: to Scaurus he made no reply; resentment had taken root in his heart, and for that reason was smothered in silence.” Vol. I. p. 21.

This passage the translator thus illustrates:

“ The question put by Haterius seems to imply a compliment. Tiberius, perhaps, thought it came from a man who saw through his affected delays. Mamercus Scaurus is mentioned, Annals, book iii. f. 31, as one of the most eloquent orators of his time, and afterwards, f. 66, as a man whose dissolute manners made him a disgrace to an illustrious line of ancestors. His vices are described by Seneca, *De Beneficiis*, lib. iv. cap. 31. Being accused of writing verses against Tiberius, he prevented a sentence of condemnation by a voluntary death. Annals, book vi. f. 29. What he says in the senate is a pointed remark, and no wonder that it provoked resentment. Tiberius, by virtue of his tribunitian power, might have put an end to the importunity of the senate. Since he did not use his authority, it was evident that he was acting a part, and Scaurus, by his observation, pulled off the mask. Suetonius says, the senate grew impatient: according to him, a member cried out, “ Let him accept the sovereignty, or “ renounce it at once.” Another said, “ Some men are quick to “ promise, and slow to perform: Tiberius is the reverse; he acts “ already, and yet will not promise.” Tiberius saw that the farce lasted

lasted too long. He therefore said, "I accept the imperial dignity, till you yourselves shall think fit to relieve old age from such a weight of care." Suetonius, in Tib. l. 24.—Vol. I. p. 439.

This account of Paterculus is also judicious:

"This writer's work is dignified with the title of a Roman History; but it is well observed by Lipsius and Vossius, that it deserves no such title, being, in truth, nothing more than a collection of the principal events, that happened in the world, from the Trojan war down to the xvth of Tiberius, A. U. C. 783. It is not, says Lipsius, a compendium, or abridgment of history, though it must be allowed that the narrative proceeds in chronological order. It contains an account of eminent men, and characters well delineated; but the whole of the first book is a miscellaneous review of ancient times and foreign nations. The second book is a narrative of Roman affairs, written with ease and elegance, but when it treats of the Cæsars, in a style of adulation. In the conclusion, the historian composes a fervent prayer, which must astonish all who are conversant in the history of Tiberius. He throws himself on his knees, and invokes the protection of Jupiter, Mars, and all the gods, to prolong the valuable life of Tiberius, and late, very late, to give to the Roman people a line of princes worthy of the succession to so great a prince. *Custodite, servate, protegite hunc statum, hanc pacem; eique functo longissimâ statione mortali destinate successores quam ferissimos, &c.* See Vell. Patercul. in the conclusion." —Vol. I. p. 517.

This also of the Phenix:

"The accounts given by the ancients of this wonderful bird, if collected together, would swell into a volume. Tacitus was aware of the decorations of fable; but of the real existence of such a bird, and its periodical appearance in Egypt, he entertained no kind of doubt. It has been objected by some critics, that he breaks the thread of his narrative for the sake of a trifling digression: but it should be remembered, that what is now known to be a fable, was formerly received as a certain truth. It was, therefore, in the time of Tacitus, an interesting description, and even now curiosity is gratified with the particulars of so celebrated a fiction. La Bleterie observes, that, since the Christian æra, many learned and pious writers have been carried away by the torrent, and embraced the popular opinion. He says, the word *poînîx* signifying *palma*, the palm-tree, as well as the bird in question, Tertullian was so ingenious as to find the phenix mentioned in scripture. The Latin translators have said, *Iustus ut palma florebit*; he translates it, *Iustus ut phenix florebit*. Pliny the naturalist seems to dwell with pleasure on the particulars of the birth, the age, the death, and revival of this wonderful bird. He says, that a pretended phenix was brought to Rome from Egypt, A. U. C. 800, and exhibited as a public spectacle in the Forum; but the people considered it as an imposition. *Quem falsum esse nemo dubitavit.* Pliny, lib. x. l. 2. Pomponius Mela has given an elegant description of



of the phenix. The substance of what he says, is, when it has lived five hundred years, it expires on its own nest, and being regenerated, carries the bones of its former frame to Heliopolis, the city of the Sun, and there, on an altar, covered with Arabian spices, performs a fragrant funeral. Mela, lib. iii. f. 9. Mariana, the Spanish historian, who wrote in modern times, may be added to the Christian writers who have mentioned this bird with pious credulity. He considers the re-appearance of the phenix, towards the end of Tiberius, as a prognostic of the resurrection, because it revives out of its own ashes. See his History of Spain, lib. iv. cap. 1. See also Sir John Mandeville."—Vol. I. p. 535.

Nor is that on suicide, which follows it, less worthy of notice.

On this passage, "That which in time of peace would have been no more than the effect of natural causes was now called fate, and the wrath of the gods," Mr. M. thus comments :

"The observation which Tacitus has compressed into a maxim, is explained by Cicero in his more open style. Having mentioned a number of prodigies he says, *Atque hæc in bello plura et majora videntur timentibus ; eadem non tam animadvertuntur in pace. Accedit illud etiam, quod in metu et periculo, cum creduntur facilius, tum finguntur impius.* Cicero de Divinatione, lib. ii. f. 27. This may account for the portents and prodigies which so often occur in the Roman historians, who are often said to be superstitious, when they are giving a true picture of the public mind. See the phænomena of this kind, Hist. i. f. 86."—Vol. III. p. 509.

In the 81st section of the fourth book of his History, Tacitus relates two pretended miracles of Vespasian; on which occasion Mr. M. thus properly attacks Voltaire :

"It is not clear that Tacitus placed any faith in this extraordinary story. He says, indeed, that the two miracles were attested by men who were eye-witnesses, and had no longer any interest to corrupt their testimony. But that very observation implies, that there might have been, at the point of time, *mendacio pretium* : if so, men, who have been the authors of a lie, are not always willing to convict themselves. It is moreover evident that they might have been imposed upon. We see that Vespasian was afraid of exposing himself to public ridicule, and therefore consulted the physicians, who reported that the two men were curable ; and in consequence of that opinion, Vespasian was willing to hazard the attempt, as Suetonius says, before a public assembly, *palam pro concione*. The physicians, it is highly probable, produced the two patients, when they had by their previous arts ensured the emperor's success. The story is not related by Tacitus with the air of a man who believed the fact : he has elsewhere given his reason for sometimes admitting the improbable into his narrative : *Vulgatis traditisque demere fidem non ausim.* Voltaire seems to be the only writer who has endeavoured to establish this miraculous cure. He says, *De toutes les guérisons miraculeuses, les*  
plus

plus attestées, les plus authentiques sont celles de cet aveugle, à qui l'empereur Vespasien rendit la vue, et de ce paralytique auquel il rendit l'usage de ses membres. Ce n'est pas lui qui cherche à se faire croire par des prestiges, dont un miracle affirmé n'a pas besoin. Voltaire's reason for giving credit to the story is highly entertaining. Vespasian was far from being established in the imperial seat. Suetonius expressly says, he was not then possessed of the sovereign majesty: *Autoritas et quasi majestas quædam novo principi erat*. See Suetonius, in Vesp. l. 7. The new emperor was advised by his friends to act his part on the occasion. The pretended power of working miracles was thought good policy. Voltaire does not appear to have examined the story with due attention. It is well known that his remarks are often made with a sinister purpose."—Vol. III. p. 516.

The last specimen we shall give of the Notes, is the following account of the belief of the ancients in the immateriality of the soul:

“ Tacitus, in this place, speaks hypothetically, but with an apparent disposition to embrace the system of the best and wisest men, and, it may be added, the persuasion of mankind in every age and nation. That the soul of man is not extinguished with his animal life, but passes, in that awful moment, into some new region of existence, or transmigrates into some other being, has been, at all times, the opinion, or the conjecture, or the wish of the rudest and most savage tribes; and this universal consent, Cicero observes in the first Tusculan, is the law of nature speaking in the human heart. *Omni autem in re consensio omnium gentium lex naturæ parvula est*. Men of study and deep speculation adopted what they saw rosted in the mass of the people; and, having no better guide than the dim light of nature, they established their schools of philosophy, and taught their different systems. The Socratic and Platonic professors declared for the immortality of the soul, and some of their proofs are short of nothing but revelation. The Stoic sect did not embrace the doctrine in its full extent: according to their hypothesis, certain chosen spirits might have their existence prolonged in a future world, but not to eternity. They allowed us, says Cicero, the duration of a crow, admitting that the soul may exist hereafter, but not for ever. *Stoici autem usuram nobis largiuntur tamquam cornicibus; diu manjones aiunt animos; semper negant*. First Tusculan, l. 32. It was reserved for Epicurus to deny the attributes of the supreme being, and to teach the gloomy doctrine of annihilation. That philosopher, however, did not long make head against the general sense of mankind. He gained some apostates\* [profelytes]; but their writings have long since disappeared, and their tenets are now supported by the poetry of Lucretius only. Macrobius, in his remarks on the *SOMNIUM SCIPIONIS* of Cicero, has mentioned the triumph of a better and more moral doctrine. The immateriality, he says, as well as the immortality of the soul, has

\* This is inaccurately expressed.

gained the general assent. *Obtinuit non minus de incorporalitate animæ, quam de immortalitate sententia.* Cicero, in various parts of his works, maintained the same doctrine, and in one admirable sentence seems to have compressed the whole force of the argument. That, he says, which feels, which thinks, which deliberates, and wills, is of heavenly origin, and, for that reason, must be immortal. *Quidquid est illud, quod sentit, quod sapit, quod vult, quod viget, celeste et divinum est, ob eamque rem æternum sit necesse est.* But this doctrine, amidst the contentions of dogmatical sects, was far from being established; wise men embraced it. *Ut sapientibus placet,* says Tacitus, and he may be allowed to have embraced the most orthodox opinion. If the immortality of the soul was not a settled article of his creed, at a time when the light of revelation was not yet diffused over the Christian world, it is however probable, that he, who possessed a comprehensive and sublime understanding, was not content with the grovelling notion of falling into nothing, but aspired, and wished, and hoped to enjoy a future state of immortality. He was conscious of the dignity of human nature, and thence proceeded the fine address to the departed spirit of his father-in-law." Vol. IV. p. 438.

The Notes on the tract concerning the manners of the Germans, and those on the Dialogue de Oratoribus, are the most full and explanatory. Those on the Life of Agricola will be most relished by the antiquary, as they relate to the military operations of the Romans in Britain, their marches, encampments, and the extent of their conquests.

We turned, with eagerness to the fine address which Tacitus makes to the departed spirit of Agricola; but were sorry to find, that Mr. M. by being too verbose, has destroyed the effect of the conclusion: "Divided from you by a long absence, we had lost you four years before. Every tender office we are well convinced, thou best of parents! was duly performed by a most affectionate wife; but fewer tears bedewed your cold remains, and, in the parting moment, your eyes looked up for other objects, but they looked in vain, and closed for ever." Vol. IV. p. 102. The *novissima in luce*," and the "*desidera-vire aliquid*," of the original, so impressive, so natural, so exquisitely tender, are lost in the translation. Mr. Aikin, on the contrary, in his version of the same passage, conveys to our minds the full force of the original. "Every thing doubtless, O best of parents! was administered for your comfort and honour, while a most affectionate wife sat beside you; yet fewer tears were shed upon your bier, and in the last light which your eyes beheld, something still was wanting." Aikin, p. 253

It is, indeed, with some surprise that we observe Mr. M. in his list of translations, not to have noticed Aikin's Version of the Treatise on the Manners of the Germans, and of the Life  
of

of Agricola; translations, in our opinion, highly distinguished by fidelity, elegance, and spirit. In the detail of editions there are also some important omissions. Mr. M. has overlooked that of Freinshemius, 8vo. Argent. 1664; that of Mrs. Grierfon, 3 vols. Dublin, 1730, a very beautiful book; and that of Ernesti, in 2 vols. 8vo. Lip. 1752 and 1772. We are left also to discover, as we can, whence the translator took the supplements to the lost parts of the History and Annals. Brotier's edition will, however, solve the doubt.

Our translator had a fair opportunity presented to him of displaying his critical acumen, by stating his reasons at large, for admitting the Dialogue de Oratoribus with the undoubted works of Tacitus. The objections of the ingenious Lipsius must be allowed to have considerable weight, and the claims of Quintilian, who expressly informs us, that he wrote a treatise upon this subject, deserve attention. Quint. Inst. lib. viii. c. 6. Mr. Murphy has, however, gone little further into this interesting examination, than to adopt the arguments, and state the authorities, which are to be found in the Notes of Brotier. The dialogue in question is certainly, in every respect, worthy of Tacitus, and opens to us new and delightful views of his genius and taste. We find in it some highly interesting discussions on the state of literature in the purest ages of Rome, and in the decline of the empire, as well as many ingenious remarks on the comparative merits of poetry and eloquence. With respect to the style, it certainly furnishes an argument to attribute this composition to Tacitus; for although much accommodation is made to the character of the speakers, yet still it is in many instances marked by that peculiar energy and force, which are so remarkably felt in the History, the Annals, and the Life of Agricola.

In this beautiful treatise the decay of eloquence is attributed to the alteration which had taken place, in the time of the degenerate Romans, in the modes of training up the noble youth. This furnishes ground for a fine contrast between the education then fashionable, and that which had prevailed in ancient Rome:

“ In the times to which I now refer, the son of every family was the legitimate offspring of a virtuous mother. The infant, as soon as born, was not consigned to the mean dwelling of a hireling nurse, but was reared and cherished in the bosom of a tender parent. To regulate all household affairs, and attend to her infant race, was, at that time, the glory of the female character. A matron, related to the family, and distinguished by the purity of her life, was chosen to watch the progress of the tender mind. In her presence not one indecent word was uttered; nothing was done against propriety and good manners. The hours of study and serious employment were settled



fettled by her direction; and not only so, but even the diversions of the children were conducted with modest reserve and sanctity of manners. Thus it was that Cornelia, the mother of the Gracchi, superintended the education of her illustrious issue. It was thus that Aurelia trained up Julius Cæsar; and thus Atia formed the mind of Augustus. The consequence of this regular discipline was, that the young mind grew up in innocence, unstained by vice, unwarped by irregular passions, and, under that culture, received the seeds of science. Whatever was the peculiar bias, whether to the military art, the study of the laws, or the profession of eloquence, that engrossed the whole attention, and the youth, thus directed, embraced the entire compass of one favourite science.

“ In the present age, what is our practice? The infant is committed to a Greek chambermaid, and a slave or two, chosen for the purpose, generally the worst of the whole household train; all utter strangers to every liberal notion. In that worshipful society the youth grows up, imbibing folly and vulgar error. Throughout the house, not one servant cares what he says or does in the presence of his young master: and indeed how should it be otherwise? The parents themselves are the first to give their children the worst examples of vice and luxury. The stripling consequently loses all sense of shame, and soon forgets the respect he owes to others as well as to himself. A passion for horses, players and gladiators seems to be the epidemic folly of the times. The child receives it in his mother's womb; he brings it with him into the world; and in a mind so possessed, what room for science, or any generous purpose?” P. 147.

We agree perfectly with Mr. Murphy, in thinking that the Translation of Gordon was executed in a very bad taste, as the language is, in a most unpardonable degree, stiff, quaint, and affected. The work before us cannot appear to greater advantage, than by being brought into a comparison with it. Mr. M. has accomplished his object of representing the energetic sentiments of his original, in a style, which, in general, is full, but not diffuse; manly, but not harsh; and elegant but not gaudy. He expands the sense in longer periods than the original, to which he is yet extremely faithful; so that altho' the gold is beaten out into a broader surface, it is still the gold of Tacitus, is stamped with his image and superscription. Our language has certainly obtained a very valuable acquisition by the production of this work; a work which well deserves to be ranked with the Lucian of Franklin, the Pliny of Melmoth, and the Aristotle of Twining.

ART. II. *Sectionum Conicarum Libri Septem. Accedit Tractatus de Sectionibus Conicis, et de Scriptoribus qui earum Doctrinam tradiderunt. Auctore Abramo Robertson, A. M. ex Aede Christi, Oxonii.*

*Conic Sections, in Seven Books, with a Treatise on Conic Sections, and the Writers upon them. By Abr. Robertson, A. M. of Christ Church, Oxford. 4to. 376 pp. illustrated by 45 plates. 1l. 1s. Elmsly.*

THE work before us appears to have been written with a design rather of smoothing the way to a knowledge of the conic sections, than of adding extensively to their properties before invelligated; with the intention of introducing the young student to an acquaintance with the curves in as easy and perspicuous a manner as the subject admits, and of paving his way to the higher departments of mixt mathematics. After a careful examination of the methods used by former writers, our author preferred the cone itself to the description of the curves in plano, for the foundation of his system; and, in his first book, he demonstrates the chief properties of lines meeting one another, and cutting or touching the conical surface, or opposite surfaces. These he easily transfers to the sections, after they are exhibited in plano; and by means of them, and the introduction of lines supposed to cut or touch the conical surface, or opposite surface, affections still more general are proved. The introduction of these supposed secants and tangents is new, and contributes much to the ease of the learner, and the evidence of the propositions. The second book is confined to the parabola, the third to the ellipse, and the fourth to the hyperbola, and opposite and conjugate hyperbolas. These contain the general properties of the diameters, ordinates, and foci; the quadrature of the parabola, the relation between an ellipse and circle, and that which hyperbolic sectors have to one another. Such persons, therefore, as read with a view to general information only, will perhaps think these four books sufficient for their purpose; but they who wish for more minute information, from the laudable design of prosecuting their philosophical studies, will proceed through the whole.

In the fifth book properties relating to the foci are resumed, and further explained; and those of the conjugate diameters and directrices of the sections are investigated. The sixth contains such useful and curious propositions as could not conveniently be inserted in the former books. In it are demonstrated properties common to the diameters of a parabola, and lines parallel

parallel to the asymptotes of an hyperbola: it also treats of asymptotic parabolas, of trapezia inscribed in a section, or opposite sections, and of circles which cut or touch the sections. The seventh book treats of similar sections, of straight lines cutting or touching the sections, and harmonically divided; of circles having the same curvature with the sections, and of the description of the section through certain points. It concludes with the finding of two mean proportionals between two given straight lines, and the trisection of an angle.

These seven books are, in our opinion, well calculated for the end proposed: the properties of the sections are gradually and distinctly presented to the contemplation of the reader, the demonstrations are fully and clearly expressed, and the arrangement throughout is perspicuous. In some places, however, we think the author has divided and expanded his matter too much; and in so doing he has run into the opposite extreme to that of too close a compression, with which some of his predecessors may justly be charged. We meet with several new properties of the curves interspersed in these books, and many, of those before known, demonstrated in a more easy and satisfactory manner than in former writers. Of these we may instance several propositions towards the end of the first book; those in the second, third, and fourth, relating to the foci, the two in the beginning of the third concerning the subcontrary section, several theorems and problems in the sixth, much the greater part of the seventh, together with the application of what is said concerning osculating circles to Sir I. Newton's doctrine of centripetal forces.

The historical treatise succeeding the books above-mentioned must be very acceptable to those who delight in mathematical studies. It is, as far as we recollect, the only tract of this kind hitherto published, and contains a succinct account of the advancement of the science of conic sections. In the first of the three chapters, into which the whole is divided, we have an attempt to ascertain the discoverer of this branch of mathematics, and a statement of its extent before the time of Apollonius. The only sources for these inquiries are the Commentaries of Eutocius and the writings of Archimedes. From the first of these it appears highly probable that Menechmus\* first thought of the conic sections, and investigated several of their properties, in order to solve the problem so famous among the ancients, the duplication of the cube. From the productions of Archimedes

---

\* According to Proclus, Menechmus was a disciple of Eudoxus, and afterwards intimate with Plato.

It is evident that several had written upon the science before his time, and it is equally certain, that many elegant properties were discovered by that justly celebrated mathematician, as we find them interspersed and demonstrated in his works. Apollonius, therefore, must have found the science very considerably advanced, and consequently had the more leisure to attend to the higher improvements.

In the second chapter we have a statement of the methods used by the chief writers in obtaining their primary properties, or those affections upon which they found their systems. The former part of it contains an account of the fundamental propositions of Dr. Wallis, De Chales, De Witt, and De La Hire (in another work) who begin with the description of the curves in plano.

According to the best authorities, Apollonius was born at Perga, about 247 years before the Christian Era. He wrote eight books on conic sections, the first four of which have been preserved in the original Greek, the last four were supposed to be entirely lost, till about the middle of the last century, when two Arabic translations of them were discovered\*. This work of Apollonius is the first regular treatise on the subject which has reached our times. Writers before him considered the several sections as necessarily formed from as many cones differing from one another as to their angles at the vertex; but this restriction he proved to be needless, and that they might be obtained from one and the same cone, either right or scalene. His method, however, of obtaining the primary properties appears to a modern reader tedious and embarrassed, and it is rendered so more particularly, by his quitting the consideration of the cone too soon. From the time of Apollonius to the year 1631 no regular work appeared on the subject, when Mydorgius published two books in Latin on conic sections, at Paris, and in 1641 two more. His fundamental propositions are considerable improvements upon Apollonius, but are not sufficiently extensive; and the four books, though written with great ability, constitute an imperfect work: according to his preface he intended to publish eight books, but by some accident he was prevented from completing his design. The celebrated De La Hire, Regius Professor of Mathematics at Paris, exerted his great abilities on the conic sections with remarkable patience, and published, at three different times, upon the subject, viz. in 1673, 1679, and 1685. The first and last proceeded upon the

---

\* The one was brought from the East by Golius, the other was discovered at Florence by Borelli.



same principles ; but the last of them is his great work, and is divided into nine books. The first of these books is entirely employed upon the harmonical division of right lines, and in the fourth proposition of his second book, he proceeds to investigate his primary properties of the sections from the cone. This presupposes a knowledge of his first book, and comprehends a variety of cases ; but, although ingenious in the highest degree, it by no means facilitates the advancement of the learner.

James Milnes, A. M. who first published upon the subject, at Oxford, in 1702, professedly followed De La Hire in the greatest part of his work as to the matter, but differed from him and all former writers, in the manner of proving his primary properties. This he did, in all the sections, by means of the asymptotes of an hyperbola, in a method which does honour to his penetration, but its length prevents us from describing it here minutely. Dr. Hamilton was the next author who differed from his predecessors in the manner of obtaining his primary properties from the cone, in his treatise published at London in 1758. His method is very much esteemed by Mr. R. and he has adopted it in his own work, with such alterations and additions as he thought would be of use to beginners. He traces the invention of this method, however, to Guarinus, who published at Turin in 1671, and remarks, that the propositions of Guarinus, in which it is contained, were repeated in Jones's Synopsis, published at London in 1706. At the same time Mr. R. expresses it as his firm belief, that Dr. Hamilton discovered the method for himself ; observing, with great justice and proper candour, that it is not uncommon for different mathematicians, to discover the same thing.

The first who set out with the description of the curves in plano, was the celebrated Dr. Wallis, in a small treatise on conic sections, published at Oxford in 1655. His primary property is the common equation for each curve, or that denoting the relation between the abscissæ of a diameter and its ordinates, expressed in algebraical terms ; and, from these equations, he calculates some of the principal affections of the curves. De Chales, who published at Lyons in 1674, does not differ materially from Dr. Wallis, but adheres to geometrical expression and reasoning. But before this last-mentioned time, viz. in 1659, a work on the subject was published, at Amsterdam, by J. De Witt, more generally remembered from his politics, and his tragical end. It is an instance of very early strength of mind, as the author was then only in the 23d year ; but it by no means contributes to the ease of the learner. His fundamental propositions are very complex, from the multiplicity of lines, and the variety of motions supposed in them for the  
description

description of the curves. De La Hire (already mentioned) clearly saw in what De Witt had failed; and, in order to accommodate young readers, he published a short treatise in French, at Paris, in 1679. In this he first treats of the parabola, then of the ellipse; and, lastly, of the hyperbola: and in each he sets out with supposing the curves described on a plane. The parabola he supposes to be described by two equal straight lines meeting one another in the curve, the one being drawn to the focus, the other perpendicular to the directrix. The ellipse he supposes to be described from the sum, and the hyperbola from the difference of two straight lines, drawn from the foci to a point in the curve, being always equal to the transverse axis. In this manner of beginning he has been followed by the Marquis de l'Hospital, Trevigar, Steel, Simson, Emerson, &c.

Having finished his account of the fundamental propositions of the principal writers, Mr. R. proceeds, in his third chapter, to a statement of discoveries and improvements relating to the axes, foci, asymptotes of the hyperbola, similar sections, quadratures of the sections, osculating circles, and the description of the sections in plano. In his progress he has occasion to notice several writers of the highest respectability, not before mentioned; some of whom, though they did not publish regular treatises on conic sections, contributed much to the improvement of the science. Of these our limits do not permit us to give a particular account; and, indeed, for a just idea of the whole historical treatise, we must refer our readers to the work itself, where the advancements and improvements are distinctly traced and illustrated by figures.

ART. III. *Sermons, by the late Reverend John Drysdale, D. D. F. R. S. Edin. &c. To which is prefixed, an Account of the Author's Life and Character, by Andrew Dalzel, M. A. F. R. S. Edin. Professor of Greek, &c. &c. &c. 2 vol. 8vo. 14s. Strahan and Cadell.*

MR. DALZEL, the editor of these volumes, married a daughter of Dr. Drysdale, and seems, in all respects, qualified for the office he has undertaken. The sketch of biography which he has prefixed, is sensible and perspicuous, and although the life of a mere scholar cannot be supposed to abound in any great variety of incident, or in any very important facts, the account of Dr. Drysdale will certainly interest and entertain the reader.

Dr. Drysdale was educated at a private school by the same able tutor who had the honour of instructing the celebrated

Adam Smith and James Oswald. The same gentleman also was the preceptor of Dr. Oswald, bishop of Raphoe, and Dr. George Kay, of Edinburgh. Our author soon distinguished himself as a classical scholar; and, in 1732, was sent to the college of Edinburgh. Here also he obtained great reputation; and, according to the form of the church of Scotland, was, in 1740, licensed to preach the gospel. His first appearance, as a preacher, was much admired; nor was his friendship less cultivated for his integrity and goodness of heart.

An anecdote is related of him, in p. 13, which tells highly to the honour of his manly and disinterested spirit. In 1748 he obtained a crown presentation to the church of Kirkliston, in West Lothian; and, from this period, progressively ascended to all the eminent situations, which great talents and superior virtues could claim, or the esteem of his country bestow. He was twice raised to the high rank of Moderator of the General Assembly, and was principal clerk of the church of Scotland. His death happened in 1788; it was lamented by all who knew him, and his memory will long be preserved.

In his life-time, though solicited by Mr. Strahan to entrust him with a volume of sermons, for the benefit of mankind, he published nothing. His sermons thus arranged, collected, and edited, by his son-in-law, it now becomes us to discuss, after premising, that he was ever a popular preacher, and delighted his hearers as much by the elegance and animation of his manner, as by the subjects and substance of his discourses.

The first volume contains fifteen Sermons, on the following topics: 1. On Charity;—2. On Education;—3. On Early Piety;—4. On Keeping the Heart;—5. On the wretched Condition of wicked Men;—6. On the Nature of Repentance;—7. On the Danger of delaying Repentance;—8. On the happy State of the true Penitent;—9. On the miserable Consequences of sensual Pleasure;—10. On our Unfitness to judge of our own Condition in Life;—11. On the Distinction of Ranks;—12. On Trust in God;—13. On the Sources of Delight in public Devotion;—14. On aspiring after Perfection;—15. The Subject continued. We, without any reserve or hesitation, affirm, that the whole of these are excellent. The sentiments and language are rational and manly, the doctrines sound, and the morality unexceptionable. As far, however, as our personal feelings are concerned, we scruple not to distinguish, as in some degree pre-eminent, the first, the ninth, and the eleventh. To these, therefore, we shall more particularly invite the attention of the reader.

The first sermon is on Charity, and it is peculiarly worth observing, that this was preached on his first entrance on a piece of preferment;

preferment; his access to which had, from some incidental causes in which his own character had nothing to do, been strenuously opposed. It is certainly a fine piece of eloquence; nor are we at all surprised to understand, that it made a very deep impression on the minds of a very crowded congregation.

After enforcing the plain Christian doctrine, that charity is the bond of every virtue, uniting, finishing, and completing them all, the preacher indulges himself in the following beautiful apostrophe:

“ But let us ascend into a higher station, and behold the influence of this divine principle, when acting in a public sphere. The tranquillity of every nation, we know, is maintained by the authority of positive laws, and the terror of penal sanctions: For in the present imperfect state of things, there is no other effectual method of preserving the public repose, but a certain measure of force and authority to overawe the unjust, the violent and audacious; human laws being a kind of props devised to support a tottering edifice. But was the power of benevolence felt universally prevailing, then might we see the world stand self-balanced and secure, without the need of either laws or punishments to hold it up. Benevolence, in that case, would do the work of government, and serve to every person as an inward law, infinitely superior to the highest positive obligation; and we find, in fact, that every society which is not founded on principles of mutual love among the members, and of affection to the welfare of the whole, when viewed in a just light, is no society at all, is a contradiction to itself, and involves its own ruin in its bosom. It is necessary then that there be one public good, comprehending all private interests, and which is itself founded on their preservation; otherwise universal distrust must necessarily prevail, to which confusion and weakness and misery must succeed of course. *A kingdom divided against itself, saith our Saviour, can never stand.* Let its riches be ever so immense\*, its dominions ever so extensive, or its armaments ever so formidable; these are but weak and deceitful resources, if intestine discord, rage, or the tyranny of men, overbear the government of just and righteous laws. On the other hand, it is the power of charity alone which can produce that general good understanding, and those vigorous efforts for public good, which are the real sinews of war, and form all the stability and happiness of peace. Without this, a nation can neither be strong abroad, nor safe at home; neither provided against the alarms of foreign invasion, nor the fury of civil wars. Charity, in a word, is the light and joy of this world, which, without its enlivening spirit, would quickly become inhospitable and forlorn; a spectacle of ruins, and the habitation of death.” P. 15.

The conclusion is no less happy:

“ Let us then, my brethren, in opposition to every discouragement, persist in the unwearied exercise of charity. Have we not the

---

\* This expression is exceptionable.



great, the divine example of our Lord Jesus Christ, the blessed Redeemer of men? His charity and love were put to the severest trial; left to struggle,—not with difficulties only, but with ingratitude, indignities and cruelty; and at last even with death itself. Inspired by love, He stood firm, though deserted by his friends, persecuted by his enemies, and despised by all. He sustained a conflict with the united powers of an impious world, and finished it with immortal honour and success. The fruits of his victory we now enjoy, though born in distant times, and places far remote. His love to us rose always superior, and bore him out in triumph to the end of his sufferings.

Besides; have we not, to inspire and fortify our minds, the enlivening expectation of a state hereafter, where nothing can stop or interrupt the happy influences of charity? There love shall enjoy its perfect triumph;—it shall flourish in immortal vigour, and reign with uncontrollable dominion. There shall we be admitted to the most intimate communications with Him who is the supreme original of all goodness and perfection; whose infinite benevolence embraces all nature, and spreads its animating vigour through the whole system of created beings. There shall our love to each other be pure and undecaying, unallayed by jealousy, and uninterrupted by discord; neither abased by indifference, nor cloyed by satiety, nor extinguished by ingratitude. What though these evils disturb the operations of benevolence in this world? The Lord reigneth; the storm will soon blow over, and all shall be well at last. Mean time, let us ever pray to God, that he would animate and strengthen in us this amiable disposition, and train it up for more sublime and perfect exercises in that exalted state, where love shall flow in endless streams through every heart!" P. 23.

The ninth sermon is on carnal pleasure. The formal mode of division, in which the preacher has in this and his other discourses indulged himself, will, perhaps, as it is exploded by the fashion of more modern times, meet with the disapprobation of some readers. No one however can avoid being impressed by the pertinent disposition of the argument, the impassioned warmth of the sentiment, and the force of the whole. We insert the introduction:

"Without experience, it would be astonishing to observe how widely men are divided in their opinions of the same things. This opposition of sentiment is no where so evident as in cases where religion is concerned. I do not speak here of points of speculation, but of practical truths,—of matters of fact,—of actions and their consequences,—of the most important concerns of human life. Thus the ambitious man persuades himself: that the object of his pursuit is real honour and dignity; while another, viewing it with the cool and enlightened eye of religion, sees that it is nothing but delusion and deceit. He whose heart is inflamed with the thirst of gain, and who devotes himself to the pursuit of it, imagines all the while that this is nothing but a just foresight and wise provision for the time to come; while religion pronounces it to be altogether vanity and vexation

of spirit. Amongst the numerous instances that might be produced, the opposition betwixt the sentiments inspired by religion, and those by the love of sensual pleasure, is the most palpable of all. The sensual man is apt, with an air of triumph, to boast of his superiority above the man of temperance and piety, as if himself were by far the happier of the two, and, indeed, sole master of the true taste of life; while, in the other's judgment, he is so far from knowing how to live, that he is in truth *dead!—dead*, in the most melancholy signification of the word! *To be carnally minded, says the Gospel, is Death.*" P. 213.

The preacher proceeds to show, that extreme indulgence in sensual pleasure is calculated to produce both natural, spiritual, and eternal death. These he considers and explains in their order, perhaps with no great novelty of argument, but certainly with force, elegance, and precision. The conclusion is termed, somewhat inaccurately, *making an improvement of the whole*. The author, we presume, means deducing from the whole what may contribute to the general improvement. This may properly enough be inserted in this place:

"To make some improvement of the whole.

"It is to be observed, that such descriptions cannot be thought improperly addressed to the circumstances of any person whatever. The very best hearts among us, by an impartial attention to themselves, must be sensible of inward corruption, and of propensities pushing them on to the indulgence of vicious appetites. We are all children of the same common parents, whose original corruption has descended through all their posterity, and mixes its infection with our blood. Let not, therefore, any man boast himself of his virtue. *Let every one that standeth, take heed, lest he fall.* Let us seek the grace and assistance of God, to keep us ever awake, and on our guard. The delusion of pleasure may otherwise steal upon us, and sin erect its throne in our hearts. We know the consequences of this,—the sad indignity our natures must undergo,—the loss we must sustain of likeness to God, and of the communications of his favour, and all the inexpressible miseries which follow. This train of evils deserves the attention of all,—even of the just and virtuous, to keep them steady to that character.

"But what shall be said to draw the attention of him, who without consideration or concern devotes his heart to sensuality, and spends his days in all the extravagance of vice? How miserably, my brother, dost thou deceive thyself! To love God, to do his will, to enjoy his favour, and an approving conscience, is the only way to be happy. But whither art *thou* wandering? Seest thou not the ruin that threatens thee, and the terrible figures of Death that are before thee? Or, if thou art not aware of these, attend at least to the shameful state of thy mind. Think what thou feelest, when thou reflectest on thy sinful deeds; and how worthless thou art in the sight of God;—nay, even in thine own eyes. Consider that, by base pursuits, thou re-

nouncest the favour of the Almighty, and the esteem of wise and good men;—that, by crusing these, thou consentest to become an exile from God,—a voluntary exile!—a fatherless and friendless soul! with nothing to rely on, either in the hours of reflection, or of distress;—nothing to stand by thee,—nothing but these deep contracted habits of sin, which it is likely, indeed, may never abandon thee, till they have rendered thy ruin irretrievable!” P. 236.

Propension for propensity occurs, we believe, only in the older writers; nor can there be any other objection to it, but that it has been disused, and seems to be universally considered as obsolete.

The eleventh sermon, on the distinction of ranks, is from 1 Sam. ii. 7. At this period, when the wildest doctrines on this subject have been rashly disseminated, and too eagerly received, the following manly and sensible apostrophe may not be without its use:

“ If we allow ourselves to think deliberately on the subject, we shall be satisfied that this distribution of mankind into *high and low, rich and poor*, must be right; because it is the doing of an All-perfect Being. Can He, whose excellence and happiness are incapable either of addition or of diminution, have any other object, in the preservation and government of the world, than the good of his creatures? Can we suppose Him to be led by partiality, in dispensing his favours, or, while we are persuaded of his designing the good of all, can we imagine that He is capable of mistaking the most proper establishments for that purpose? Can He, who has displayed such consummate wisdom in the frame and construction of the universe, err in his conduct to mankind? Can the Author of our being, the Framer of our nature, be ignorant of what is most proper for securing and advancing its happiness? As it is evident that none of these suppositions can be admitted, what conclusion are we to draw, but that all the Divine appointments are both wise and good; and that the different conditions which God has established amongst men, are necessary for their welfare? This general conclusion, which is so obvious, ought to render us contented with our condition in the world, and to banish all complaints against the conduct of Providence, although we cannot assign the causes of particular parts of it.

“ But these reflections will derive additional force from this consideration, That we can discern good reasons in general for the appointed inequality in the condition of mankind.” P. 273.

The author undertakes to show, not only the usefulness, but the necessity of different ranks; he compares the advantages and disadvantages of the different conditions; and proves, that for all the purposes of genuine happiness men are nearly on a level. We are much pleased with the truth and force of the following passage:

“ When

"When men behave worthily in these elevated stations, when all partake of the blessings of their integrity and public spirited care, they unavoidably become the objects of general respect and esteem. Are not all men disposed to admire wisdom, when employed for the purposes of justice and generosity? Are they not forward to express their veneration for these qualities, and to distinguish the possessors of them by every mark of respect? Hence distinctions take place amongst men of another kind than those already mentioned, to wit, outward titles of honour, to preserve the memory of the esteem in which they were held; and places of profit, to promote the comfort and conveniency of persons who have deserved so well of the state. These distinctions are the willing tribute of a grateful people to their benefactors, and are cheerfully transmitted from father to son, to be perpetual memorials of their regard for true merit. In consequence of this transmission of outward honours to the posterity of those who first obtained them as the reward of merit, and the mark of real esteem, it no doubt too often happens that they come into the possession of those who have no merit of their own. This consequence, however, cannot justly be complained of as wrong, when we consider the origin from whence it arose,—the just regard due to integrity, wisdom, and public spirit." P. 278.

The sum of human happiness is considered by the preacher as formed from sound health, freedom from disquieting passions, gratification of just desires, and mutual kindness joined to the practice of piety and virtue. It is emphatically urged, that the attainment of these is within the reach of individuals of all conditions: it is observed, that every rank affords opportunity of enjoying the noble and generous delights which result from the exercise of justice, candour, honesty, and other virtues; and it is evinced, that it is the part of folly to complain of the conduct of Providence, since society collectively reaps the advantage of different talents and virtues, the exercise of which makes all men sensible that they are mutually useful to each other.

Volume the second contains sixteen sermons: 1. On the Doctrines of Christianity;—2. On Self-Examination;—3. On the Benefits of Redemption;—4. On the true Spirit of Christian Example;—5. On the Peace bequeathed by our Saviour;—6. On the Imperfection of Righteousness without Religion;—7. On our filial Relation to God;—8. On the real Nature of human Life;—9. The same Subject;—10. On Humility;—11. On the Uses of Affliction;—12. On the Immortality of the Soul;—13. On a future Judgment;—14. The same Subject;—15. On the Hope of Heaven;—16. On the Blessings of Peace.

Of these we prefer the 2d, the 11th, and the 12th. The 2d abounds with many admirable precepts for the regulation of human



human conduct. The following passage deserves peculiar praise:

"When we are employed in searching out our vices, there are some of such a nature that we cannot be deceived in them, if they really do belong to us; such as gross impiety, injustice, murder, theft and the like; but there are others, concerning which men are more apt to impose upon themselves; such are insincerity, uncharitableness, unkindness, want of candour, and others of a similar nature. Both kinds, however, require to be strictly investigated in order to be understood fully; every method, therefore, that can assist us in this important enquiry, ought to be employed.

"Among these, one useful method of guarding against the influence of self-deceit in *communing with our own heart*, is, to consider what are the parts of our character which we wish to conceal from all the world. By this practice we shall be enabled to discover our real faults. Our actions are subjected to the judgment of our fellow creatures, in the world around us; and we are frequently much more desirous to secure their regard and favourable opinion of us, than to lay a just foundation for self-esteem. When, therefore, any of our actions are such as we are anxious to hide from their observation, we have then reason to think all such actions vicious or improper, and should examine them with the utmost accuracy, that we may be convinced of the necessity of correcting them, if discovered to be of that nature. Perhaps, upon examination, they may be found not to be morally wrong; but merely contrary to prevailing manners, and in themselves of an indifferent nature. At any rate, anxious care to hide them from the world, is a strong presumption of their unworthiness, and affords sufficient reason for examining them with the utmost attention. Every action, then, of such a suspicious nature,—every action which we are afraid to let the world know, ought to undergo the most accurate review." P. 37.

The 11th sermon is on Psalm cxix. 71. This is really touched with a masterly hand; and, being on a subject which comes home, in a greater or less degree, to every one's bosom, the animation of the preacher has been peculiarly excited, his sensibilities exercised, and his skill demonstrated. He begins by observing, that the moral government of God has been traced for the very thing which should demand our admiration—that misfortune is the parent of virtue, as it tends to make the mind sedate, firm, and constant; and, lastly, as it softens the heart to sympathy and kind affections. We cannot deny ourselves the pleasure of introducing this extract:

"It is remarkable, with respect to all temptations which endanger our virtue, that the mere knowledge of their nature is more than half way to victory over them. For the way they get the better of us is by imposture and false pretensions; and to discover and lay open the imposture, which reflection alone can do, is well nigh robbing

bing them of all their force. But persons of a slight, thoughtless, or trifling turn of mind, too commonly fostered by prosperity, are caught with first appearances; and being ill fitted to strip temptations of their disguise, *they give full swing* to passion. Reasons,—grave remonstrances, are too dull and slow to touch men of this disposition, and are almost always suppressed by the more sprightly motions of inclination and appetite. When such men run into any vicious excess, which they can hardly avoid, the very best excuse they have to offer is, “that they acted rashly and without thought.” But how shameful is it for a reasonable creature made for thinking, to say, in vindication of his folly, that he did not think in time to prevent it. The considerate man, on the contrary, is accustomed to previous reflection, and thus saves himself from shame and condemnation. When passion begins to stir in his heart, he immediately takes the alarm, and checks its first emotions. The following ideas are constantly impressed upon his mind:—“It is possible I may meet with unjust, ungrateful, selfish, or contentious men, who may provoke my resentment and indignation. Objects may occur tending to excite ambition or avarice in my soul, or to soothe me with false and flattering pleasure. Conscious of my situation I will constantly keep a guard upon my heart, that none of these things may seduce me.” By this provident and attentive disposition, he takes effectual care that temptations shall not carry him off his poise, or thwart his purpose of always acting virtuously.” P. 291.

The concluding part is also excellent:

“*Lastly*: Afflictions tend to soften our hearts into tender sympathy and kind affection towards our fellow-creatures.

“The present comfort and happiness of men depend much on the exercise of mutual kindness. We are not made for solitary enjoyment, nor are we in any sense sufficient for ourselves. In order to obtain the objects of our desires we need the assistance of others; and for complete enjoyment we need their participation. For this end, the Almighty has endued us with principles of good will and sympathy towards each other. By these principles we enter into the feelings of others, become interested in their welfare, share in their joys and sorrows, and are prompted to promote the one and to relieve the other. What circumstances, then, are most favourable to these good principles? The generous but calm principle of love to mankind, together with reason its friend and ally, is not a match for those passions that are connected with a regard to our own interest. The motions of the last are violent and headlong, too often break out into action, and produce their effect, before reason and benevolence can exert their influence. For an assistant to these, our Maker formed the heart of man to pity, and sympathy with the pains and distresses of our fellow-creatures, exciting us to use immediate endeavours for their relief. By hearkening to the voice of pity within us, we accustom ourselves to do good, and to improve and strengthen the general principle of good will to men. In what circumstances, then, are men best disposed to hearken to this voice? Is it during a course

of prosperity and success? Is it when possessed of abundance for gratifying every desire? Is it when strangers to want, to pain and sorrow, that men attend to, and feel for, the wants and sufferings of their fellow-creatures?—Or is not the very reverse of this the case? Is it not when we ourselves know what it is to suffer, when we have had personal experience of pain and sorrow, that we learn to give a compassionate attention to the sorrows of other men? He who has himself tasted of the bitter cup of affliction is most assuredly the best disposed to feel for a brother involved in like distress; and the man whose heart thus owns the influence of sympathy and kind affection,—he it is who hastens to the relief of the afflicted, and administers consolation to their sorrowful hearts.” P. 303.

The sermon on the immortality of the soul is, perhaps, more remarkable for the agreeable style in which this important subject is discussed, than for either the novelty, the felicity, or strength of the argument. The account, however, which we have given of the whole work, and the extracts which we have here introduced, cannot fail of convincing our readers that these sermons merit considerable praise. If we were called upon to state such objections as we may entertain, and such defects as we may have discovered, they would certainly be neither serious nor important. Perhaps it might be said, that the style is rather pleasing than nervous; that the subjects selected for discussion are trite; that there is little novelty in the manner of treating them; and that the sentences are sometimes expanded to an inconvenient length. But it becomes us to add, that they are full of sound, pious, and salutary instruction; that they can never be perused without benefit and pleasure; and that they form a valuable addition to the collection of domestic sermons.

ART. IV. *Transactions of a Society for the Improvement of Medical and Chirurgical Knowledge. Illustrated with Copper-Plates.* 8vo. 340 pp. 7s. 6d. Johnson.

WITHOUT any further information than that a society exists, as above described, without a word of preface, or account of the society, or its institution, we are introduced to the most interesting volume that has, for a considerable time, appeared. So unnecessary is effort, or puffing, to real merit, and so happy are they who have it, to show their utter disdain of such base methods. Where the names of Fordyce, Hunter, Baillie, &c. &c. are produced, a society “*ubi, ubi est, celari diu non potest*,” and the medical world is not now to learn, that these gentlemen have for some time associated themselves

for the most important professional purposes; of which union this volume is, better than an early, a mature fruit.\*

Learned societies are, frequently, too inattentive to the matter they select for publication, or rather, perhaps, in many instances, there is no selection. The desire of producing a large volume prevails over the laudable pride of forming a good one; and, with indiscriminating appetite, all kinds of matter are admitted. In the production now before us no symptoms of this propensity occur; the society has examined as well as collected, and has offered nothing crude or trivial.

Under these circumstances our readers will not be surprised, if we give them rather an analysis of each of the papers, than a criticism on them; and, in so doing, instead of attempting to display a misplaced acuteness, we think we shall afford them more satisfaction.

I. *Observations on the Small-Pox, and the Causes of Fever.* By George Fordyce, M. D. F. R. S. Senior Physician to St. Thomas's Hospital, and Fellow of the Royal College of Physicians in London. Read December 5, 1783.

This paper tends to establish many important points, both in regard to the mode of inoculation, and the nature of infectious fevers in general.

We think the deductions to be drawn from Dr. F's observations and arguments are as follow:

1. That the severity of the small-pox is *ceteris paribus* in an inverse ratio, to the quantity of variolous matter introduced by inoculation; a fact, which, as far as our own observation goes, seems to hold good without exception, and which, we are happy to observe, now regulates the practice of many inoculators.

2dly, That the natural infection is generally latent in the body fourteen days; while the artificial exhibits itself in eight.

3dly, That the utility of all preparation is at all times doubtful, if not unnecessary.

4thly, That of the children who have died of inoculated small-pox in London, two-thirds have been under the age of nine months.

5thly, That the infectious matter, arising from the disease itself in the individual, has no effect in augmenting the fever.

6thly, That the continuation of any putrid fever is independent of the remote causes.

---

\* It will be seen by the titles, that the earliest paper bears the date of 1783; others of 1784, 1787, &c.



II. *Observations on the Inflammation of the internal Coats of Veins.* By John Hunter, Esq. F. R. S. Surgeon Extraordinary to his Majesty, and Surgeon-general to the Army. Read Feb. 6, 1784.

As far as our reading, and knowledge of the history of surgery goes, the distinguished author of the present essay appears to be the first who ascertained and clearly described the disease in question.

Like many other discoveries, it was at first both doubted and denied; but as its reality could be proved by the evidence of the senses, and as opportunities of demonstrating it frequently occurred, it became less a matter of uncertainty; and we believe, that not only its existence, but the merit of the discovery, is at present generally acknowledged.

After observing, that this disease may arise either from the communication of inflammation from the neighbouring cellular membrane, or from an injury done to the vein itself, Mr. H. proceeds to describe it under its several appearances of adhesive, suppurative, and ulcerative inflammations; all of which he confirms by relations of cases and dissections:

"I have seen from a wound in the foot the vena saphæna inflamed all up the leg and thigh nearly as high as the groin; and I have been obliged to open a string of abscesses almost through its whole course.

"In cases where I have had opportunities of inspecting veins after death, in which the inflammation had been violent, upon examining the vein at some distance from this violence, I found the inflammation in the adhesive state: in some places the sides of the vein were adhering, and in others the inner surface of the veins was furred over with coagulable lymph. Where different abscesses had formed, I have always found that the spaces of the vein between them had united by the adhesive inflammation, and it is this union which circumscribes the abscesses." P. 23.

An inflammation of this kind frequently happens after blood-letting; and in such cases is ascribed by those who do not understand its real nature, to the puncture of a tendon or nerve, or to a bad constitution. As this is a matter which greatly interests both the character of the surgeon, and the life of the patient, Mr. H. is particular in enjoining the accurate closing of the wound, as the surest way of avoiding it.

In case the inflammation should extend along the vein, he recommends compressing it at the point nearest the heart, to obtain an adhesion.

III. *A Process for preparing purer Emetic Tartar by Re-crystallization.* By Mr. Fenner, Surgeon at Berkeley. In a Letter to John Hunter, Esq. Read June 4, 1784.

To secure the due operation of emetic tartar, by obtaining it in perfect purity, is the object of this short, but important paper.

IV. *An Account of the Dissection of a Man that died of a Suppression of Urine, produced by a Collection of Hydatids, between the Neck of the Bladder and Rectum; with Observations on the Manner which Hydatids grow and multiply in the human Body.* By John Hunter, M. D. F. R. S. and Physician to the Army. Read April 17, 1787.

This is a curious and interesting article, belonging, however, more properly to natural history than to medicine, and exhibiting rather an ingenious theory concerning the generation, life, and decay of hydatids, together with a comparison between those of man and those of other animals, than any new pathological or practical remarks.

The larger hydatids are generally found to contain a great quantity of smaller ones, both swimming in the liquor, which fills the sac, and also adhering to its internal surface. Dr. H. thinks they are first generated in the liquor, and afterwards adhere to the maternal sac. As they resemble the hydatids of other animals in every respect, except that they have no neck, nor apparent aperture, and as from the spontaneous motion of the hydatids, if thick they appear to belong to the animal kingdom, Dr. H. considers those found in the human body as a species of the same genus. Compare with this a similar case in Medical Observations and Inquiries, vol. vi. 1784.

V. *Case of a Gentleman labouring under the epidemic remittent Fever of Bassorah, in the Year 1780; drawn up by himself; with an Account of various Circumstances relating to that Disease.* Communicated by John Hunter, Esq. F. R. S. Read June 17, 1788.

It is impossible for us to give our readers any just idea of this case in an abstracted account, as it is, in fact, the diary of a person labouring under a series of the most dreadful agonies for near two months, owing to a particularly malignant species of intermittent, which usually visits Bassorah after the overflowing of the Euphrates.

The most remarkable symptoms of this fever are violent headach and thirst, swelling of the tongue, bleeding at the nose, constant inclination to make water, which comes away in drops,  
attended

attended with exquisite pain, and which is generally of a deep purple colour; uncommon terror and apprehension, with an extreme desire for death; and, toward the end of the disease, vicibices, boils, and other cutaneous eruptions.

The pains of this disease were, in the present instance, rendered more intolerable by the uncommon heat of the climate, the want of proper medical aid, the neglect of cleanliness, and the privation of almost every common comfort of life.

**VI.** *On the Want of a Pericardium in the Human Body.* By *Matth. Baillie, M. D. F. R. S. and Physician to St. George's Hospital.* Read Dec 16, 1788.

Dr. B. here describes, with great precision and perspicuity, one of the least frequent deviations of nature in regard to the structure of animals: and to his description he adds several reflections, from which he draws such conclusions as render doubtful, if they do not totally refute, the opinions hitherto entertained concerning the uses of the pericardium.

**VII.** *On Introsusception.* By *John Hunter, Esq. F. R. S. Surgeon Extraordinary to the King, and Surgeon General to the Army.* Read Aug 18, 1789.

This is an ingenious theory of the disease mentioned in the title; illustrated by cases, with some observations on the method of cure.

To this paper is annexed a supplement by Mr. Home, giving the relation of an introsusception upwards, which Mr. H. considers as a very rare occurrence, and one which nature generally cures herself.

**VIII.** *Of uncommon Appearances of Disease in Blood-Vessels.* By *Matthew Baillie, M. D. F. R. S. and Physician to St. George's Hospital.* Read September 15, 1789.

Dr. B. here gives an account of three uncommon appearances of disease in blood-vessels; the two first of which, without doubt, are remarkably rare.

1st, A natural cure of aneurism by the sac being completely filled with coagulated blood.

2dly, A total obliteration of the vena cava inferior from the entrance of the emulgent veins to the heart itself. In this very remarkable case the circulation was carried on by the communication of the lumbar veins with the vena azygos.

3dly, An ossification of a part of the venous system.

**IX.** *An Account of Mr. Hunter's Method of performing the Operation for the Cure of the Popliteal Aneurism.* By *Everard Home, Esq. F. R. S. Assistant-Surgeon to St. George's Hospital.*

We

We are sorry that we cannot do full justice to this excellent paper, without entering into a detail too disproportioned to our general method.

Mr. Hunter's mode of performing the operation for the popliteal aneurism is now well known to differ from that of other practitioners in this, that he makes the ligature on the lower part of the femoral artery, at some distance from the disease; a mode of practice which appears to possess many advantages over those hitherto recommended, and which indeed is now confirmed by experience.

The motives which induced Mr. H. to try this method were, his being convinced, by the examination of aneurismal parts after death, that the diseased state of the artery is not confined entirely to the sac, but extends along it for some way; and also from the idea, that the cause of failure in the common methods arises from tying a diseased artery, which is incapable of union, in the time necessary for the separating of the ligature.

This account is enriched with a number of cases illustrative of the different positions laid down in it.

X. *A Case of Paralysis of the Muscles of Deglutition, cured by an artificial Mode of conveying Food and Medicines into the Stomach.* By John Hunter, Esq. F. R. S. Surgeon Extraordinary to the King, and Surgeon General to the Army. Read September 21, 1790.

Mr. H. begins with remarking, that many diseases which are not mortal in themselves may occasion death in a secondary manner: of this kind is that described in the present article, which is dangerous only from the want of a substitute for deglutition. "In such instances," says the author, "it becomes our duty to adopt some artificial mode of conveying food into the stomach, by which the patient may be kept alive while the disease continues, and such medicines may be administered as are thought conducive to the cure."

The case related in the paper is a successful instance of the practice recommended. The instrument employed was the common probang, over which an eel's-skin was drawn and tied, both at the extremity of the piece of sponge, and also where that body joins the whalebone; immediately above which last ligature a longitudinal slit was made. To the other end of the eel's-skin was fixed a bladder and wooden pipe, for containing and conveying the food and medicines.

XI. *Of a remarkable Deviation from the natural Structure in the Urinary Bladder and Organs of Generation of a Male.* By Matthew Baillie, M. D. F. R. S. and Physician to St. George's Hospital. Read January 18, 1790.

E e

Dr.



Dr. Baillie here gives an accurate description of a defect of structure, which is certainly very extraordinary; but, in our opinion, by no means so uncommon as he imagines it, as we have ourselves seen several instances of the same kind.

The case is simply this: There is an almost total deficiency of the os pubis, and a penis split, as it were, for the greater part of its length, on the upper part, and through which, therefore, the bladder naturally prolapsed.

XII. *A Case of Emphysema, not proceeding from local Injury.* By Matthew Baillie, M. D. F. R. S. Physician to St. George's Hospital. Read July 19, 1791.

This case is remarkable for the quick formation of air, causing the emphysema, which distended not only the whole cellular membrane under the skin, but also that between the membranes of the thoracic and abdominal viscera, and also greatly distending the stomach and intestines. The patient had been admitted into St. George's Hospital for an anasarca and ascites, and this change in her disease took place only two or three days before her death.

From an attentive consideration of all the circumstances of the case, Dr. B. is led to conclude, that the air must have been secreted by the blood-vessels.

XIII. *A Case of unusual Formation in a Part of the Brain.* By Mr. A. Carlisle; communicated by Dr. Baillie. Read Oct. 25, 1791.

The uncommon phenomena which appeared on examining the brain of the person alluded to in this case, were a total want of the falx, and of the usual division of the cerebrum into two hemispheres.

XIV. *History of a fatal Hæmorrhage from a Laceration of the Fallopian Tube, in a Case of an Extra-uterine Fœtus.* By John Clarke, M. D. Physician to the General Lying-in Hospital in Store-street, and to the Asylum for Female Orphans. Read Oct. 25, 1791.

As a better general abridgment of this interesting case than its title announces cannot easily be given, we content ourselves with extracting it, and refer our readers, for further information, to the paper itself.

XV. *Some Observations on the loose Cartilages found in Joints, and most commonly met with in that of the Knee.* By Everard Home, Esq. F. R. S. and Assistant Surgeon to St. George's Hospital.

The formation of the loose bodies described in this paper, which

which are by no means peculiar to the joint of the knee, since they have, at different times, been found in other cavities, has always been a matter of much obscurity; nor had any satisfactory account of their origin been given, as Mr. Home justly observes, until Mr. Hunter made them the object of his investigation.

Mr. Hunter's doctrine of the vitality of the blood being granted, and the circumstance of extravasated blood becoming vascular, and assuming the structure of the parts to which it is attached, being also fully considered, the application of these data to the explanation of the origin of these loose bodies was easy, and only wanted a few facts to establish its truth. These facts are all brought under a general view in this paper, and are given in cases accurately related, where the coagula, in various stages of organization, were found, some pendulous, and others quite loose.

This ingenious essay concludes with an account of the operation necessary for relieving the patient.

XVI. *An Attempt to improve the Evidence of Medicine.* By George Fordyce, M. D. F. R. S. Fellow of the Royal College of Physicians, and Reader on the Practice of Physic in London.

Whether we consider the motives which induced Dr. F. to publish this paper, or the manner in which he has treated the subject, he equally deserves the praise and thanks of all those of his profession who are anxious for its improvement, and undoubtedly of all patients who may hereafter be benefited by it.

The object of the essay is to render the evidence arising from the history of the causes, and progress of diseases, and from the operations of the various medicines that may have been employed to cure them, more complete and satisfactory; for, as the doctor justly observes, "The evidence on which medical knowledge is founded, has hitherto been principally deductions from the practice of medical practitioners, made by themselves, and communicated to the public."

This object he proposes to obtain by means of printed tables, which are not only to direct the practitioner to every kind of information, which may render the history of diseases complete, but will also become a faithful register of every event.

This table is divided into horizontal and perpendicular columns; the first intended to comprehend an account of various circumstances preceding and attending the commencement of the disease; the second are to serve for the daily reports, or occurrences, as they happen in its course. Accordingly, the horizontal columns give an account of the *climate, changes in the procession of the seasons, prevailing epidemics, temperament, peculiarities*

of constitution, mode of life, times and contingencies, and occasional causes; and the perpendicular columns, the daily state of the pulse, skin, temperature of the body, excretions, appetites, variations of the animal functions, medicines prescribed, and their apparent effects. In order, however, fully to understand the utility and objects of this method, and the manner of employing it, our readers must have recourse to the essay itself.

XVII. *Observations, and Heads of Inquiry, on Canine Madness, drawn from the Cases and Materials collected by the Society, respecting that Disease.* By John Hunter, M. D. F. R. S. and Physician to the Army. At the Desire of the Society.

This essay is written with much method and perspicuity, and contains many ingenious remarks. It treats, 1st, Of the generation of the poison;—2, Of the symptoms of the disease in the dog kind;—3, What domestic animals communicate the disease;—4, Effects of the poison on the human species, including a full and correct history of the symptoms;—5, Dissections;—6, Of the prevention;—7, Of the treatment of the Disease;—8, Of its antiquity.

In the section on the prevention of the disease we do not think Dr. H. appears so well read as in the other parts. He says, “It would appear that the best caustic has not been used, which is *probably* the caustic vegetable alkali, the *kali purum* of the London Pharmacopeia.” In regard to this assertion, we have only to remark, that, in the year 1785, Professor Mederer, of Freyburg, published a small treatise, entitled *Methodus facillima, et certissima, homines et animalia cuncta a bestiis rabiosis admosa conservandi, ne quique in rabiem deveniant*; and that the whole of this method consisted in washing the wounded part with a solution of thirty grains of the *kali purum* in one pound of water. The wound ought first to be dilated, especially if the teeth of the animal have penetrated far, and the part must be washed several times a day. This prophylactic he has found to succeed in every case in which he has tried it; and it may be employed at any period previous to the first symptoms of the hydrophobia. Where the wound has closed before medical advice has been required, it ought to be again opened and washed with the solution. Again; in a very excellent inaugural dissertation, published by a Dr. Schwartz, entitled *De Hydrophobia ejusque specifico, melœ maiali et proscarabæo*. Hal. 1783; we find, in the first instance, that Dr. S. himself, and seven other people, who had been bitten by a mad dog, escaped the disease by the use of this remedy. In the second instance, of five people bitten, four, who had not used it, died of the hydrophobia; the

55th, who had taken it, escaped. In the third instance, two boys, to whom this fly had been given, escaped.

In the seventh section of this essay Dr. H. enters into a very accurate account of the various means that have been employed for the cure, showing, that none hitherto used can be depended on. Dr. H. does not, however, speak of the use of oil.

XVIII. *Some Observations on Ulcers.* By Everard Home, Esq. F. R. S. Assistant Surgeon to St. George's Hospital.

This is an useful, practical paper, relating to the treatment of such ulcers, as from "weakness, indolence, or habit, have" no disposition to heal."

For the cure of these, Mr. H. recommends, from his own experience, certain vegetable powders, and especially rhubarb, from which he has derived the most benefit. A trial had been made with several others, none of which, except the powder of columba root, approached the rhubarb in efficacy.

We cannot conclude this article without expressing a hope, that this society may continue, as it has begun, and that its diligence may be equal to our expectations, and proportioned to the abilities of its members.

ART. V. *Poems, chiefly in the Scottish Dialect, by Robert Burns.* 2 vols. 12mo. 7s. The 2d edit. considerably enlarged. Cadell, London; Creech, Edinburgh.

THE author of these poems is well known, and deservedly admired, and probably will be, as long as genuine and unaffected simplicity shall be considered as one of the essential ingredients of poetry. With respect to second editions in general, we consider that it is only our office to record them, specifying any material alterations, or improvements. We congratulate Mr. Burns, that the popularity of his productions has so soon rendered a second impression necessary; and we are well pleased that his situation and circumstances have enabled him, progressively, to exercise his muse for his own gratification, as well as that of the public.

This new edition contains twenty new poems, of which some are grave, some ludicrous, but all agreeable. We should insert the Address to the Shade of Thomson, of the poetic spirit of which we think more highly than of any of the rest; but it has already appeared in most of our periodical publications. We shall, therefore, content ourselves with introducing



the following lines, on the Birth of a Posthumous Child, born in peculiar circumstances of family distress:

“ Sweet floweret, pledge o’ meikle love,  
And ward o’ mony a prayer,  
What heart o’ stane wad thou na move,  
Sae helpless, sweet, and fair.

“ November hirkles o’er the lea,  
Chill on thy lovely form,  
And gane, alas! the sheltering tree  
Should shield thee frae the storm.

“ May HE, who gives the rain to pour,  
And wings the blast to blaw,  
Protect thee frae the driving shower,  
The bitter frost and snaw.

“ May HE, the friend of woe and want,  
Who heals life’s various fouds,  
Protect and guard the mother plant,  
And heal her cruel wounds.

“ But late she flourished, rooted fast,  
Fair on the summer morn,  
Now feebly bends she in the blast,  
Unsheltered, and forlorn.

“ Blest be thy bloom, thou lovely gem,  
Unscathed by ruffian hand,  
And from thee many a parent stem  
Arise to deck our land.”

ART. VI. *An Essay on the Natural Equality of Men; on the Rights that result from it, and the Duties which it imposes: To which a Silver Medal was adjudged by the Teylerian Society at Haarlem, April 1792. Corrected and enlarged. By William Lawrence Brown, D. D. Professor of Moral Philosophy, and the Law of Nature, and of Ecclesiastical History; and Minister of the English Church at Utrecht. Crown 8vo, 3s. 6d. Duncan, Edinburgh; Cadell, London.*

EVERY specious and seducing falsehood has some affinity to truth, or so far bears resemblance to it as to elude a superficial scrutiny: and to this is altogether owing its seductive quality. Pure and unmixed falsehood is not the food of any intellect; to reject it with disgust and abhorrence, is the spontaneous movement of nature. The object of our native appe-  
tite

site is truth ; and it is only by admixture with it, fallacious deduction from it, some species of disguise, or some mistake, that falsehood can be recommended, even to the grossest mind. Our very senses take alarm at poison, unless some means be used to put them off their guard.

In opinions which materially affect the general welfare of society, to detect confusion of this nature, by whatever means introduced, is to render a most important service to humanity : nor is it within the range of every understanding to separate what has been thus confounded, or to mark out the limits that negligence has permitted, or malice caused, to be effaced : so that an able, as well as an honest, advocate is wanted, in such cases, to restore the rights of truth.

The question of *the Natural Equality of Men* is, perhaps, of all that can be agitated, that which has, at various times, most needed this judicious interference. Part of it lies so very near the surface that every eye discerns it. The most unlettered peasant can perceive, that, in all but accidental circumstances, he is naturally equal to the highest among men. Of a right in his superiors to hold him in subjection, or even to injure and oppress him, he may, in some countries, have confused ideas ; but, in every country, he can apply the common scale of equal rectitude : He can and will ask, if under oppression, how would his oppressor relish the same treatment, could they mutually change places ? he can and will measure his own personal qualities against the man above him ; and if in some things he look up to him, in others he will strive hard to preserve the balance of equality ; if he admire his wisdom, eloquence, or learning, he probably will despise his delicacy, and what seems to him effeminacy : if he envy his luxuries, he probably will pity, not without a mixture of contempt, his want of strength, and robust health. If he be a Christian, he will say, with reason, that the universal Father of all makes no distinction, but from merit, among his children ; that his soul is no less worthy of salvation than that of the most glorious potentate, and has received the same redemption. In these, and many other points, our natural equality is not only true, but so extremely obvious, that it is hardly possible to overlook, or to disguise it.

Armed with these general truths, which, even if not previously thought of, the great majority of mankind is ready to receive at the very first proposal, the subverter of society goes forth ; and either blundering himself, or desirous to mislead others, declaims impetuously against those constituted inequalities into which it is as natural for society to fall, as it is for man to form societies : inequalities necessary for the well-being of all, and the source of many of the most important duties.

Unhappily it is by a greater number of steps that these truths are made out, than the former. Steps which the ignorant cannot, and the malevolent will not take. So that, though no less true than the others, they are by no means equally obvious; as the last proposition in geometry, though no less certain than the first, is far from being so accessible.

In Professor Brown we are happy to meet a strong and able advocate for the truth; a reasoner qualified to mark the limits between that and falsehood, in this much perverted question, and so distinctly, that there seems no reason why they should ever be again confounded: and the members of the Teylerian Society may congratulate themselves on having given occasion to a publication more likely to be of general service, in the present times, than, perhaps, any other that has been hitherto produced.

The essay is, for the most part, strictly methodical. It is divided into three books, of which the first treats generally of the question of equality and inequality; the second of the rights that flow from these distinctions; and the third of the duties originating from the same source. The whole is founded on an accurate knowledge of human nature, assisted by the light of revelation; inasmuch that, we believe there is not a position in it which is not fully deduced from reason, and equally authorized by the gospel. A more reasoner ought to be convinced by it. A christian will derive additional satisfaction, in contemplating the light it receives from sacred truth.

Dr. Brown commences his essay, by establishing the position of the equality of men in its true sense, but denying it according to the acceptance of the greater part of those who admit it. Perhaps it would have been better, had the general circumstances of equality, stated in the sixth chapter of book I, been prefixed; and the limitation then drawn from the natural circumstances of inequality. The author has, however, preferred beginning with the natural diversities by which inequality is produced, and certainly there is no obscurity in this method.

After showing, very clearly, that men are formed to depend upon each other for the separate exertion of their various talents, by which diversity the different orders in society are naturally produced; and that as all are equally dependent on the rest for these assistances, an *equality of obligation* arises to all, Professor B. thus illustrates this important position, and its consequences:

“ In proportion as that equality is maintained, which the Creator has established, and which consists, *not in all the members of the social body being placed on a level, but in mutual dependence and parity of obligation among all, amidst a variety of distinctions, conditions, and ranks,*

society

society is happy, free, and flourishing; securing to each individual the full enjoyment of all his natural advantages, ensuring to the public the complete product of the efforts of all, well directed and justly combined; uniting all the members of the social body by the ties of mutual interest and benevolence, and preserving as much liberty as is consistent with civil union.

“ In such a happy state of things, whatever forms of subordination may exist, as there is a mutual dependence among all the parts of the social body; so there is no the smallest ground for pride and insolence, on the one hand, or for degradation and debasement of sentiment, on the other. Are any exalted above others by the superiority of their mental powers, they are inferior to them in other qualities, which are absolutely necessary to the support and convenience of life. If one excels in useful qualities, another is distinguished by agreeable and shining ones; and, as pleasure, without utility, is pernicious, so utility, without pleasure, becomes languid and insipid. If one is exalted to power, or illustrious by fame, those who faithfully discharge the duties of an humble and obscure station, enable him to fulfil the duties of his more conspicuous one, and contribute to his exaltation, by occupying those parts of the general system, without which the higher orders could not subsist, and by paying him that deference and respect to which his merit is entitled. If one is eminent by his wisdom and sagacity, by his genius and wit, by his knowledge and erudition; another is no less distinguished by his activity and strength, by his skill and dexterity, by his industry and labour. If one is venerable by his elevation of soul, by his generosity, public spirit, and intrepidity; another is amiable by his gentleness and complaisance, by his patience, modesty, and meekness; and, if the former qualities are the ornaments, the latter are the great sweeteners, of life; while both, operating in conjunction, supply mutual defects, and impart mutual strength and embellishment. If those who fill the higher stations in a becoming manner, confer the greatest benefits on their fellow men, they are equally indebted to them for their support. If the latter stand in need of the judgment and penetration of the former, in order to devise the best plans of prosecuting the public good, and of maintaining the general safety; these, again, stand in need of their resolution and diligence to carry their plans into execution. If some contribute to the instruction and improvement of their fellow men, by teaching and illustrating the grand principles of virtue, on which the welfare of society is principally founded, those who enjoy the benefit of their instructions, turn them to their profit, by practising towards them the virtues which they inculcate. If one class of men maintain good order and peace, and another exercise all the elegant and useful arts of social life, there are others who secure these enjoyments and advantages against external invasion, and offer their blood as their contribution to the common interest.” P. 42.

These great principles of mutual dependence, and equal obligation being established, the following deductions are very justly drawn :

“ In



“ In the eye of reason, therefore, and of the Universal Parent, every honest station of life is equally honourable, since they are all but parts of the great social body which his wisdom has planned, and his power preserves. In this view, no human creature is more or less worthy than another, but as far as he discharges or neglects the part allotted to him, and augments or diminishes the sum of general felicity; or as he occupies a place which he is incapable of filling, deprives others of their just station, snatches from them the rewards to which they are entitled, or prevents them from performing the duties of the station in which they are placed, and of the sphere in which they move.

“ The principles above established are widely different from those which pride and tyranny embrace and inculcate. If men are endowed with superior abilities, or raised to an exalted station, they will not easily admit that, between them and their inferiors, the dependence and the obligation are reciprocal. Unless they are distinguished by peculiar generosity of sentiment, they will consider it as no very pleasing doctrine that, between the sovereign, and the subject, the magistrate and the people, the great and the mean, the rich and the poor, the acute and the dull, the learned and the ignorant, there is no difference but in the possession of different powers, and in the discharge of different offices peculiar to each capacity, and useful to all; and that, if the first have a just demand on the second for submission and obedience, for honour and respect, for convenience and ease, the second have as just a claim on them for protection and defence, for the administration of justice, and the preservation of equal liberty, for the supply of their wants and the relief of their distresses, for instruction and good example. Pride and tyranny would place, on the one side, all honour and respect, and nothing but disregard and contempt, on the other; here, all oppression and violence, and there, all patience and submission; here, all convenience and pleasure, and there, all labour and indigence; here, would have the smallest assistance to be considered as an eternal obligation, and there, the greatest services to pass for indispensable duties.” P. 57.

Equality of obligation is thus further illustrated:

“ This is that *equality* of mankind, which has been so often asserted, but is seldom well understood—an *equality* which the proud and tyrannical disdain, because it opposes their selfishness or indolence—an *equality* which turbulent and designing men are fain to abuse, as an engine for overturning regularity and government, and for introducing that anarchy in the midst of which they themselves are to rise. It is an *equality* which implies subordination—an *equality* of wants, with a diversity of means of supplying them—an *equality* of obligation, with different modes of discharging it. It is an *equality* which, by rendering all equally necessary, makes all, who faithfully discharge their duties, equally honourable in the sight of God; but, by requiring higher and lower stations, and various distinctions and spheres, establishes different degrees of respectability and honour among men. It is an *equality* which degrades none but the tyrant, the ruffian, the  
thief,

thief, the voluptuary, and the sluggard ; and exalts all, but these, to the ennobling dignity of constituent members of the grand community of mankind, and of fellow-labourers with God, in advancing the felicity of his moral and intellectual creation." P. 65.

The author then proceeds to hurl the thunder of his eloquence against the abusers of this true principle :

" Not less absurd, than pernicious, therefore, is that levelling notion, which confounds all distinctions and ranks, annihilates subordination, and destroys that just *equality* which is founded in nature, and in human happiness. While this frantic opinion is directly contrary to the appointment of God in the establishment of society, and horribly destructive in its consequences, it commonly tends, like every other extravagant and vicious passion, to frustrate its own gratification. Taking *licentiousness* for *liberty*, it becomes the greatest promoter of despotism. For, as nothing has brought religion more into disrepute, than bigotry, fanaticism, and hypocrisy, which have so often assumed that venerable and sacred name ; and as nothing has brought so much disgrace on philosophy, both in ancient and modern times, as the profligate lives of pretended philosophers ; so *licentiousness*, appearing under the disguise of *liberty*, has a direct tendency to render it either odious or contemptible. The tyrannical oppressors of their fellow men, and their servile abettors, eagerly lay hold of the horrid excesses which licentiousness produces, and at which they secretly rejoice, as infidels delight in the corruptions of religion ; paint them with the deepest colours of an inflamed imagination ; and ascribe them with triumph to those principles of true liberty, to which they are so repugnant in their origin, and so pernicious in their consequences. The ignorant multitude, incapable of distinguishing appearances from realities, hastily admit both the assertion and its inference, and seek refuge from anarchy in the chains of despotism. The wise, however, and the good, will equally guard against the wild declamation of the demagogue, and the crafty insinuations of the tyrant, will hold fast those eternal principles of equity which God has impressed on their souls, and, if they cannot evince their truth, or inculcate their practice, on mankind, will deplore the blindness and the corruption of their species, and pray that the Father of light may at last unfold a day of knowledge and serenity, when the benignant voice of truth shall neither be stifled by the mandate of tyranny, nor drowned by the acclamations of tumult ; when the power of oppression shall be extinguished together with the desire of it ; when freedom shall be established on the basis of subordination, and secured by obedience to law ; when men shall be attached to justice by the permanent blessings of security and peace." P. 66.

Very seldom has the truth been spoken more clearly, more energetically, or with more perfect impartiality ; marking alike the faults of those who abuse the rank they hold, and of those who would confound all ranks.

The

The sixth chapter, on the general circumstances of equality among men, is very excellent, and contains some original, and none but very accurate, views of our nature. The circumstances stated are those of, 1. Bodily frame and constitution of mind. 2. Liability to accidents and death. 3. Equality of happiness. 4. Equality of duties; with a view to the equality of our hopes from fulfilling them. As the third of these divisions is one which the declaimers of this age choose to forget, representing all evils as attached to low, and all good to higher stations, we shall extract a part of it, tending to recall more just notions :

“ As the different regions of the globe, however removed from the Equator, or the Poles, enjoy equal measures of light and darkness, though distributed in different manners; so the different orders of society possess equal portions of felicity, and are exposed to equal pains, though the modes of enjoyment and suffering be diversified. If the honours of an exalted station are greater than those of an humble one, its duties are also more difficult; if its virtues are more splendid, its temptations are more enticing, and its vices more conspicuous; if its enjoyments are more refined, its sufferings are more acute, and its afflictions more durable. Is it supposed that the burden of labour is heavier than that of indolence, or the pains of indigence greater than those of sensuality? Consider that health often smiles on the cheek of poverty, while disease deforms the face of opulence. Do any imagine that the solicitude of providing daily subsistence, is greater than that which attends the improvement, or the security, of an extensive estate—that the real wants of nature afford more anxiety and care, than the imaginary demands of extravagance—that the evils which are really felt, are greater than those which distempered fancy creates?—let such consider the discontent, the uneasiness, the dejection, the wayward humours, and the sullen gloom, that so often haunt the great and the wealthy, and acknowledge that sleep visits the couch of straw, and flies from the bed of down. Do any imagine that it is more difficult to pursue, with constancy and firmness, the rugged and thorny paths of the humble vale of life, than to maintain the elevated posts of dignity and honour, in the midst of intrigue, of competition, of clamour, and of all the uncertainty of favour? Let them reflect on the solitudes and the terrors of the public governor, when unsuccessful issues attend his administration, when the tide of popular approbation begins to ebb, when his enemies spread discontent through the land, represent him to the people as the author of their calamities, and rouse them to sacrifice him as the victim of their fury. The storm often bursts on the palace, when it passes inoffensively over the cottage?” P. 83.

The second book presents a clear and luminous treatise on *natural and social* rights, which are accurately defined and distinctly divided. The natural rights are properly stated to be those of, 1. Person;—2. Property;—3. Reputation;—4. Liberty: which latter is subdivided into, 1. Liberty of person, 2. of



2. of action, 3. of conscience, 4. of communication ; in all of which we cannot too much commend the justness of the author's views, and the felicity with which he has expressed them. The social rights are considered as being, 1. In the governors, to obedience, 2. In distinguished classes, to the honours of their station. 3. In the rich, to enjoyment of their wealth. 4. In inferior classes, to be governed well ; 5. In all, to common offices of humanity.

The duties, treated in book the third, fall under the same general divisions, as indeed is natural, and are discussed with equal ability : and here it is very justly remarked, that the great maxim of Christianity, "*do unto others, as you wish them to do unto you,*" is founded on such an equality of human nature, as here is stated. " It takes, as the rule of conduct, the feelings of every individual, supposing his condition were exchanged with that of the person towards whom he acts. It could not therefore be a just standard, if the same duties were not equally incumbent on all, in the same circumstances." p. 172. This remark is introduced, indeed, with respect only to the duty of regarding the reputation of others, but belongs to the general doctrine of equality of obligation, and should have been there stated.

As we should not wish, if it were practicable, to give so full an account of this treatise as to preclude the necessity of recurring to it, we shall not labour to be more minute in our account of its contents. Every part abounds with the most useful, and most striking remarks ; and the reader who should pass over one leaf, would probably miss something that might have rectified his judgment in an important point, or have improved his heart. We earnestly recommend the whole to the perusal of all. Would to heaven, that all would read it with the liberality and candour, with which it is most evidently written !

We shall conclude, therefore, by citing one of those passages in which the author, in the most spirited manner, marks both the abuses and the excellence of an exalted station : affording a lesson which, while the great are driven to vindicate their rights, must yet be kept in sight to prevent the opposite abuses :

" Thou proud insolent mortal ! who lookest down from thy lofty station on thy brethren of men, and imaginest them only formed to bring their gifts to thy altar, and to bend before thee with servile homage, know that thy elevation only renders thee more conspicuously contemptible ! Consider that, should those, whom thou so insolently despisest, adopt thy principles, and harp the bands of social union by which alone they are made thy dependents, the power is theirs, and thine only the shadow and the phantom. Should they only



only withdraw their support, without inflicting any positive evil, thou wouldst precipitately sink into a degradation lower than that of the meanest labourer. Less inured to want, thou wouldst be less able to provide for its supply, and have less reason to expect it from the benignity of others. Consider that, even in thy present elevation, thou art really more dependent than the most ignoble of the sons of men. If he is least dependent who stands least in need of others, he is surely most dependent who stands most in need of them. With our rank, our necessities, our demands, our cares, increase. The links by which we are joined to our fellow men are multiplied, and the very circumstance which enlarges our influence diminishes our internal strength. He, therefore, who has the greatest number of dependents, has only the greatest number of those to whom he is indebted for consideration and power. The more lofty and spacious the edifice is, with the greater precipitation, if its pillars are sapped, does it rush into ruin. Learn then to seek thy importance and dignity, where only thou wilt find them, by discharging every duty which thy station requires, and by diffusing, by thy affability and beneficence, happiness among mankind, Relinquishing the phantoms of pride enjoy the substantial pre-eminence of virtue.

“ But ye! who employ your distinguished abilities, or exalted power, for the purposes for which providence has bestowed them, fear not that any portion of that respect, obedience, and honour, to which you are entitled, will be withdrawn. Goodness, moving in an elevated sphere, and guided by distinguished wisdom, shines with such an amiable lustre, possesses such a commanding influence, and is so irresistibly attractive, that she reigns over the hearts of men, and is often constrained to blush at the homage she receives, because it approaches adoration. Power may intimidate, splendour may dazzle, genius may surprise and delight, but goodness alone can captivate the heart!” P. 237.

We cannot refrain from giving also the Professor's view of his own system, which is that of reason and Christianity, in his own words; words more appropriate or more just cannot be devised:

“ The chain of dependence runs equally through all the orders of society, and binds every individual in these orders. While it excludes the extravagant claims of self-love, and subjects men to more generous and salutary principles, it establishes at the same time a system which, if universally observed, would fully secure the most essential interests of each individual, by settling them on the broad and immovable basis of general welfare. For, did the rich employ their wealth to supply the wants of the poor; the poor, their labour to administer to the ease and convenience of the rich; the great, their power and authority to protect the weak and defenceless; the wise, the ingenious, and the learned, their abilities to instruct and counsel the ignorant and illiterate; did every one, in short, impart to his fellow men a portion of the fruits of his talents and advantages; it is impossible that any should repine at another's possessing what was employed for his own benefit, nay, was made more subservient to his use, than if he himself were the

the proprietor. For no individual could so perfectly cultivate all the different talents, necessary for his support and welfare, which are distributed among the species, and, while some particular one is allotted to each, are all carried to the highest improvement of which they are susceptible.

“ Thus, the principles of equality which we have established, at the same time that they repress the insolence of pride, the outrages of oppression, and the dissipation of sensuality, confirm, nevertheless, the necessity of subordination, and the just demands of lawful authority. They maintain inviolate every natural and every civil distinction, draw more closely every social tie, and unite all in one harmonious and justly proportioned system, which brings men together on the even ground of the inherent rights of human nature, of reciprocal obligation, and of a common relation to the community. Yet, for the maintenance of this equality itself, they separate them into different classes, and invest them with different capacities and offices. Thus, are the poor and the mean reconciled to their circumstances, or comforted under them; the opulent and the powerful are excited to beneficence and condescension; the ingenious and acute are directed to the best use of their abilities; and all are linked together by the powerful ties of common interests, and of reciprocal duty. Happy those, whose souls are capable of rising to such enlarged views of things, and are animated by them to a conduct worthy of human nature, worthy of Christianity, which represents men to each other as children of one parent, as members of one family, as journeying together, through the checkered scenes of this transitory world, towards a region where all the distinctions of poverty and riches, of obscurity and splendour, of power and meanness, shall cease, every inequality disappear; where virtue alone shall be exalted, and vice degraded for ever!” P. 263.

It is but just to say, that the language of this essay is, throughout, manly and energetic; a few very slight blemishes will probably be remarked by judicious friends, and removed before republication; but they are so few, that we do not think it necessary for us to call them into notice.

ART. VII. *The Emigrants; a Poem. In Two Books. By Charlotte Smith.* 4to. 3s. Cadell.

SO exquisite are the charms of Mrs. Smith's poetry, that it would indicate the utmost degree of insensibility not to be affected by her “ tale of tender woe, her sweet sorrow, her “ mournful melody.” (*See her Sonnet to the Nightingale.*) In the simplicity, perspicuity, elegance, and passion of her Sonnets, this writer is confessedly without a rival. Into the poem now before us are transfused many beauties of the descriptive kind; some of which may be traced from the Sonnets, but many are new.

Descriptive poetry, like landscape painting, becomes doubly interesting, when into the picture is introduced any human figure. Seen in this point of view, the following two passages deserve our attention. In the first of them are painted a Mother and her Children by the Sea-shore:

“ Where the cliff, hollow’d by the wint’ry storm,  
Affords a seat with matted sea-weed strewn,  
A softer form reclines; around her run,  
On the rough shingles, or the chalky bourn,  
Her gay unconscious children, soon amus’d:  
Who pick the fretted stone, or glossy shell,  
Or crimson plant marine: or they contrive  
The fairy vessel, with its ribband sail  
And gilded paper pennant: in the pool,  
Left by the salt wave on the yielding sands,  
They launch the mimic navy. Happy age,  
Unmindful of the miseries of man!  
Alas! too long a victim to distress,  
Their mother, lost in melancholy thought,  
Lull’d for a moment by the murmurs low  
Of sullen billows, wearied by the task  
Of having here, with swollen and aching eyes  
Fix’d on the grey horizon, since the dawn,  
Solicitously watch’d the weekly sail  
From her dear native land, now yields awhile  
To kind forgetfulness, while Fancy brings,  
In waking dreams, that native land again.”

B. I.

In the above lines the scenery is well depicted, the epithets are appropriated, the images are judiciously selected, and the contrast is very affecting.

A striking apostrophe to the Infant King of France, a picturesque view of a Pyrenean Mountain, and a painting of a Shepherd Lad on the South Downs, are given in the following lines:

“ Innocent prisoner; most unhappy heir  
Of fatal greatness, who art suffering now  
For all the crimes and follies of thy race;  
Better for thee, if o’er thy baby brow  
The regal mischief never had been held;  
Then in an humble sphere, perhaps content,  
Thou hadst been free and joyous on the heights  
Of Pyrenean Mountains, shagg’d with woods  
Of chestnut, pine and oak; as on these hills  
Is yonder little thoughtless shepherd lad,  
Who, on the slope abrupt of downy turf  
Reclin’d in playful indolence, sends off  
The chalky ball, quick-bounding far below.”

B. II.

With

With respect to the structure of Mrs. Smith's blank verse, we do not consider it as having any claim to particular commendation. In the poem of the *Emigrants*, there is neither the harmony of Milton's pauses, nor the energy of her justly-admired COWPER's diction. In some few passages are expressions which degrade the dignity of style required in such a composition: thus,

“ Whom no abode receives, no *parish* owns.”

“ And from the *parish* the reluctant dole,

“ Dealt by th' unfeeling *farmer*,” &c.

COWPER, it is true, uses familiar and even trite words, without reserve: but, from the nature of his subjects, we expect such words, and therefore feel no disgust. There is, too, such vigour in his context, that the general force of his diction will bear him up in the occasional intermixture of a phrase, which, in itself, is common, and which, considered separately, is not conducive to elegance. But general strength of this kind does not give such aid to the weak parts of this poem.

As philanthropists, we feel compassion at the sad allusion to sorrows, which the writer, in her own person, tells us she has suffered: but as critics, we cannot approve of the egotism, which occupies too large a portion of her present work. In sonnets, and elegy, the poet is allowed to pour forth his complaints, and may appear as the principal person: in a poem like the *Emigrants*, the writer should have brought forward a greater number of other characters, and have been herself more concealed.

To genius we pay the most unbounded tribute of admiration and respect, when it is employed on subjects that become a good and great mind: but when fine talents descend to propagate popular cant against order, tending to excite discontent; or when they become the instruments by which “ to stab at “ once the morals of a land” (COWPER.) Either in novels, by decking vice in meretricious ornaments; or in poetry, by treating with petulant and unseasonable scoffs the institutions of religion, we lament that the gifted powers of imagination should be so grossly perverted, and we cannot but suspect that vanity (which absorbs all other considerations) predominates in the mind of a writer, who can court applause by the affectation of a criminal singularity. The virtuous and pious, no less than ingenious Cowper, is every where the advocate of the Christian religion and its sacred ordinances: and it is an indecency ill-becoming Mrs. Smith to sneer at usages manifestly tending to public utility and general piety. This writer makes it her boast, that for her part she needs no exhortation to piety,

f f

since



since the works of creation serve her for that purpose. And, let us ask, what good heart do they *not* influence in the same manner? Who that pretends to be at all religious, does *not* “look “through nature, up to nature’s God!” with raptures warm as this writer can profess or feel? Yet the genuine philosopher will not be content with silent meditation among hills and rocks: living, as he does, in social intercourse, he will join in social worship. It is not enough that the inanimate and irrational parts of creation should testify our devotion: man is to man the natural and proper witness, before whom, on solemn occasions, each of us should profess his inward sense of gratitude to his Creator!

We would recommend to our writer these weighty words of JOHNSON:—“To be of no church, is dangerous. Religion, “of which the rewards are distant, and which is animated only “by faith and hope, will glide by degrees out of the mind, unless it be invigorated and re-impressed by external ordinances, “by stated calls to worship, and the salutary influence of example.” *Life of Milton.*

ART. VIII. *The History of Mary Queen of Scots. Including an Examination of the Writings which were ascribed to her. To which are added, Appendixes, containing Copies of those Writings; and also, a considerable Number of her genuine Compositions. By Thomas Robertson, D. D. F. R. S. Edin. Minister of Dalmeny. 4to. 12s. Bell and Bradshute, Edinburgh; Robinsons, London.*

THE literary world is well acquainted with the controversy concerning Mary Queen of Scots, which was lately revived by Dr. Stuart and Mr. Whitaker; if we can with propriety call that a controversy, which was managed entirely upon one side. Both those champions for the queen paraded in the lists, without encountering a single opponent. Dr. Stuart died, we think, just before Mr. Whitaker published; and Dr. William Robertson instantly replied, after a long silence of seven and twenty years, to some arguments of his, and of others. Even Mr. Pinkerton then came forward, menacing a full reply to all the arguments in favour of Mary, to be contained within the short compass of a shilling pamphlet; but with admirable caution, allowing himself a long period for the execution of his menace, no less than *five* years, for this Iliad in a nutshell. Mr. Whitaker published immediately afterwards, attacked Lord Hales, attacked Dr. Robertson, both then living, and in high reputation, and attacked both with pointedness and spirit. Lord Hales

Hales felt the pointedness enough to resent the spirit, and wrote a private letter to Mr. Whitaker. To this Mr. Whitaker replied, and, in a second edition of his work, published his reply. In that edition also, he attacked the answer from Dr. William Robertson, and treated him with a keenness rather greater than before. Yet both the Doctor and Lord Hales sunk under him in silence. Though they lived nearly three years after his second edition was published, yet both remained silent to the day of their deaths. What was more extraordinary, Mr. Pinkerton too retracted his menace, soon after Mr. Whitaker's first edition was published; and has since suffered the allotted term of years to glide away, without executing it. But, what is perhaps more extraordinary, Dr. Thomas Robertson has now published a new history of Mary, rejecting all the arguments that have been previously urged against Mary, adopting all the evidences that have been produced in her favour, and admitting all the facts in Mr. Whitaker's work, even to that peculiar discovery of that author, the rape of Mary.

"Two circumstances," he says in his preface, "tended to induce me to publish the result of my inquiries, the conviction which seemed already to have been produced among the learned in general, by those authors, who have, of late years, stated the proofs of the forgery of the writings which have been ascribed to Queen Mary; and the concurrence of my own literary friends," &c. But the Doctor professedly declines to acknowledge his obligations to any of those writers. "To have referred to their various opinions;" he adds, in his preface, "quoted from their works; stated the discussions into which they have entered with one another; and pointed out all the particulars, in which I have either agreed with, or have presumed to differ from them, would have produced an immense publication, in place of the small volume, which is here presented to the world." This reasoning is surely very fallacious. A continued reference to the authors from whom he borrowed his arguments, was an act of necessary honesty. Nor would any notes relative to all that he here mentions, have loaded his work more than the unnecessary and cumbrous appendixes do at present. The work is now made up of a concealed pillage from Mr. Whitaker chiefly. This every reader, very conversant with Mr. Whitaker's vindication of Mary, will recognise in almost every page; and this a note, thrown so far back as p. 194, very plainly acknowledges. Dr. Thomas Robertson then characterizes Mr. Whitaker, as a "writer singularly industrious, animated, and acute, to whose labours, I have often, on this subject, been very much indebted." But is such a distant and general acknowledgment sufficient, in the mora-

lity of literature? It certainly is not; though it may be in the policy.

Our author also, though he believes the writings to be forged that have been always adduced to criminate Mary, yet very surprisingly thinks her criminal still. This is a phenomenon in the controversy, which peculiarly marks the present work. "Queen Mary," he observes, in his preface, "might have actually composed the writings, and yet have been innocent of the murder; for it is admitted, that there are only contained in them dark hints and ambiguous expressions, with regard to that point:" as if ambiguous expressions and dark hints of murder, *combined with an avowed adultery with Bothwell, and an avowed hate of her husband*, were not sufficient to criminate Mary in any literary court whatever. "On the other hand, the writings might have been forged by her adversaries; and yet the Queen have been guilty of that very charge which was brought against her." In this manner is the evidence to be taken off from that broad basis of written testimony, on which it was first founded, and has since rested; and to be placed—upon what? The reader will soon see for himself, and stare at this miraculous transportation of the *casa sancta*.

"Could we penetrate," says the author, in p. 54, "through that cloud which hangs over her conduct, posterior to this *express and laudable declaration*," at Craigmillar, "*against the murder of her husband*, till her marriage, about six months afterward, with Bothwell, one of the murderers, an event which appears to infer an alteration of sentiment;" but which we shall prove in our next review to be no alteration at all; "we should be enabled to discover the greatest of all the secrets in Queen Mary's life. But no writings have revealed that mystery: no voice, from the midst of that darkness, has been heard." Yet the forged writings are composed *for* this very period, and *in order* to reveal this very mystery; they who were most able, and most eager to criminate her, expressly declaring in a formal record of their own, which is cited by Dr. Robertson himself, in p. 18, "that they can find no other way or moyen" for vindicating themselves, and condemning her, except by producing the writings.\* But Dr. Thomas Robertson now ventures upon the stage of history, to lend wisdom to the wise, to correct these sage politicians, and to suggest an "other way or moyen." "In this state of uncertainty," he *therefore* adds, "one thing seems to be plain, that the change, whatever it was," and which was no change at all, as the

---

\* Whitaker's Vindication, III. 315. edit. 2d.

forged writings shew by their very forgery, “ must have been  
 “ the work of time : at first she was *altogether determined against*  
 “ *countenancing, or even conniving at,* the commission of such a  
 “ criminal and barbarous deed. Step by step, *most probably,*  
 “ and in consequence of arguments indirectly used with her,  
 “ drawn from necessity, which politicians have employed, but  
 “ which moralists must abhor, this fatal project of wicked and  
 “ designing men, may at last have been rendered, in some mea-  
 “ sure, less shocking to her mind.

“ The human heart, even in the case of those who are by  
 “ nature on the side of virtue, such as this Princess appears to  
 “ have been, has often been known, when brooding over mis-  
 “ fortunes, to be unhappily tempted to give way to the evil sug-  
 “ gestions of others; what was at first startling, has grown by  
 “ degrees familiar to the thought. To the proposal, when  
 “ originally laid before Queen Mary at Craigmillar, both from  
 “ the atrocity of it, and probably also,—from the numbers and  
 “ characters of those by whom it was made, she was *most ma-*  
 “ *nifestly adverse.* But still she continued plunged in the same  
 “ despair : still the idea of escaping from it, *might* probably be  
 “ recurring to her imagination. Should the scheme be, a se-  
 “ cond time, insidiously brought under her eye ; be again and  
 “ again hinted at ; and by any individual who fell not under  
 “ her suspicion, great was the danger to be feared. Virtue  
 “ *might* not be entirely shaken ; but it *might* fatally relax from  
 “ those strict and sacred dictates, from whose direction it should  
 “ never swerve.

“ How far Queen Mary *actually* swerved from those dictates,  
 “ is the great question upon this subject.”

Aye ! there’s the rub.

“ From her character, so distinguished for religious princi-  
 “ ples, it cannot be believed, that she would, at any period, take  
 “ a part in devising, much less, in aiding the execution, of such  
 “ a foul and unnatural crime. It cannot even be credited, that  
 “ she would listen at all to such a scheme ; or suffer any of the  
 “ particulars of it to be mentioned to her. The utmost we  
 “ can conceive is, that in place of absolutely forbidding it, as  
 “ she did at Craigmillar, she *might* have so far changed her  
 “ ground afterwards, as to forbid any person to speak to her  
 “ upon the subject.”

We have thus given our author at full length to our readers,  
 in order to do him ample justice in the exhibition. Our readers,  
 we doubt not, have anticipated us in our observations ; and seen  
 the wickedness, as well as weakness, of such problematical rea-  
 soning against acknowledged goodness. That Mary was “ most



“ manifestly adverse” to the murder when it was hinted to her, is asserted by this very author ; yet as he argues, she *might* afterwards yield to the proposal so far, as to let it go on to execution. She certainly *might* ; and either Dr. Thomas Robertson, or his reviewer, *might* pick pockets to-morrow morning. In such a wild way is the positive evidence of her opposition to the murder, superseded by a mere possibility. Against such an argument, no virtue can stand, and no evidence avail. But let us leave Dr. Robertson conjuring up these ghosts of surmises, thin, shadowy, and transparent, to observe again, that if the rebels had had any hold upon Mary, in her *connivance*, under any form, and to any degree at the murder, they would never have put themselves to all their vast expence of honesty in forging, and have never exposed themselves to all their vast train of dangers in producing, the writings which they forged and produced against her. The very existence of those acknowledged forgeries proves irrefragably what they say themselves ; that they had “ no other way or “ *moyen*” of criminating her.

But, after all, to our astonishment, we find these very ghosts *laid* by Dr. Robertson himself afterwards, and the innocence of Mary founded upon accumulated facts by him, “ ’Tis strange, “ ’tis wondrous strange ;” but yet it is true. This alone shows the absurdity of reasoning problematically in history. “ That, “ in fact, she knew nothing at all, in particular, with respect “ to the murder,” the Doctor tells us, in p. 61, “ was acquainted with none of the circumstances which attended it, “ neither the place, nor the time, nor the manner of its being “ accomplished, although she *may* have had some grounds to “ *suspect*, that this conspiracy was really in agitation ; *appears* “ *sufficiently plain*. Every evidence upon record, every witness, “ at the hour of death, declared that the Queen had no participation in the plot. The four servants of Bothwell, who were “ executed, upon their confessing that they were accessory to “ the murder, all constantly asserted that the Queen was *innocent* ; and that they understood Murray and Morton,” the very men who laid upon the facts the Queen, and owned they had no other reason than this for deposing her, “ to be the authors of it. “ So likewise did French Paris, her own servant, at the hour of “ execution: the very person, who is said to have had her confidence, and to have carried the famous open letters from her “ to Bothwell. Captain Blackadder, when upon the scaffold “ for the same crime, solemnly protested his belief, that Murray “ and Morton,” the very forgers of the writings, in order to fix the murder upon Mary, “ were the authors of the murder. “ Men of the first rank in the nation, it is said, firmly believed “ the same thing. Lethington, who was himself deep in the “ plot,”

“plot,” and the very man whom Mr. Whitaker supposes to have forged the writings for Morton and Murray, “convinced the Duke of Norfolk, one of the commissioners at the trial of Queen Mary in England, that she was innocent of the crimes laid to her charge. Morton, at his death, declared the Queen to be *wholly guiltless*,” guiltless therefore of conniving at, as well as concurring in the murder; “and particularly confessed,—that Bothwell could obtain no concurrence from that Princess, the deed being perpetrated without consulting her. Bothwell himself, when a prisoner in Denmark, both living and dying, solemnly protested that the Queen was *wholly innocent* of the murder; and not even *privity* to it.” She therefore *could* not possibly *connive* at what she did not *know*. From all which, we may safely infer, that Queen Mary had not only no share in devising and in executing the death of her husband; had not only given no consent, neither by writing, or in words,” or (as the argument evidently reaches) by connivance; “but had not even heard of any of the smallest particulars of the plot,” or even of the plot itself, “which was carrying on against his life.”

We have thus held forth the historian, rearing an airy fabric of accusation against Mary, by allowing the full force of positive evidence in her favour, yet evading it with party subtleties and poor subterfuges, that would equally annihilate all innocence, and equally subvert all history. We see him afterwards producing that very torrent of evidence in her favour, which had been produced by Mr. Whitaker before, and which absolves her from all criminality; but thinking to oppose the torrent, with his feeble mound of subterfuges and subtleties, and beholding them and himself all borne away before it. The fact is, that prejudice, ashamed of defending the exposed forgeries any longer, has gone to work in endeavouring to maintain the accusation, even when it is obliged to give up the evidence. It therefore retreats from open into insidious war; deserts the ground of the writings, that it has kept for two hundred years; and takes post upon the new ground of surmises, of suppositions, and of possibilities. No longer daring to charge her with a concurrence in the murder, it ventures to hint at connivance, thinks she might *possibly* connive at the murder, and, by the co-operation of fancy with it, presumes to think she might *probably*, and at last, dares to say she actually *did*. (See p. 153 particularly.) Even when evidence comes crowding in upon evidence, to prove the innocence of Mary, as to conniving as well as concurring; still it keeps a reserve of evasion, a forlorn hope of fraud, ready to suppose *her* guilty whom every evidence proves innocent. Such conduct is as unwise as it is unfair. It ex-

poses the cause which it means to serve; and shows it to the world in the last efforts of life, in the very gasp and writhing of death itself. Slander then makes one spring, to fix again the old poniard of Buchanan in the heart of Mary. But the dagger falls from the feeble hand of agonizing nature, and the cause expires the sooner from the exhausting effort.

We have thought ourselves obliged, in justice to the truth, and to Mary, to say thus much against Dr. Robertson's mode of writing here concerning her. We have one point more to censure, and shall then have little of our task remaining, but to praise.

[ *To be continued.* ]

ART. IX. *An Essay towards a Definition of Animal Vitality, read at the Theatre, Guy's Hospital, January 26 1793, in which several of the Opinions of the celebrated John Hunter are examined and controverted by John Thelwall, Member of the Physical Society.* 4to. 2s. 6d. Robinsons.

THE intention of the author, in the few pages before us, is to refute a doctrine supposed to be inculcated by Mr. John Hunter in his lectures, that blood is endued with a principle of vitality; and to explain what is meant by the term life upon principles different from what has been generally taught and admitted. In entering upon his task, the author confesses that he never personally attended the lectures of the professor whose opinions he undertakes to examine, and that his knowledge of the ideas he attributes to him on the subject, is derived from the manuscript lectures of one of his pupils, and from a passage in the British Encyclopædia; but as these cannot be supposed to convey complete and adequate notions of the doctrine in question, it would be improper to give an opinion of the arguments used by the author to refute them. Leaving therefore this part of the work, we shall proceed to lay before our readers the outlines of our author's own system, by which he thinks he has explained, in an easy and satisfactory manner, what has baffled the efforts of the greatest geniuses in all ages to comprehend. "Egypt, Greece, and Rome, are, it is true, against me; the ancients and the moderns. Aristotle and Plato, Plutarch, Moses, and John Hunter; and yet against this host of giants I presume to lift my pigmy lance, and brave the unequal combat." "It has generally been supposed," he says, "that the life of an animal is occasioned by the super-addition of a vital or animated substance, to an organized material frame." This, in the human species at the least, has been imagined to be

be of a spiritual or immaterial nature. But though he readily admits, that a fine and subtle material substance or agent may actuate a more gross material body, he cannot conceive how an immaterial substance can operate upon, or affect a material one. And a little further on, he denies the existence of any thing but matter. "Where there is no matter," he says, "there must be vacuum, where no vacuum, there must be matter." This is certainly a concise way of demonstrating. We are ready to admit, with the author, that we cannot explain in what manner spiritual or immaterial beings perform their functions. But as we are equally ignorant of many of the properties of matter, and cannot explain how attraction, repulsion, gravitation, &c. are performed, which we know to exist, we cannot think that our inability to comprehend the mode of action of spiritual or immaterial beings, is a sufficient reason for denying their existence. To the existence of life, according to this author, are necessary, a specific organization, put in action by a specific stimulus. "The blood, in its passage thro' the lungs, collects a something," he says, "which generates a specific heat." "But what is this something?" he very properly asks: "It is not atmospheric air; for it has been proved, that no air is contained in the arteries." After taking the whole range of nature, he finds nothing so likely to answer the purpose as the electric fluid.

On a subject so abstruse and difficult, a writer may, without being liable to censure, be allowed to err; but to suppose that the vital principle is collected from the atmosphere, by the action of the lungs, is to refuse life to every being that is destitute of lungs, as well as to the foetus in utero, and the chick in the egg, which is too absurd to merit a refutation. Neither does this author seem to have been very happy in his choice of the electric fluid for his agent; which, from what we know of its properties, is calculated to destroy, rather than to produce, animal life.

---

ART. X. *Facts, tending to show the Connexion of the Stomach with Life, Disease, and Recovery.* By Charles Webster. 8vo. 1s. 6d. Murray.

THAT the stomach is an organ of great importance to the animal machine, subject to a variety of diseases and affections, and participating in the affections of the rest of the body, is what we readily admit; that its functions, being vitiated or impaired, materially affect and disorder the rest of the body, is allowed. But these effects we have been used to consider as consequences



consequences of the importance of its office, in digesting and preparing the food with which the body is nourished and sustained; (for such as is the spring or fountain must also be the streams that emanate and flow from it) and of its sympathy, arising from the number and variety of its nerves, by which it appears to have a connexion with the most remote parts of the machine. But that it is a viscus of more importance than the brain, heart, liver, &c. because animals are found without those parts; that it is to be considered as an animal, having affections, passions, senses distinct to itself, is what the arguments of this author, however ingenious, have not led us to believe; neither do we think he has been more successful in explaining the phenomena of diseases by his new doctrine, than others have been who were contented with the old system of indigestion and sympathy.

"During ordinary hunger," the author says, "the power of the stomach over the muscles is diminished, which state is called weakness; there is a diminished action of the heart and arteries, particularly at their extremities, as appears from the weak and frequent pulse, dryness, paleness, shrinking, and lankness of the surface and features; diminished secretion, as appears from the dry mouth, and from the flaccid breasts of nurses; a less free respiration, yawning, hiccup, weak voice, sensibility to cold, feebleness of mind, and peevishness, with various other symptoms in different individuals. On the sight of food," he adds, "the mouth fills with water; and, on taking some, the esurient state, with its symptoms, is removed, the stomach feels comfortable, the muscles and organs, particularly those most fatigued, recover their strength, the circulation is promoted, the secretions flow, the respiration becomes free, the countenance brightens up, serenity and vigour are imported to body and mind, and the heart opens with benevolence." All this is intelligible; but do we not see similar appearances of debility in plants, when denied their proper pabulum, water and air? And do we not find, on sprinkling them with water, or removing them into the air, the half withered leaves and flowers recover their verdure and beauty, the drooping and languid boughs or limbs become erect and firm, and the whole plant restored to its pristine vigour? What follows is not so clear and intelligible; "If fever, inflammation, and hæmorrhagic diseases," the author says, "were affections merely of the heart and blood vessels; nervous diseases of the brain and nerves; dropy and scrophula of the lymphatics; scirrhus of the other glands; ulcers of the skin; dyspnea and cough of the lungs; rheumatism of the large joints, and gout of the small; jaundice of the ducts of the liver, and diabetes of the kidneys; these would oftener exist together: but

“ but being symptoms of states of the stomach, and as different  
 “ states of the same organ cannot exist at the same time, the  
 “ system is thus not readily overpowered by a confluence of  
 “ diseases,” &c. We confess we do not see the connexion  
 between the stomach and many of the diseases here enumerated,  
 and other parts of the work appear to us equally paradoxical :  
 but, as from the author’s advertisement, we may expect a further  
 development of his doctrine, we shall defer our remarks until  
 we see in what manner the apparent contradictions are reconciled.

---

ART. XI. *Sermons, on Various Subjects, intended to promote  
 Christian Knowledge and Human Happiness. By the Rev.  
 Luke Booker, LL. D. Minister of St. Edmund’s, Dudley.*  
 8vo. 6s. Rivingtons.

THE author himself, in his preface, has given a fair account  
 of these sermons: “ They were written to be *preached* ra-  
 “ ther than to be *published*. Perspicuity and plainness, there-  
 “ fore, are qualities which he has been more solicitous to attain  
 “ than elegance and refinement. Had his mind been pre-oc-  
 “ cupied by the idea of *publication*, his diction might have been  
 “ more polished and correct; but would it not have been less  
 “ warm and impressive? He would then have written from  
 “ the head; whereas these discourses flowed from the heart.”

They appear to be the work of a zealous and faithful minist-  
 ter, rather than of a profound, or learned divine. They are (or  
 aim to be) pathetic, rather than argumentative; persuasive, more  
 than convincing; addressed to the feelings, rather than to the  
 judgment of the hearers.

The reader who wishes to find questions stated with preci-  
 sion, and discussed with vigour; or the nature, extent, and limi-  
 tations of particular duties accurately defined and ascertained,  
 will not here be gratified. But the plain christian, who desires  
 to have his piety re-animated amidst the daily seductions of the  
 world, will find in Dr. Booker a friend very anxious to promote  
 his spiritual welfare.

The language in many places wants dignity: in many others,  
 it is too *flowery* for the pulpit. Let the subject *there* treated of  
 be what it may; let the preacher address himself to the judg-  
 ment, or to the affections; let him reason closely, or declaim  
 vehemently; on all occasions, and before all audiences, we would  
 enjoin *simplicity*. All the beauty, and all the vigour, that can be  
 found in language, not only may consist with, but cannot subsist  
 without, simplicity.

However, in excuse for the author, it should be observed,  
 that

that it appears from page 104, that he is *young*; and from his preface, and an advertisement subjoined to this volume, that he is a poet: a circumstance which, indeed, lives in our recollection as readers, though not as reviewers.

Sermon III. on Charity, has what the author calls, "A Prefatory Address;" which fills two pages before we come to the text. This exordium might as well have been a part of the sermon; and seems intended only to excite attention by its *singularity*. But we rather wish it fairly away. For we are unwilling to believe, that "many who ascend the pulpit upon charitable occasions, to serve the cause and melt their hearers, are wont to speak of *charity*, not only as "covering a *multitude of sins*," but *every sin*; not only as the greatest, but as "the *whole duty of man*." So far is this from being the case, that the interpretation of this passage which represents charity as covering a man's *own* sins, has by many been controverted\*: though perhaps sufficiently supported by the very same expression in the Greek (*καλυψει*) in James v. 20, where its sense, in our opinion, cannot be doubted.

Sermon XVIII. On Humanity to the Brute Creation, has several pathetic touches. We should be happy to find some preacher of the highest abilities bestowing all the force of his oratory on this affecting topic.

As a specimen of the author's style and manner, we shall give the following passage from this sermon:

"To particularize *instances* of barbarity:—to inform you *what* animals are abused and cruelly treated, is perhaps unnecessary. "All Nature cries aloud." The inhabitants of air, earth, and water, arraign the sanguinary tyrant, man, for innumerable and unwarrantable cruelties committed upon them.—The domestic bird that feeds before your door—that is most signalized for his noble and courageous spirit, is mutilated and despoiled of his crimson honours and his plummy pride. Afterwards he is armed with weapons of *inhuman* invention, to lacerate and kill his heroic adversary, who, in the same manner, is also mutilated for the contest:—And all this is done, for what?—to make *sport* for, and perhaps to ruin, an unfeeling multitude!—to make them hazard the profits of industry, or the well-earned fortunes of their ancestors!—to provoke the shocking oath, the fierce dispute, the murderous battle of beings in human shape, who *call* themselves Christians!—O blessed Saviour of men! are these the *characteristics* of thy followers, and the *actions* that will meet thy approbation at the day of judgment?—Are such persons "the *merciful*" who shall be "*blest*" with mercy,—"*the Peace-makers*, who shall be called the *Children of God*?"—Alas! my

---

\* See Bowyer's Conjectures on the New Testament, 1 Pet. iv. 8.  
hearers,

hearers, I fear *these* honourable distinctions are not their due. And what will be their doom, if they live and die without repenting of their sinful, their cruel, their unchristian conduct? Hear the word of God: "*They shall have judgment without mercy, who have shewed no mercy.*" P. 294.

Neither in this, however, nor in the other instances that follow it, does Dr. Booker appear to take a judicious method of illustrating the subject; and indeed, on the whole, we should be inclined to caution him to have, in future, a greater fear of the press; did we not conclude, from the list of names prefixed, that there were, possibly, some *strong* reasons for the present publication. We will endeavour therefore to find a better specimen. In doing which, we find that we have marked the following passage of Sermon V. as containing one of the most original and judicious suggestions in the volume:

"Yet I would not have you suppose that sympathizing with the unfortunate, is a more convincing proof of a good heart than participating the joy of the happy. That person who will do the latter will very seldom fail to do the former; while the reverse is by no means true. There is nothing to be envied in misery: and envy is a pernicious alloy to all greatness of soul. Many are envied in prosperity by those who would have wept with them in adversity. Such persons weep more from a morbid constitutional love of melancholy, than from a regard for the person with whom they apparently sympathize.—In particular, let me caution you against allowing yourselves credit for sensibility of heart, on account of the tears which you shed at beholding fictitious scenes of sorrow. Many have their eyes suffused with tears, on these occasions, who can behold real misery with unconcern: nay, who can be the cause of misery, and plunder and oppress the Orphan and the widow." P. 70.

To each sermon, except two, is subjoined an appropriate prayer, taken chiefly from the collects and other parts of the liturgy, with additions and corrections by the author; who has here executed his task very well. But no author, not even the venerable Dr. Johnson, will be wronged, if *Mr. Nelson* should be pronounced to remain unequalled in this way. See his morning and evening prayers for a family, at the end of his "*companion for the festivals and fasts of the church of England.*" The name of *Nelson* is justly dear to christians: and the numerous impressions of his book afford a comfortable hope, that piety is not so fast declining amongst us as we are sometimes, perhaps insidiously, taught to believe.



ART. XII. *Torelli's Archimedes.*[ *Continued from No. III. page 325.* ]

**A**Dvancing in the volume before us, the treatise on the sphere and cylinder next meets our eye. It consists of two books, and has been esteemed by the most able mathematicians of the last and present century, as one of the greatest instances of human penetration. The illustrious author appears to have been convinced that this was his principal work, as he desired, according to Plutarch, in his Life of Marcellus, that a sphere and cylinder might, after his death, be represented upon his monument. This seems to have been religiously obeyed. Cicero, when quæstor of Sicily, visited Syracuse, and, with the most lively veneration for the memory of the departed philosopher of the place, sought for his tomb. He found it, as he informs us, in the fifth book of his Tusculan Questions, surrounded with brambles and bushes; but observed on a little column a delineation of the above-mentioned figures, and, the place being cleared, he perceived some mutilated verses.

Almost the whole of the epistle to Dositheus, prefixed to the first book on the sphere and cylinder, is wanting in the Basil edition, but in the present it is complete. From this we learn, that Archimedes had previously sent him the quadrature of the parabola, and that Eudoxus first discovered that a pyramid is the third part of a prism, and a cone the third part of a cylinder, the bases and altitudes being equal. The epistle is immediately followed by such truths as he thought proper to assume as first principles; and these are succeeded by several propositions relating to the inscription and circumscription of figures in and about a circle, cone, and cylinder, which pave the way to the higher parts of the treatise.

The great object of Archimedes, in this book, was to determine the ratio between the surface of a sphere, and that of its circumscribing cylinder, and also the ratio between the solids themselves. In order to obtain these, he demonstrates that the convex surface of a right cylinder is equal to a circle, whose radius is a mean proportional between the side of the cylinder and the diameter of its base; and that the convex surface of an isosceles cone is equal to a circle, whose radius is a mean proportional between the side of the cone, and the radius of the base: hence it easily follows, that the convex surface of an isosceles cone is to its base as the side of the cone to the radius of the base. This opens to him the way, not only of estimating the convex surface of the lower frustum of an isosceles cone contained

tained between two planes parallel to the base, but also that of ascertaining the solidity of conical rhombs; parts of them between planes parallel to the common base of the cones of which they are composed, and parts of them between the surfaces of isosceles cones. The propositions in which these figures are considered, and two concerning equilateral polygons of an even number of sides inscribed in a circle, form a complete preparation for the objects in view: the remaining step was to connect them with the sphere. For this purpose Archimedes supposes an equilateral polygon, whose number of sides is a multiple of four, to be inscribed in a great circle of the sphere, and the circle and polygon to move about a fixed diameter joining two of the opposite angles of the polygon. In consequence of this motion the circle generates the sphere, and the polygon a solid inscribed in it; and this inscribed solid is made up of figures already examined. For at the two angular points, joined by the diameter about which the circle and polygon revolved, there are two isosceles cones, and if planes parallel to their bases be passed through the other angular points, the remaining part of the inscribed figure will be divided into such frusta of cones as we have already mentioned. A similar polygon is circumscribed about a great circle of the sphere, and a like rotatory motion being understood, a solid similar to the inscribed is circumscribed about the sphere. By means of these figures, he demonstrates that the surface of a sphere is equal to the quadruple of one of its great circles; and that the sphere itself is equal to the quadruple of a cone, whose base is a great circle, and altitude the radius of the sphere. From hence he infers, that a sphere being inscribed in a cylinder, the whole surface of the cylinder is sesquialter of that of the sphere, and the cylinder itself sesquialter of the sphere. The same method also enabled him to determine that the convex surface of a segment of a sphere is equal to a circle, whose radius is equal to a straight line drawn from the vertex of the segment to the circumference of its base; and that a spherical sector is equal to a cone, whose base is equal to the spherical surface of the sector, and whose altitude is equal to the radius of the sphere. In the course of his advancement to these important determinations, many other properties are demonstrated, curious in themselves, and far removed from common observation.

The second book on the sphere and cylinder consists of seven problems and three theorems. In the problems it is proposed, —to find a sphere equal to a cone or cylinder;—to cut a given sphere, so that the convex surfaces of the segments, and the segments themselves may have a given ratio to one another;—to find a segment similar to one and equal to another segment, or

similar to one and having its spherical surface equal to that of another;—from a given sphere to cut a segment which shall have a given ratio to a cone, having the same base and altitude as the segment. The theorems respect the segments of a sphere;—their ratio to cones connected with them;—the limits of their ratio to one another;—and in the last it is demonstrated, that of all segments under equal spherical surfaces, a hemisphere is the greatest.

This second book either did not come so highly finished from the hand of the author as the preceding, or it has suffered by the ignorance and carelessness of transcribers. The latter we are most inclined to believe, as the demonstrations in it consist chiefly of long compositions, resolutions, and contortions of ratios, and therefore uncommon care was necessary to prevent the eye from being misled by the frequent repetitions of the same words. To whatever cause the loss is to be attributed, the reader has to regret the omission of several important steps in the reasoning of this book.

The measure of the circle (*circuli dimensio*) which stands next in the volume, is one of the most important articles in geometry; and, without doubt, was considered by Archimedes as necessary to the completion of his treatise on the sphere and cylinder: for the practical estimation of the magnitudes of the surfaces and solids, there considered, ultimately depends upon that of the circle. It consists of three propositions; in the first of which, by the inscription and circumscription of polygons, he proves that a circle is equal to a right angled triangle, having one of the sides about the right angle equal the radius of the circle, and the other side round the right angle equal to the circumference. In the second proposition he proves that the ratio of the circle to its circumscribed square is nearly as 11 to 14; but the truth assumed in this, is that upon which it ultimately rests, and it is not demonstrated before the third or last proposition. For in this second, he supposes the circle to be equal to a right angled triangle of which one side round the right angle is equal to the radius and the other equal to  $\frac{22}{7}$  of

it. In his 3d proposition he proceeds to his approximation towards the ratio between the diameter of a circle, and its circumference. This is founded upon the equality of a side of an equilateral hexagon, inscribed in a circle to the radius; by means of which, and the 3d prop. of B. 6. and the 47th prop. of B. 1. of Euclid, he approximates to the ratio of the side of an equilateral polygon of 96 sides, circumscribed about, and inscribed in a circle, to the diameter; and from thence concludes, if the diameter of a circle be 1, the circumference will be less

than  $3 + \frac{10}{7}$  but greater than  $3 + \frac{10}{71}$ . The former of these two last expressions, in decimals, is 3·1428571, &c. the latter is 3·1408450, &c. and the diameter being 1, according to the more accurate approximations of the moderns, the circumference is 3·1415926, &c. Several attempted the measure of the circle before Archimedes, but none with the same success which attended his labours.

All the treatises of which we have given an account are accompanied, excepting the quadrature of the parabola, with Commentaries of Eutocius; but his observations on the measure of the circle constitute the end of his remarks on Archimedes, to the great regret of the attentive reader.

Eutocius was born at Acalon in Palestine, and flourished about the middle of the sixth century. His Commentaries on the Conics of Apollonius he addressed to Anthemius; from what we have of his in the present volume, we learn that Isidorus was his preceptor; and, according to Procopius, Anthemius and Isidorus were the two architects of the church of Saint Sophia, built at Constantinople about the year 532.

Eutocius very seldom passes over a difficult passage in his author without explaining it, or a chasm in the reasoning without supplying the defect. His remarks are usually full; and so anxious is he to render the text perspicuous, that sometimes he enters upon elucidation where, in our opinion, Archimedes is sufficiently clear. As he does not wander from the subject matter before him, our readers may form a general idea of the nature of his explanations, from what we have said of the text: but his Commentaries on the second book of the Sphere and Cylinder deserve more particular notice. As in this part his exertions were more necessary, so they are more frequent, and sometimes various methods are offered for supplying a deficiency. The most remarkable instance of this kind originates in the second proposition, where Archimedes supposes the method of finding two mean proportionals between two given straight lines to be understood, and therefore passes over the manner of obtaining them in silence. From hence Eutocius takes occasion to introduce, at full length, the methods employed by Plato, Hero, Philo Byzantinus, Apollonius, Diocles, Pappus, Sporus, Menechmus, Architas, Eratosthenes, and Nichomedes, to solve this curious and useful proposition. These endeavours, it seems, arose from a desire to effect that famous problem among the ancients, *the duplication of the cube*; the only difficulty in the solution of which consists in the finding of two mean proportionals. The methods of the above mentioned mathematicians are most of them ingenious in theory; but we think that of Ni-



chomedes much the most easy in practice. In this the problem is solved by the conchoid, the instrument for describing which is simple in its construction, and easy in its application. One of the two solutions given by Menechmus is effected by means of an hyperbola and parabola, the other by two parabolas; and at the end Eutocius informs us, that his preceptor, Isidorus, had invented compasses for the description of this last mentioned curve. If these were accommodated to practice, we have reason to lament that a knowledge of their construction has not come down to us; as instruments for describing both the parabola and hyperbola are much wanted.

Returning to Archimedes, the treatise on the spiral next claims our attention. This he supposes to be generated in the following manner:—at the same time that a straight line begins to move uniformly in a plane round one of its extremities, as a fixed centre, a point begins to move uniformly from the fixed extremity along the straight line; and by the continuance of these motions, the point moving in the revolving line traces the curve line called the spiral. Upon these motions almost the whole of the reasoning in this treatise is founded: but, in order to render a further account of it as clear as possible, it is necessary to denominate the several portions of the straight line, passed over by the point moving in it, during the first, second, third, &c. revolution, *the first, second, third, &c. line*, respectively;—the portions of the curve generated in the same periods of time, *the first, second, third, &c. spiral*;—and the spaces bounded by these, and the revolving line, *the first, second, third, &c. spiral space*. Circles described with the fixed extremity as a centre, and radii equal to the distances between this centre and the moving point, at the end of the first, second, third, &c. revolution, he calls *the first, second, third, &c. circle*.

After this, the author proceeds to demonstrate some very extraordinary relations between the revolving line and certain others, perpendicular to it, tangents to the spiral, &c. which, as they cannot be stated without allowing ourselves some compass of expression, we must defer, with the remainder of our observations on this important work, to our ensuing number.

(*To be concluded in our next.*)

## ART. XIII. Boscawen's Horace.

(Concluded from No. III. page 334.) \*

WITH pleasure we return to our examination of Mr. Boscawen's Horace; in pursuing which we foresee very many opportunities of gratifying ourselves, by the expression of our warmest and unmixed approbation; while he must not be surpris'd should some occasions arise, wherein our opinions will not coincide with his own.

It happens that the first ode of Horace is subject to a greater variety of opinions concerning the propriety of one or two of its readings, than almost any other ode to be met with in his works: without detailing the numerous conjectures of commentators, we shall point out that which appears to us most reasonable; in which, however, we are, unfortunately, neither supported by Mr. Boscawen, nor his predecessor, Dr. Francis. The following mode of reading the passage which is contained between lines the 2d and 11th, without subjecting the text to any violation, is, in our opinion, the best hitherto proposed:

- " Sunt quos curriculo pulverem Olympicum
- " Collegisse juvat, metaque fervidis
- " Evitata rotis. Palmaque nobilis
- " Terrarum dominos evehit ad Deos,
- " Hunc, si nobilium turba Quiritium
- " Certat tergemini tollere honoribus,
- " Illum, si proprio condidit horreo
- " Quicquid de Lybici's verritur areis."

We coincide with this translator in adopting, or at least wishing to read, *Te doctarum*, &c. though rejected by the authority of Gesner, and not supported by MSS. The translator has availed himself in this ode of an indulgence, for which he stipulated in his preface, and which we were unwilling to cede to him; namely, that of "not invariably following in his translation that figure of speech by which a part is put for the whole, as the *Ægean* or *Caspian* sea, for the sea in general," &c. "*Myrtum pavidus nauta secet mare*," he translates "mount the tall ship, and brave the gale." Francis is guilty of the same fault.

Among other instances wherein the present translator has

---

\* We are desired by the translator, in a letter addressed to us, to state that the omission of a reference to Johnson's Epitaph on Goldsmith, in his preface, was merely accidental.

injudiciously adopted general terms, where the original used particular ones, we must notice the following. In ode xiii. of the first book, he translates Telephus "my rival;" and in ode xxii. of the same book, the mention of Lalage, which gives such spirit to the conclusion, is suppressed:

" Dulce ridentem Lalagen amabo,  
" Dulce loquentem."

" Still shall my heart the nymph admire,  
" Who sweetly speaks, and sweetly smiles." BOSCAWEN.

Francis has the same omission:

" Love and the nymph shall charm my toils,  
" The nymph who sweetly speaks, and sweetly smiles."

In ode xxvii. book i. Horace gaily addresses one of the company, whom he calls by his name, or by a title more marked than his own name—"dicat Opuntiae frater Megillæ." Mr. B. calls him "yon gentle, amorous boy."—and Francis "yonder youth."

Ode xiii. b. ii. "*Navita Bosporum Pænus perhorrescit.*" HOR.

" All other deaths the sailor dares,  
" Who yet the tempest's horrors fears." FRANCIS.

" The sailor sees fierce oceans swell  
" Aghast, and fears no other fate." BOSCAWEN.

While each of these translations gives the meaning of the passage, each of them gives but half its strength. The navigation of the Bosporus was very dangerous, and the Carthaginian sailors were distinguished by their hardiness and their skill. In book iv. ode viii. Mr. B. translates "*Parrhasius aut Scopas,*" "fam'd artists." We have pointed out those examples of this kind, which we more particularly wish had not been admitted into this translation: but we have also observed others of less consequence.

Ode iii. Mr. B. will not repent having, as he says in his note (f) "given way to the opinion of some very judicious friends, and at length adopted the best of the conjectural readings, *fixis oculis.*" This is, in our opinion, the true reading; and is, in some degree confirmed by the "*oculo irretorto,*" which occurs in b. ii. ode ii. It is the conjecture of Gesner that "*obstrictis,*" in the beginning of this ode, has reference to that passage in Homer, where the winds are described as confined in a bag: but we cannot with Mr. B. adopt that notion. Æolus restraining the winds in his own cavern where

" Lucantes

“ *Luſtantes ventos tempeſtatesque ſonoras*

“ *Imperio premit, et vinclis et carcere frenat;*”

is a much more noble, and more lyric image. “*Obſtriſtis*” means only “reſtrained,” as Horace uſes it in another place, “*jurejurando obſtringam alios.*” Book ii. ſat. iii. v. 180.

Ode v. Numerous have been the admirers and the translators this ode. Mr. B's tranſlation is certainly the moſt ſucceſsful that has appeared, and effects all that a tranſlation can effect; yet ſtill it reaches not, and what wonder? the perfect, and, perhaps, unattainable elegance of its original. We ſhall, however, give it as a ſpecimen of the tranſlation:

“ ODE V.

“ *He laments the condition of Pyrrha's lovers, and congratulates himſelf on his eſcape.*

“ What youth bedew'd with moiſt perfume,  
Courts thee, Oh! Pyrrha, graceful maid!  
With neat ſimplicity array'd,  
In the ſweet bower where roſes bloom?

“ For whom doſt thou in ringlets form  
Thy golden locks?—Oft ſhall he wail  
Thy truth, ſwift changing as the gale,  
View the wild waves, and ſhudder at the ſtorm,

“ Who now, all credulous, all gay,  
Enjoys thy ſmile, on whoſe vain pride  
Thy ſickle favour ſhines untry'd,  
As ſoft deceitful breezes play,

“ My fate the pictur'd wreck diſplays;  
The dripping garments that remain  
In mighty Neptune's ſacred ſane,  
Record my glad eſcape, my grateful praiſe.”

Ode iv. “Where the nymph aſſails the youth, but firſt diſarms her nails,” “*ſectis unguibus.*” This is uſually underſtood to mean directly the contrary; with nails pointed, or ſharpened for the conteſt; which the word “*acrium*” ſeems to juſtify. The ſports of Roman lovers were a little rough: biting and ſcratching were carried in them to great perfection. Perhaps, as the placing of the words ſtrongly implies, the true conſtruction is “*unguibus ſectis in juvenes:*” “with nails ſharpened, againſt, or, in hoſtility to, the young men.” Trimming the nails to prevent miſchief, implies a caution very unnatural, even in Engliſh laſſes, who are much more gentle. Roman ladies had nails for ſuch purpoſes; *Et mea formoſis unguibus ornata.* Propert. III. viii. 6.



Ode viii. "Oft the distant javelin threw," does not quite give the sense of "*sæpe trans finem jaculo nobilis expedito.*" Francis more completely expresses its meaning, by

"When for the quoit with vigour thrown  
"Beyond the mark, his fame was known."

Ode ix. The elegant playfulness of this ode gave rise, as Mr. B. has observed, to an indecorous translation of the last stanza by Dryden. When we consider Dryden's turn of mind, and the taste of his age, this is not very wonderful. But when Sanadon thinks it necessary to omit the passage, on account of its supposed licentiousness, it is plain, that something more licentious was in his mind when he read it, than in that of Horace, when he wrote it. "*Honi soit qui mal y pense.*"

Ode xi. The title of this ode is ill conceived, and not, indeed, very well expressed: "He dissuades having recourse to magic." The ode certainly contains a dissuasive of this sort; but it is incidental, and not the ground-work of the composition. The common title, adopted in the Delphin edition, explains its purport more properly, "*Indulgentium volupti, amissâ futuro-rum curâ.*" The word "*hyemes*," in this ode Mr. B. has translated "years," and in general that would be proper:

"Seu plures *hyemes* seu tribuit Jupiter ultimam."

"Quæ nunc oppositis debilitet pumicibus mare," &c.

But here the words which follow "*hyemes*" prove, that it should be translated *winters*, as they refer to *hyemes* in its particular, and not in its general sense. Winters for years is also a common figure in English poetry.

Ode xiv. Mr. B. professes himself unable to conceive, how the last stanza in this ode will bear an allegorical explanation. To us it appears, that if *Cycladas* be supposed to stand for rocky islands in general, according to the usual style of Horace, there is no difficulty in the application. To put the matter of the allegory out of all doubt, a fragment of the very ode of Alcæus, here imitated by Horace, is given by Heraclides Ponticus, as a specimen of allegory. It is strange, that modern critics can think themselves better able to decide such a point, concerning Horace, than Quintilian.

Ode xv. The sublimity of this ode is well imitated by Mr. B. The construction of the three first lines in the 8th stanza is rather intricate. Sanadon's absurd explanation of this ode is properly censured by the translator; but even to notice such absurdities is an incumbrance to his page.

Ode xvii. "Or on the Arbutus loves to browse." Why *Arbutus*?

Ode

Ode xviii. The fourth stanza of this translation presents an example of elegance which cannot be exceeded :

“ Non ego te, candide Bassareu,  
 “ Invisam quatiā ; nec variis obsita frondibus,  
 “ Sub divum rapiam.”  
 “ No, gentle godhead, friend to peace and love,  
 “ Ne’er shall my voice thy genial soul affright,  
 “ Ne’er pierce the deep inviolable grove,  
 “ And drag thy myteries to unhallow’d light.”

Ode xxiii. The spirit of this ode is well preserved by the translator, who here approaches very nearly to the excellence of his original.

Ode xxiv. and xxv. Upon these two translations, we can pass our unqualified commendations, for the different and opposite graces they contain, of tenderness and gaiety.

Ode xxix. The last stanza of this ode is rather paraphrased than translated :

“ Cum tu coemptos undique nobiles  
 “ Libros Panæti, Socraticam et domum,  
 “ Mutare loricis Iberis  
 “ Pollicitus meliora, tendis.”  
 “ Since thou, once lur’d by wisdom’s charms,  
 “ Can’st scorn the philosophic page,  
 “ Exchange grave looks for burnish’d arms,  
 “ Quick learned ease for martial rage.”

Ode xxiv. Mr. B. in his notes upon this ode, appears to be uncertain as to its tendency, and the impression under which the author wrote it. The most obvious interpretation which can be put upon it, is this : Horace, occupied in the grateful pursuits recommended by his master Epicurus, and bloated with the conceit of philosophy, suffers his religion to be for a while lulled asleep, nor are its slumbers broken but by an extraordinary appearance in nature :

— “ Namque Diespiter  
 “ Igni corusco nubila dividens  
 “ Plerumque, *per purum* tonantes  
 “ Egrot equos, volucremque currum.”

This phenomenon awakens in him a sense of the existence of some matter higher than Epicurus ; and, with the weakness and unsteadiness of heathen theology, he flies from Epicurean security, to blind and superstitious fear. Mr. B. calls this “ one probably of Horace’s fits of stoicism.” It may, perhaps, more

properly be called one of his fits of religion—irregular, indeed, in its attack, and not very lasting in its effects. The distinction which Horace every where observes between solemn and lighter subjects, prevents our thinking for a moment that the subject of this ode is ludicrous, or ironical.

Ode xxxv. This beautiful ode contains a passage, which excited a doubt in the mind of Dr. Bentley as to its meaning; in the translation of which our author professes to aim at eluding “a difficulty he could not solve.” The passage in question is this (addressed to fortune):

“ Te Spes, et albo rara Fides colit  
 “ Velata panno. nec comitem abnegat  
 “ Utcunque mutata potentes  
 “ Veste domos inimica linquis.”

The whole difficulty seems to have arisen from supposing the sense to be “nec se comitem abnegat tibi;” whereas *comitem* is put absolutely, and implies companion to the objects of Fortune's power, as is plain by the contrast in the next stanza. Baxter says, Bentley was very blind in not seeing this. Gesner explains it rightly: “nec se comitem abnegat *fortunæ amicorum* ;” but “comitem amicis suis,” would have been clearer.

## BOOK II.

Ode i. In translating “*atrocem* animum Catonis,” in a favourable sense, Mr. B. is certainly right:—that *atrox* sometimes is a complimentary epithet, there is proof positive in ode xv. lib. i.

“ Ecce furit te reperire *atrox*  
 “ Tydides *melior* patre.”

In ode ii. occurs an erratum, *Pharates* for *Phraates*.

Ode iii. This ode is more to be admired for the elegance with which the poet invites his friend Dellius to enjoy, while he can, the pleasures of life, than to be valued for any moral precepts it contains. Francis has contrived, with more art, to introduce the “moriture Delli,” at the close of the first stanza (as in the original), which Mr. B. has placed at the opening of the second: “Huc vina,” &c. is translated by Mr. B. “There bring thy wine.” Dr. Francis, with more propriety, says, “Here pour thy wines.” Upon reviewing the comparative merits of the two translations, throughout the whole of this ode, we cannot but give the preference to that of Francis.

Ode vi. The translation of this beautiful ode cannot be too warmly commended, particularly this last stanza:

“ These

" These blest abodes, these chosen bowers,  
Shall gild with joy life's fleeting hours.  
Here, when my days shall end,  
Bathe my lov'd ashes with a tear,  
And cherish, with regret sincere,  
Thy poet, and thy friend."

Ode vii. Note (g) on this ode retails an absurdity of Dacier's, unworthy of notice.

Ode viii. Mr. Boscawen doubts about the meaning of " tua ne retardet *aura* maritos." Without interpreting *aura*, *brightness* or *splendor*, from the "*aura auri*" of Virgil, without changing the passage with Dr. Forster into " tua ne retardent ora maritos," or substituting *cura* for *aura* with Dr. Bentley, we shall, perhaps, do full justice to the poet's meaning, if we render it *attraction*, Wernsdorf, in his *Poetæ Minores Latini* (vol. v. p. 412), adopts Gefner's interpretation, which we reject, without scruple, as improper and indelicate; but he gives a general interpretation of the word, which well agrees with our suggestion: " *Aura generatim dici poetis solet, quicquid sensu aliquo tenui, visu, odore, auditu, quasi levi afflatu percipitur.*" Thus Claudian says of the magnet, expressly:

———— " ferrumque maritat  
" *Aura* tenax."

" The *attraction* of the magnet marries the iron to it."

Mr. B. observes in note (a), upon l. 2. " aut mare Caspium," &c. that " the Caspian sea was deemed very subject to storms; but Horace, perhaps, puts this sea for seas in general," &c. The Caspian sea is put by Horace not for seas in general, but for stormy seas in general: " The Caspian sea (says he) which is usually stormy, is yet sometimes free from storms." To have said of seas in general, that they are sometimes free from storms, would have been a dulness of which Horace cannot easily be convicted. Milton has made similar mention of the Caspian sea, in a passage of unparalleled sublimity, wherein he describes the meeting between Death and Satan:

———— " Each at his head  
" Level'd his deadly aim; their fatal hands  
" No second stroke intend, and such a frown  
" Each cast at other, as when two black clouds,  
" With heav'n's artillery fraught, come rattling on  
" Over the Caspian; then stand front to front,  
" Hov'ring a space, till winds the signal blow,  
" To join the dark encounter in mid air."

Par. Lost, book. ii.



Ode xii. Of the two translations of this ode here given, we prefer the latter.

Odes xvi. xix. xx. are particularly entitled to our commendation.

### B O O K III.

Mr. B. retains the stanza beginning with "*odi profanum vulgus*," as the proper introduction to the first ode of this book, in which we shall agree with him, till better reasons than those of Père Sanadon are found for removing it to the opening of the *Carmen Seculare*. We acknowledge, that it appears no improper introduction to the *Carmen Seculare*; but a critic should not presume to remove it, without the authority of MSS. from a situation in which it is properly placed, merely because another situation would not be improper. For though Scaliger observes that this stanza is at present out of its place, we cannot think that it unaptly calls the attention of Horace's readers to the third book of his odes; a collection of poems, laboured by their author with unusual attention. The phrase of "*carmina non prius audita*," &c. is hyperbolical, like "*Sublimi feriam sidera vertice*." Ode i. b. 4. and in ode ix. b. 4:

"Non ante vulgatas per artes

"Verba loquor socianda chordis."

Ode iii. The remark immediately following this ode, and tending to illustrate the subject of it, is very just, and very valuable. We shall give it as a specimen of the notes:

"This ode, Dr. Johnson observes, "could, for many ages, please only by splendid images and swelling language, till Le Fèvre, by shewing on what occasion it was written, changed wonder into rational delight." *Adventurer*, No. 58.

"Criticism may, indeed, justly boast of Le Fèvre's conjecture, which is founded, at least, on strong probability, and is the only mode yet devised by which one of the most sublime compositions of Horace can be rendered clear and interesting. The hypothesis of Le Fèvre is grounded on a passage of Suetonius, who says, that "a short time before Julius Cæsar's death, a strong report prevailed, that he intended to remove the seat of empire to Alexandria, or Troy, having transferred thither all the wealth of the empire, and exhausted Italy by levies of men." As the Julian family prided themselves much on their supposed descent from *Iulus*, the son of *Æneas*, it seemed probable that Troy would have been the object of his preference. No step could have been more unpopular at Rome, or more likely to accelerate the decline of the empire, as was afterwards proved on the removal of the seat of government to Constantinople.

Augustus

Augustus having been adopted into the Julian family, and become heir to Julius Cæſar, it is therefore probable, that ſimilar apprehenſions might be entertained of him as ſoon as he was fixed in the ſupreme power. Upon theſe premiſes Le Fèvre's ingenious conjecture is founded. Sanadon has added from Strabo ſome circumſtances to ſupport it, namely, that both Julius and Auguſtus Cæſar ſhewed a ſtrong partiality for Troy; the former rebuilt it, the latter ſent a colony there, and both endowed it with great privileges: Auguſtus even reſtored to the Trojans a fine ſtatue of Ajax, which had been taken from them by Antony. Theſe circumſtances, combined with the internal evidence of the ode itſelf, have ſatiſfied moſt of the readers and admirers of Horace. To be ſatiſfied, in ſuch a caſe, is to be pleaſed; and one cannot be ſurprized at Dacier's exultation at the happy conjecture of his father-in-law, who, he intimates, deſerves as much praiſe for illuſtrating this ode, as Horace has acquired by compoſing it.

“ The explication which Maſſon would ſubſtitute for this of Le Fèvre, is improbable in itſelf, and irrelevant to by far the greater part of the ode. Baxter's is ſtill more abſurd.

“ Every reader of Engliſh poetry muſt be acquainted with the fine tranſlation, or rather paraphraſe, of this ode by Addiſon.”

Ode v. Mr. B. in note (e) accuses Horace of a ſeeming anachroniſm, from which however he immediately and properly clears him in the ſame note. This is raiſing difficulties for the purpoſe of ſubduing them, but it obviates what might occur to ſome minds as an objection.

Ode vi. We do not hesitate to aſſert that Johnſon's remark contained in note (e) muſt be juſt, in oppoſition to the tranſlator's objection which follows it.

Ode ix. is an admirable tranſlation of one of the moſt admired odes. The French Tranſlation ſubjoined is commended by the author of the Eſſay on Tranſlation, (Mr. Tytler,) as a perfect model.

Odes xii. xiii. are diſtinguiſhed inſtances of faithful and elegant tranſlation—we ſhall extract the latter.

### “ O D E XIII.

“ *He celebrates a fountain on his own eſtate.*

“ Oh gentle fount, whoſe ſtreams divine,  
Clear as the glaſſy mirror ſhine,  
Blanduſia! crown'd with many a roſe,  
To thee the genial goblet flows.  
To-morrow's dawn, thy ſhrine to grace,  
The goat ſhall yield it's wanton race,  
Whoſe gently ſwelling horns preſage  
The fire of love, the battle's rage,

In

In vain: for soon his crimson blood  
 Shall stain thy cold transparent flood,  
 Ne'er can the dog-star's raging heat  
 Invade thy calm, thy blest retreat,  
 Where, in the cool refreshing wave,  
 The herds, the wearied oxen, lave.  
 Noblest of founts! my verse shall raise  
 Thy honour'd name to deathless praise;  
 Shall paint the oak's majestic shade  
 Wide o'er the hollow rocks display'd,  
 Whence rushing from the airy height,  
 Thy babbling rills first spring to light."

Ode xvi. Mr. B. feebly translates "Vir Macedo," Philip. Horace borrows this term from Demosthenes's "*Μακεδον ἀνὴρ*," and the translator should have conveyed its spirit to the English reader. Shakspeare has a similar expression. "Proud French woman." See Henry VI.

Ode xviii. Note (c). "The learned reader (says Mr. B.) will observe the reading *sic* is preferred to *fi*." Mr. B. does not seem to be aware that this alteration will make three others necessary, as neither *cadit*, *defunt*, nor *fumat*, can then with propriety remain in the present tense. Indeed, though Duncombe pronounces it absurd, we have no doubt that the whole remainder of the ode depends on the *fi*. "O Faunus favour me! *if* all these things are as they should be."

Ode xix. l. 6. "Quis aquam temperet ignibus." Mr. B. translates "who the tempered baths prepare;" professing in the note that he is rather doubtful as to the sense of the passage. The Delphin edition, referring us to Sat. 5. of Juvenal, v. 67, explains it by supposing it to be an allusion to the slave, whose office it was at an entertainment to offer the guests hot and cold water, the calidæ gelidæque minister. But Gesner prefers the interpretation adopted by Mr. B. which, as no mention is made of wine in this division of the sentence, seems, indeed, most natural.

Ode xxi. That *languidiora vina*, means "wine mellowed by age," is probable from *languescit* having been applied in the same sense in Ode 16, of this book.

"Nec Læstrigoniâ Bacchus in amphora  
 "Languescit mihi."

#### B O O K IV.

Though the contents of this are not so numerous as those of the preceding books. Mr. Boscawen has contrived to render it equally interesting to the English reader, by the many beauties

beauties which his translation furnishes. We allude particularly to odes 3, 7, 12, and 13. We could with equal warmth, commend the translation of the first ode, but that the conclusion of it in the original, destroys all the pleasure which we find in the perusal of the preceding part. Mr. B. has wisely saved Horace's credit with the English reader, by a mode of expression, in which he follows Francis.

Ode ii. "*Tuquedum procedis, Iö triumphe, &c.*" In reviewing the disputes upon this passage, it is more easy to pronounce, that the reading proposed by Cunningham, Sanadon, and Francis, (*tumque dum procedit*) is wrong, than to fix upon any other, as decidedly right. Mr. B. justly reprobates the accumulated harshness of *tum dum*, as inadmissible. Dr. Bentley's *isque* is chiefly objectionable, as it makes an alteration of the text necessary. Dacier and the Delphin edition consider "*Iö triumphe*," as a personification, which interpretation has its merit. But Gesner ingeniously and probably solves the difficulty, by remarking that Antonius, to whom the ode is addressed, as nearly related to Augustus, would immediately follow the car of triumph; which leads to this explanation, "and while you walk on in the procession, we (Horace and the by-standers) will exclaim, &c." Observe that, in this rendering, the sentence is complete at *dicemus*; but the spirit of repeating *Iö triumphe* again, after it, is delightful.

#### BOOK V. called the Epodes.

For the reasons why this book is usually called the book of Epodes, we refer the reader to Mr. Boscawen's and Dr. Francis's notes, where they will find a collection of opinions upon a subject still undecided, and originally of little consequence. "The inferiority generally speaking, (says Mr. B.) of this part of Horace's works to the rest, is universally acknowledged." Yet even here criticism has found ample themes for dispute, and taste many an object of admiration.

Ode iii. May be justly commended as a good specimen of mock-heroic poetry. In the translation of which, it must be observed, that part of the humour is lost by the omission of "*O dura Meforum ilia!*"

Ode iv. To whomsoever this ode is addressed, it displays the indignation with which Horace looked upon a rascal, who, without talents or integrity, rose from the dregs of the people, to highest offices in the state. A personage of this kind is represented by Aulus Gellius, as hooted through the streets of Rome by the rabble, singing the following verses:

"Concurrere



- “Concurrere omnes augures, aruspices,  
 “Ingens portentum Romæ conflatum est recens,  
 “Nam mulos qui fricabat Consul factus est.”  
 “Quick, Augurs, priests, assemble and declare  
 “(For at the prodigy the people stare,)  
 “How came the muleteer to be Lord Mayor?”

Ode v. “In note (*bb*) Mr. B. observes that some of the ideas assigned to the child, in the conclusion, appear far above those, which a child of ten or twelve years old, is likely to entertain.” If indeed it be true, that the child does express himself in a manner unsuited to his age, may it not be attributed to the spirit of prophecy, which was supposed by the ancients to attend a dying person?

Ode vi. If not distinguished by any particular beauty, is valuable, as it introduces a particular character to us; and shows that at Rome, as well as in other places, there existed persons who gratified their spleen by the abuse of their neighbours, or their avarice, by taking money to spare them.

Ode ix. contains many elegancies, and is more perfect in propriety in the translation, than in the original.

Ode xiii. The reasoning contained in this ode, cannot indeed be said to be very logical. The poet introduces Chiron addressing his pupil Achilles, and exhorting him to be merry where he was, *because* he could never go home again. The purport however of it is an invitation to mirth, which in the translation has a double attraction, as it comes from the pen of a lady. Mr. B. has done well on this occasion to resign his harp into female hands.

- “—— Hoc fidibus novis,  
 “Hoc Lesbio sacrare plectro  
 “Teque tuamque decet sororem!”

Ode xiv. This ode contains no very striking beauty, and Dr. Francis, we observe, in his second edition, has totally omitted all mention of it, which perhaps was an oversight.

Ode xv. is filled with natural images, well expressed, and translated.

Ode xvii. xviii. The spirit of these two odes is well preserved by Mr. B. in his translation. Horace's wit has now a chance to be as well approved by the English, as it has ever been by the classical reader. Nor can any part of his works furnish a more splendid instance of his satyrical talents, than these odes:—the sarcasm contained in “five mendaci lyra volles sonari,” is truly admirable

*Carmen Seculare.*—It is now perhaps impossible to excite in any reader, that portion of interest, which a Roman felt at the

recitation

recitation of those songs, which once only in a century were delivered at Rome, in an assembly of the people. There is every reason to suppose that Horace's composition was the best of its kind; but while we confess the sublimity of many of its passages, the apposite compliments paid to Augustus, and the real patriotism contained in the wishes expressed by the author for his country, it still seems to require that we should be citizens of Rome, in order to have a just value for its contents. Mr. Boscawen has followed the Delphin edition, and given a spirited and faithful translation of the poem.

Of the notes accompanying this translation, we shall only remark that we think them more numerous than the occasion required, and we hope to see many future editions of it relieved in a great measure from this burthen. The task which remains to us is pleasing, and easily executed, namely that of pronouncing a general approbation of the work; and declaring that, except in a few instances, some of which we have noticed, we think Mr. Boscawen's translation superior, not only in poetical spirit, but in every other merit, to that of Francis; and indeed, generally speaking, to all which have hitherto appeared.

We understand that Mr. Boscawen will not long remain without a competitor. A gentleman of Cambridge is said to have been a long time preparing; and now to have nearly finished for the press, a poetical translation of the whole works of Horace, with copious notes. We hope to be able to say,

— Honos erit huic quoque pomò.

ART. XIV. *Association Papers. Part I. Publications printed by Special Order of the Society for preserving Liberty and Property against Republicans and Levellers, at the Crown and Anchor, in the Strand — Part II. A Collection of Tracts, printed at the Expence of that Society. To which are prefixed a Preface, and the Proceedings of the Society. Addressed to all the loyal Associations.* 8vo. 5s. Sewell, Debrett, &c.

WHEN an extraordinary and almost instantaneous effect is produced throughout the whole of an extensive country, it is indubitably certain that there must have existed some powerful, predisposing cause. Any thing at all approaching to unanimity among great multitudes variously situated, and of various habits and pursuits, is too singular a phenomenon to arise casually, or from any trivial influence. The loyal associations throughout this country prove, therefore, the reality of the alarm they all expressed, without which no power or subtlety on earth could have so rapidly convened so many persons, in a manner

manner so unprecedented, and with a spirit not to be exceeded. They who deny the reality of this alarm, tell the people of England, in fact, that they knew not what they felt themselves, and that they made great efforts, without any motive. To attribute this alarm to the active measures of the government, the delay of which had been among the causes of alarm, is, among its other absurdities, a palpable anachronism; since it is notorious that the government did not begin to act till the alarm had been for some time at its height; and men had actually begun to associate, for the sake of self-preservation, without waiting for the signal from the ruling powers.

The measure of associating, so happily and so critically taken up at the Crown and Anchor, and imitated so very rapidly in every district of the kingdom, was not a singular thought of the gentlemen there assembled; it was what the circumstances of the times themselves suggested at that moment, to thousands in all parts of England: who, when they saw the strength their enemies were gaining from illegal combinations of this nature, strongly felt the necessity of counteracting them by similar methods, legally conducted. "We must turn," they said with one voice "their own weapons against them, or they will gain too much advantage."

Nor are the causes of this great alarm difficult to be discovered, or disproportioned to their effect. In all political convulsions the most fatal consequences are frequently produced by mere uncertainty. An active and a busy faction, of whatever principles, contrives to make its machinations felt, and its voice heard on every side; and its numbers are calculated accordingly. What we know not, and have reason to apprehend, we magnify, and doubt alone begets alarm, as darkness naturally does, but with more sanction from the nature of the thing. When, therefore, any crisis threatens or arises, if the opposite party have not already rallied its numbers, and estimated its strength, the want of confidence destroys all power of action. Every man suspects his neighbour may be an enemy, the timid assume the appearance of the sentiments most loudly uttered, and the bold are hindered from uniting by the expectation of treachery. By such means, even great majorities have frequently been overawed, and that has been mistaken for the voice of the public, which was only the noise of the turbulent, favoured by the silence of the well-disposed.

Exactly in this manner did a very different party from that here apprehended, the partizans of oligarchy, overawe the people of Athens at the close of the Peloponnesian war. The description of that effect, by Thucydides, is striking and in point.

“ But the people\* kept themselves still, and were so alarmed, that every one regarded it as clear advantage if he underwent no injury, though he had uttered nothing: and as they thought the conspirators more numerous than they were, their minds sunk into despondency. Nor could they trace the truth by reason of the magnitude of the city, and their ignorance of each other. For this reason it was impossible for any one to vent his lamentations to another, with any view of conspiring for vengeance; since either he must address himself to a stranger, or to one known but not to be trusted. For all the people, without exception, looked upon each other with suspicion, as perhaps involved in the present transactions. For there were among the faction for the oligarchy, some whom no one ever could have expected to behold upon that side,† by which the mutual diffidence of all was carried to the utmost: and the oligarchy was defended by the complete distrust, that everywhere prevailed among the People, of each other.”

That all this might have happened here, *mutatis mutandis*, at the close of the preceding year, is what every one then felt and knew. Nay, in some degree, it had already taken place. That the corruption of French opinions had seized some minds, had been made known in the most daring manner by the persons themselves, whose surprising confidence was naturally supposed to be occasioned by their secret knowledge of their strength. How many might be tainted it was impossible to tell; present success is known to have a powerful influence on many, and the French were then superior to their enemies. Every man began already to regard his neighbour with some doubt, and the confidence of society was in part impaired. To Mr. Reeves, therefore, and his associates at the Crown and Anchor, who, so judiciously beginning what was wished throughout the kingdom, led us to the full restoration of that happy and necessary confidence, too much of public gratitude cannot easily be expressed. While they may, on the other hand, felicitate themselves on having had the opportunity of rendering a service greater than can often be performed. The associations taught the loyal, the friends of real freedom, where to find each other. They evinced the great superiority of their numbers to that of the innovating faction; and as soon as that was perceived, the alarm subsided so entirely, that when the pallia-

\* Thucyd. book viii. ch. 66.

† So was it with the democratic side here.



ment assembled, it had become just possible to assert, that no alarm had happened, but from the measures of the government.

After the first service of enrolling the names of those who should be willing to expend their fortunes and their lives in defence of our most happy constitution; the associations endeavoured to take other means of doing good: and as it was known that great efforts had been made to circulate seditious papers throughout the nation, in this respect also they determined to turn the weapons of the factious against themselves. In this useful effort no association, that we know of, made any progress equal to that of the society at the Crown and Anchor; and we are happy to see collected, in one volume, the whole of their proceedings and their publications. That the latter should all be such as to abide the test of criticism is by no means necessary; they were calculated for a particular purpose, which, if they performed, they did their duty; they were addressed to the feelings and understandings of the people, with which if they so far accorded, and were so proportioned, as to contribute to revive the general spirit of loyalty, they are perfect in their kind.

The book before us consists, as its title-page announces, of of two principal divisions. Of *publications* especially adopted and recommended by the society; and of lighter tracts printed at their expence, and circulated in the hope of doing good; but without the same degree of sanction. In the former part, we find the most important public papers that the occasion produced. The charges delivered by Mr. Justice Ashurst, Mr. Justice Buller, Lord Radnor, and Mr. Mainwaring; the speech of Lord Loughborough on the Alien Bill, and that of the Lord President of the Session at Edinburgh; extracts from Dr. Vincent's Sermon; the whole of Mr. Bowles's Protest against Paine's Rights of Man; with many documents collected from history, and from former writers, tending to demonstrate the ill effects of republican principles. Among the tracts, we find our old acquaintance Thomas Bull, the subject of so much animadversion, and the author of so much good; that very happy effusion of a celebrated female pen, the *Village Politics*, with many others of less name, but similarly calculated to address the people, in a manner they were likely to relish and to comprehend, for the purpose of instilling the best principles. With the same view, as the Preface tells us, ballads are subjoined to many of the tracts. The circulation of these papers, in their separate sheets, has, we understand, been very considerable; and now, in a more substantial form, they claim the attention of those, who may think such monuments of temporary circumstances deserving of preservation.

A well written and judicious preface enters, in some measure,

into the circumstances of the time which gave occasion to these papers, and explains some facts concerning which the public has not been sufficiently informed. Among these is one very honourable to the individuals composing the association at the Crown and Anchor, their perfect independence of all ministerial suggestion or influence.

“ When a Society has been formed for preserving that which the whole Nation have followed them in declaring they will preserve with their lives, it seems of little moment to ascertain from what persons such a Society originated, unless, indeed, it may be from an honourable desire of doing justice to its authors. But the origin of this Society has been scrutinized with a very different view. The present opportunity may fairly be taken to lay this speculation at rest, if rest can be obtained from the unceasing importunity of faction and party.

“ It is due to the Society, to the Ministry, and to the Public, to make this declaration—That none of the King’s Ministers knew or heard of this Association, till they saw the first advertisement in the public prints. It was planned without their knowledge, and has been conducted to the present moment without their aid. It has received no money but such as is noticed in the subscription books, which are open to inspection; and there it will be seen, that the Officers of Government contributed little to an undertaking, where they were, however, interested as individuals, not less than others of his Majesty’s subjects. So entirely independent has this Society been of Ministerial support!

“ The truth is, there never was a time when all persons were so completely independent of the existing Administration, as that anxious moment. A much more serious struggle presented itself, than whether this or that man should be Minister; it was a question of—Government or no Government. Licentiousness and sedition had got to such a head, that treason and rebellion seemed to be the stronger side, where the ambitious might find promotion, and the base find shelter; those only who were above mean and personal considerations had the fortitude to stand on the side of the Ministry; they did this, because the Ministry and the Constitution were at that moment the same.

“ Most certainly, the Minister had no more to do in the formation of this Association, than of the two thousand and more, that were formed in other parts of the kingdom. They were all of them the voluntary movements of persons, who thought it a crisis in which the Country should declare itself, and strengthen the hands of Government, for the preservation of the King and the Constitution. When the Nation had thus plainly declared its apprehension for our Laws and Liberty, the Government could not do otherwise than concert measures for their preservation. Hence the calling out of the Militia—the assembling of Parliament—the proceedings against seditious persons and writings. All these measures have been called for or approved by the Nation, as necessary for its safety, both public and private.”

On the subject of the alarm also, we find the following judicious remarks :

“ But the cause of the alarm was well known. It was known, that persons of a certain description had conceived hopes of introducing into this country French principles of Liberty and Equality ; that Clubs were formed for propagating these principles ; that Addressees were presented to the National Convention, announcing the prospect of a similar Revolution in this kingdom ; that the persons presenting these Addressees were applauded and encouraged in their treasonable projects by the Convention ; that Emisaries were paid by France to stir up sedition, and Engineers sent to assist in military operations ; that a revolt was planned for the beginning of December, when the Tower was to have been seized : the agents in these designs, whether French or English, were likewise known.

“ While rebellion was thus plotted in concert with France, it is well known what arts were practised to foment it at home. The press daily produced malevolent writings, in which the Constitution was calumniated, and every faction of Society was attacked ; all ranks, but more especially the lower, were inflamed by insinuations of grievances : the soldiers and seamen were tempted from their duty ; the artisans and labourers were made dissatisfied with their state of honest industry ; all were instructed to regard the present Establishment as an oppression, and excited to follow the example of France in setting up Equality of Ranks, and Liberty without any bounds. The promoters of these seditious doctrines took courage from the successful enterprises of the Usurpers in France, and boldly threatened us with the support and co-operation of the natural enemy to this country, which had now become the declared enemy to all Governments not formed like its own.

“ All this was well known ; and will any one say it was not cause for alarm, when it had actually produced such an alarm as had never before been felt in this country ? The general notoriety of a fact, which all men knew, was ground enough for that which all men wished. The Government had sufficient testimony on which to found their proceedings, if no other had offered ; but the united voice of the Associations constituted a body of evidence, which superseded all need of proof. The Government did not move till the crisis was complete, and the Country was prepared to justify them in all they did ; and the success with which they were enabled to restore quiet to the country on that occasion, will add a splendid passage to the history of the present Administration, which has had the singular felicity of uniting good fortune to unwearied endeavours for the public welfare.”

Prefixed to the publications we find the proceedings of the society, in which they who can find any thing to reprehend, must be more acute than we are ; and though we do not praise associations, as such, nor any extraordinary measures unknown to the constitution, yet, as future exigencies are still uncertain, we are happy to find that the loyal associations, conducted as they

they have been, with temper, judgment, and a strict attention to the laws, profess themselves ready to “renew all their vigour, whenever the public safety shall require it.”

ART. XV. *The History of Ancient Europe; with a View of the Revolutions in Asia and Africa. In a Series of Letters to a young Nobleman. By William Russell, LL. D. Author of the History of Modern Europe.* 8vo, 2 vols. 16s. Robinsons.

[ Concluded from No. III. page 247. ]

OUR author having, in his second volume, pretty nearly lost sight of the Jews, does not much obtrude his peculiar sentiments on the subject of the Sacred History. One curious hypothesis, indeed, he starts concerning the Prophecies, which, as it rests upon no shadow of proof, deserves no refutation. He quotes the Prophets, in his notes, as historical testimony; not because he believes them to have been truly Prophets, beware, gentle reader, of supposing that! but because he thinks that many of their predictions led to their own completion, by causing the very acts they foretold, “and what their political sagacity did not exactly foresee, their subsequent information enabled them to correct; and consequently to give to their written prophecies historical accuracy.” This is what he presumes will satisfy certain *severe thinkers*, who might otherwise object to the citation of those writings as historical evidence. But thinkers must be rather *free or careless*, than *severe*, who will take mere assertion for proof, and the unsupported conjecture of a modern against the certain knowledge of ancient Jews. We ourselves profess to be much too *severe thinkers*, to waste our time on any thing so perfectly weak as all that is alledged, in these passages at the beginning of the second volume.

To dismiss this part of our task, and proceed with that which is more pleasing, the examination of the conduct of the history. We find the subjects of it thus distributed throughout the second Volume. Letter the 9th, contains the view of Asia and Africa, to the capture of Babylon by Cyrus, with a retrospect of Syria and Egypt. Letter the 10th, continues the same subject, to the accession of Darius, son of Hystaspes. The 11th, 12th, and 13th letters, contain the history of the Persians and Greeks, as connected by their long and bloody wars, from the reign of Darius, to the expulsion of the Persians from Europe, by the battles of Platææ and Mycale. The fourteenth letter continues the history of Greece in general, and its dependencies, to the commencement of the Peloponnesian war; and the 15th



carries on the history of the Grecian colonies in Italy and Sicily to the same period.—Here the volume is concluded.

The reader will perceive, that the compass of upwards of four hundred pages, in a small type, allotted to a period of about ninety years of Grecian history alone, will not require a very scanty or jejune abridgment of the facts; and the truth is, that we meet throughout with much more detail than the proposed plan of the work had taught us to expect. This, however, as it is, in the main, judiciously performed (except the very strange deviation, already noticed, in the Homeric history), ought not to be the subject of objection. The author has given us something better than he promised, a full history instead of an abridgment. The only evil likely to attend it is the multiplication of volumes, which, if the whole subject be continued on the present plan, must be considerable; and very disproportioned to the extent of the History of Modern Europe, compared with the multiplicity of facts included in that work. To insert the long harangues inserted by the Greek historians, was certainly not the plan to be recommended to an author, whose object was to compress his subject. The purport of them might have been very briefly given, which was the utmost that accuracy could have required, since the whole expression of them is well known to have been the fabrication of the writers.

In relating the History of Cyrus, Dr. Russell prefers the authority of Xenophon to that of Herodotus; and his reasons for so doing are assigned at large in a judicious note, at the 411<sup>th</sup> page of this volume, where he supports his own opinion by the great authority of Prideaux and Sir Walter Raleigh. In this much controverted point, we also incline to hold the same opinion; for though there can be no doubt but that the *Cyropædia*, as to its minute circumstances, is a romance; yet the outline may be not the less authentic; and the opportunities of Xenophon for knowing the truth were certainly more favourable than those of any other Greek historian. Whoever will amuse himself with comparing this delightful work of Xenophon with his *Memorabilia* of Socrates, will perceive that he has contrived to interweave into the discourses of Cyrus almost all the morality of his beloved master there delivered, and sometimes nearly in the same words. Nevertheless, the history which was to be the vehicle of all this, might as well be true as false; and it is more likely, that the knowledge how well this history would bear this application, suggested the work, than that the history was feigned for the purpose of conveying the morality: the morality, indeed, would have lost some part of its effect, had it been known to have no kind of foundation in true history.

tory. Cyrus, giving wise directions on a peaceful death-bed, would have but little weight with those who knew that he died amidst the tumult of war, and by the hands of barbarous enemies; and he might have talked as wisely in his camp as in his palace, perhaps yet more impressively, had the same philosopher supplied his speeches.

Having little further, that is of importance to remark, concerning the conduct of this history, which is in general sensible and judicious, we shall content ourselves with giving specimens of the style and mode of execution. The speeches taken from Herodotus, and others, are in general shortened and altered, according to the taste of the writer. That of Artabanes dissuading Xerxes from the invasion of Greece, is reduced to about half the length of the originals. The reply of Xerxes to him is, perhaps, not shortened, but is otherwise modified; whether judiciously, or not, the reader may decide from a comparison of the two. We shall give the speech, for this purpose; first, as it stands in an English translation of Herodotus, and then as it is new-modelled by Dr. Ruffel.

### HERODOTUS.

Book vii. ch. ii.—When Artabanes had finished, Xerxes thus angrily replied: “ Artabanes, you are my father’s brother, which alone prevents your receiving the chastisement due to your foolish speech. This mark of ignominy shall, however, adhere to you; as you are so dastardly and mean, you shall not accompany me to Greece, but remain at home, the companion of our women. Without your assistance, I shall proceed in the accomplishment of my designs; for I should ill deserve to be esteemed the son of Darius, who was the son of Hystaspes, and reckoned among his ancestors, Arfamis, Arinnis, Teispes, Cyrus, Cambyses, Teispes, and Achæmenes, if I did not gratify my revenge upon the Athenians. I am well assured, that if we, on our parts, were tranquil, they would not, but would invade and ravage our country. This we may reasonably conclude, from their burning of Sardis, and their incursions into Asia. Neither party can therefore recede; we must advance to the attack of the Greeks, or we must prepare to sustain their’s; we must either submit to them, or they to us; in enmities like these, there can be no medium: injured, as we have been, it becomes us to seek for revenge; for I am determined to know what evil is to be dreaded from those whom Pelops the Phrygian, the slave of my ancestors, so effectually sub-

H h 4

“ dued,

“ dued, that, even to this day, they, as well as their country,  
 “ are distinguished by his name.”—*Beloe's Translation.*

### Dr. RUSSEL.

“ Transported with rage, and flung with indignation, at the discouraging speech of Artabanus, Xerxes, after reproaching him with cowardice, replied thus —“ Without thee, I shall be able to execute my enterprize. Nor should I be the son of Darius, who derived his blood from Hytaspes, through a long line of royal ancestors, unless I thirsted for vengeance upon the Athenians; well knowing, that if we remain quiet, they will not be inactive, but following the dictates of their restless disposition, will enter our territories with an army. We may judge of their future intentions by their past hostilities. Have they not dared to invade Asia, and burn Sardis?—Both we and they have advanced too far to recede, and must either resolve to conquer or serve. All our dominions must fall under the power of the Greeks, or their country must become an accession to the Persian empire. No other alternative remains, for terminating our mutual enmity. They were the aggressors; and we must seek revenge, or sacrifice our national honour.”

The following passage, in the famous speech of Demaratus to Xerxes, is oddly turned, and indeed misrepresented, by our historian. According to Herodotus, he replied: “ Poverty was, even from the first, nursed up with Greece; but her virtue she has acquired by the discipline of wisdom and strict law; by means of which she has repelled both poverty and tyranny.”\* According to Dr. Russel, he said: “ Greece, who had for her nurse poverty, *the guest of virtue*, was, *by them*, in old times, taught wisdom, and inured to discipline, which have enabled her to conquer want, and expel tyranny.” Were the sentiment improved by the alteration, we should not object, but in the modern speech, poverty and virtue teach wisdom and discipline, which remove want and tyranny; that is, with only one immediate step, poverty removes want; whereas, in the Greek, poverty is the native companion of Greece, but virtue is adventitious; not introduced by her, but by wisdom and legal discipline; by means of which poverty is herself removed, and also tyranny.

The following description of the engagement at Salamis may serve as a good specimen of the author's style:

“ The Athenians formed the left wing of the Græcian fleet, extend-

\* In the original thus:

Τῇ Ἑλλάδι πτωχὴ μὲν αἰεὶ καὶ συντροφία ἐστὶ ἀρετῇ δὲ σπανὴς ἐστὶ, ἀπὸ τῆς σοφίας κατεργασμένη καὶ νόμῳ ἰσχυρὰ. τῇ διαχρυσμένῃ ἡ Ἰλίας, τὴν τε πτωχὴν φησὶ μινεῖται, καὶ τὴν ἐσποσύνην. vii. 102.

ing towards Elis, and fronting the Phœnicians; and the Lacedæmonians, and their Peloponnesian confederates, occupied the Græcian right wing, which extended toward the Peiræus, and was opposed to the Ionians and other Asiatic Greeks, who constituted the enemy's left wing. The Æginetes and Megareans seem to have composed the centre of the Græcian fleet, and to have fronted the Cyprians, Pamphylians, and the remnant of the Cilician squadron. The engagement, as we have already seen, was begun in consequence of an Athenian ship breaking out of the line, and closing with one of the Barbarian navy. That ship was commanded by Aminias the brother of Æschylus; and, if we may believe the poet, sunk her antagonist.

“Animated by this daring exploit, the confederated Greeks raised the war-song, while the trumpets sounded the charge. The battle, which ensued, was hot and obstinate; for the Barbarians and Asiatic Greeks, assured that their behaviour was noticed by the Persian monarch, who had separated them into national squadrons, in order to inspire them with emulation, as well as to enable them to preserve concert, and whose superb throne was seated under mount Ægaleos, on the most elevated part of the neighbouring shore, exerted themselves with intrepid courage. But no sooner were their headmost ships desolated, and their line broken, by the Athenians and Æginetes, than all was uproar and confusion. For want of room to act, the ships which had not yet been engaged, in pressing forward, fell foul of those that were disabled, and the bay of Salamis became one immense wreck.

“About the same time that the Barbarian right wing was thrown into disorder by the Athenians, the Lacedæmonians, and their Peloponnesian associates, had broken the Asiatic Greeks, on the left. The Phœnicians, as an apology for their discomfiture, accused the Ionians of treachery; but Xerxes was witness to the gallant exploits, and bore honourable testimony to the valour of his Græcian allies. Thus defeated on both wings, and all ruin in the centre, the naval armament of the Great King had recourse to flight, and made the best of its way toward Phaleron. But it suffered severely, before it could reach that port. For the Athenians destroyed those flying ships, which ventured to resist in the general rout; while the Æginetes, who guarded the straits of Salamis, did no less execution upon such as escaped out of the battle. Forty Grecian ships are said to have been sunk or rendered unfit for service, and two hundred sail of the Barbarian fleet perished in this engagement. The Grecian seamen saved themselves by swimming; but most of the Barbarians being less skilled in that art, and having no place of refuge, shared the same fate with their ships, being literally buried in the waves.

“The confederated Greeks, however, made no distant pursuit. Satisfied with their victory, they employed themselves in collecting the wreck that floated on the coast of Salamis, and in preparing for a new engagement. Meanwhile Aristeides, taking with him a chosen body of men, all of Athenian blood, passed over to Psyttalea, and put to the sword the Persian troops, which had been landed in that island.” P. 256.

The character of Cimon is thus collected by Dr. Russell from Plutarch:

“Cimon,



"Cimon, after the expulsion of Themistocles, had no equal in Athens; Aristedes, his venerated friend, being now in the decline of life, and little more than the spectator of his triumphs. Cimon took a more certain road to popularity, than either Aristides or Themistocles. Instead of despising money like the former, or hoarding it like the latter, unless when expended on some magnificent public spectacle, he paid a prudent attention to wealth, but without discovering any marks of rapacity; and being enriched by the Persian spoils, he revived the ancient spirit of hospitality. He kept a public table, if not for all the Athenians, at least for his partizans: and being naturally of a social disposition, he drank deep with his guests. Hence the following verses of Eupolis, quoted by Plutarch:

"He's not a villain but a debauchee,

"Whose careless heart is stole by wine and women."

"And those of Cratinus, the comic poet, in one of his pieces entitled Archilochi:

"Even I Metrobius, though a scrivener, hoped

"To pass a cheerful and a sleek old age,

"And fare to my last hour at Cimon's table;

"Cimon! the best and noblest of the Greeks,

"Whose wide-spread bounty vied with that of Heaven."

"Gorgias, the Leontine, therefore bears just testimony to his character, in saying, *That he got riches to use them; and used them so, as to be honoured on their account.*

"It accordingly appears, that although Cimon, in his convivial meetings, might often exceed the bounds of temperance, his generous hospitality did not lead him to neglect the service of his country. The year after the taking of Naxos, he sailed with the confederate fleet to the Asiatic coast, and added to the maritime league all the Græcian cities in Caria and Lycia; which, on being assured of support, revolted from the Persian monarch, and put themselves under the protection of Athens. Such towns as belonged to the natives, and were held by Persian garrisons, Cimon reduced." P. 343.

In giving an account of the Sicilian Kings, Dr. Ruffel extracts the characters of Theron and Hiero, from Pindar, which he gives in West's translation, and even inserts a very long passage on the victory of the latter at the Pythian games. This, though not absolutely to be reprehended, favours a little of what we have once or twice in our progress been inclined to suspect, a desire to swell rather than to compress the matter, of the history. Leaving this, however, to the judgment of the readers, we shall, for the present, bid farewell to Dr. Ruffel, and wait with patience till he gives us his succeeding volumes.

ART. XVI. *Essay on the Happiness of the Life to come.* Small 8vo. 3s. 6d. Crutwell, Bath; Cadell, London.

IT is with some degree of trepidation, that serious men take up a work upon a subject like the present, so difficult to handle judiciously, so dangerous to handle indiscreetly; so likely to be disordered by the touches of enthusiastic or licentious fancy; and so much better left untouched, than treated with the slightest impropriety; which, for one whom it persuades to any useful end, will give cause for disgust, perhaps for mockery, to numbers. We are happy to perceive that in the work before us no apprehensions of this kind are justified. The whole is rational and scriptural, and tends to exercise the thoughts of those who read it, in a manner no less profitable than delightful. As the original work of Monsieur de Villette, from which this essay is professedly *extracted*, has not fallen into our hands, we cannot undertake the task of comparison; but if it be, as we suspect from the above-cited expression, much more bulky than its offspring, we cannot but commend the judgment with which a complete body, so fair and well-proportioned, has been composed out of dissected parts.

The only postulate assumed, as the foundation for this essay, is drawn chiefly from the evangelical doctrine of the resurrection of the body; from which, as well as from other intimations in the gospel, it is presumed, "that we shall possess in heaven our present faculties, and enjoy many of our present pleasures, though improved and refined beyond all human conception." Page iii. Such is the ground-work of the essay, and its object is thus satisfactorily explained.

"To familiarize the joys of heaven to our imagination, without degrading them by too close a comparison with our present pleasures;—to place them in such a point of view, as to warm the heart without dazzling the understanding;—to represent our occupations in the celestial abodes, as holding such affinity with our earthly pursuits, that, in order to be admitted to the privileges of the former, we must observe the strictest rectitude in the objects of the latter;—to direct our views in every event beyond the narrow bounds of time, to a happy eternity, where that which is in part shall be swallowed up in that which is perfect;—these are the views of the Translator, as they evidently were those of the Author." *Pref.* p. vi.

The pleasures we are taught to look for in an heavenly state, are properly distributed under two general heads; 1. The pleasures of knowledge, and 2. Those of sentiment. Under the first division are stated the impediments which in our present state obstruct our knowledge, and the imperfections which under

der the most favourable circumstances still attend it, notwithstanding the desire of gaining it is one of the most active of our natural faculties. The superiority of the pleasures to arise hereafter from this source, is therefore easily explained by the mere removal of those known imperfections. All this is elegantly as well as clearly shown :

“ Those who sail upon the ocean, some leagues from land, see only the coasts. Those who have the clearest eyes, with the best instruments, discern in this confused landscape only some objects, which are lost to others, and which strongly excite curiosity. Night comes on and veils the prospect from their sight. During their sleep the vessel approaches the port, and at sun-rise casts anchor. They land; a thousand beautiful and magnificent objects present themselves on every side, infinitely exceeding all which the distant view had induced them to imagine.

“ Thus we shall enjoy in heaven, to a degree beyond all conception, the pleasures of novelty and surprise, of finding our curiosity satisfied, or at least ourselves provided with means to enable us to satisfy it : for if we were to suppose that God would display to us at once, all which we hope to know through eternity, this would be, according to my ideas, to suppose that he would rob our knowledge of one of its greatest charms.

“ In proportion as the truths we are to learn shall become more difficult to comprehend, we shall doubtless acquire talents adapted to them ; and thus we shall go on from strength to strength, with regard to the pleasure of acquiring and possessing knowledge, as in every respect we shall rise from glory to glory.

“ The studies requisite to advance in this manner will not be oppressive labours. The assistance which may be necessary to us, an infinite number of beings more intelligent than ourselves, and full of celestial goodness, will be eager to offer. If they are now “ ministering spirits, sent forth to minister for them who shall be heirs of “ salvation,” will they not then rejoice to associate with us, when purified from the corruptions of mortality, we shall be “ as the angels which are in heaven ?” Our own efforts, provided they do not fatigue us, contribute much to our satisfaction. Our exertions being thus the source of our pleasure, nothing will discourage us ; for can we fail to have a steadfast hope of success ? Upon what could a fear of disappointment be founded ? Whatever then may be the length of the attentions requisite to attain to a certain point, the hope, or rather assurance of success, will support, animate, and fill us with joy.

“ Our progress, always equal to our faculties, and not retarded by involuntary interruptions, will be great and rapid. In a world where we shall be freed from all the cares which are here requisite for our subsistence, our clothing, our lodging ; where we shall sleep no more ; where “ there shall be no more sorrow, nor crying, nor “ pain ;” where all, far from molesting us, or deranging our plans of study, will favour them ; it is evident that we must have undisturbed leisure to execute them.” P. 47.

The second head of the *Pleasures of Sentiment*, affords more subject for discussion; and occupies the 2d, 3d, and 4th parts of the essay. Among these are numerated, gratitude and love to God; the recollections of his past goodness to us; the retrospect of past evils, and the expectation of increasing good; the absence of all tormenting passions, and of all dangerous temptations; the delight of seeing others happy; and the happiness of being beloved and esteemed by multitudes, all amiable themselves, all estimable; the revival of ancient friendships, and the cultivation of new, by no means incompatible with the general love prevailing in that happy state; the internal sentiments of self-approbation, with the anticipation of its everlasting continuance; the feeling of perfect security from all possibility of misfortune. These and other topics, intimately connected with them, are well arranged and sensibly handled, in a manner very animating, and very useful. The recapitulation of the whole in the conclusion, is executed so well, that we shall doubtless benefit, as well as gratify our readers, by giving it at large.

“ In heaven, our glorified bodies will be no longer subject to infirmity or decay: all positive evil will cease. Our faculties, being perfected to a degree of which we can at present form no idea, will bring to the soul an endless variety of delightful emotions. In the enjoyment of eternal youth and health, endued perhaps with modes of perception, at present as incomprehensible to us as are the pleasures of vision to a man born blind, our senses will no longer be at variance with our reason: the corruptible body will no more press down the soul, but will be the instrument of its happiness. We shall enjoy the pleasure of acquiring and possessing knowledge, unalloyed by any of those inconveniences which accompany them on earth. Our faculties, talents, and assistances, will always be equal to the studies in which we shall employ them: a firm confidence of success in our enquiries and researches will make them so easy to us, that they will be productive of pleasure, unmingled with the slightest degree of fatigue; and being secure of an eternal duration, we shall not fear any impediment to our advancement in those sublime attainments, which will be the objects of our pursuit in the realms of immortality.

“ The Supreme Being will always be the principal object of our meditations. Here below we see him *darkly*; but then we shall see him *face to face*. The attributes of God, the wonders of creation, the conduct of Providence, the great designs of the Most High, and all those beautiful, sublime, and infinitely diversified objects, in the contemplation of which we feel every moment the weakness of our earthly faculties, will be displayed before us in all their lustre.

“ At the sight of that immense store of pleasures, of which God will have given us possession, our boundless admiration will be accompanied with the sweetest emotions of gratitude and love. By the recollection of the past, those evils, which can exist no longer but in our memory,



memory, will be admirably instrumental in enhancing the value of our happiness, and procuring us a more exquisite enjoyment of it. During this delightful retrospect, we shall look up to that Being, who is *the author and father of our faith*, with transports of gratitude and love, of which with our most ardent sensations of piety on earth can give us but a faint idea.

“ From reflecting on the past, we shall naturally proceed to meditate on the future, and to enjoy the delightful anticipation of those degrees of glory and felicity which we shall not at first possess. Admitted into the presence of God, honoured by his approbation, we shall see in Him, and in every thing around us, the great system of universal felicity, a felicity for ever extending, and for ever increasing. God, who knows our hearts, will place objects before us to exercise our noblest virtues, in all their variety, delicacy, and ardour. Happy in ourselves, and in the happiness of myriads of our fellow-creatures, exulting in the prospect of an eternal augmentation of excellence and felicity, we shall enjoy these ineffable blessings with a warmth, an energy of sentiment, which it is impossible to feel in this imperfect state.

“ We shall be secure of finding, in each of the blessed, every disposition and affection towards us which can gratify our social feelings, and our natural desire to love and to be beloved. Strengthened by our progress in knowledge, in virtue, and in amiable sentiments; animated by the presence of our heavenly Father; free from all impediments; secure from all indifference; our affection for each individual of the blessed will be more ardent and tender, than that which we now feel for the most beloved friend: while we have the greatest reason to hope, that every tender and virtuous attachment formed on earth, if the object of it be really deserving of our esteem, will be renewed with augmented ardour, and be enjoyed for ever. No envy, no jealousy, can ever disturb our social happiness. Every one will be contented with his own lot, every one will sincerely rejoice in the superior exaltation of others; and thus we shall in some measure appropriate to ourselves all the happiness of heaven. At the first sight of a glorified spirit, we shall feel a reciprocal attachment; and shall for ever rejoice in the blessings of mutual love.

“ When we shall reflect on the numerous temptations we have overcome, and the various afflictions we have endured, in our progress towards that felicity to which we have at length attained, we shall enjoy the approbation of our own conscience, and that approbation which on earth had seldom been more than a consolation in adversity, will become in heaven a pure and delightful pleasure;—a pleasure which we shall anticipate in an everlasting futurity; for we shall be secure of preserving it inviolate, and of augmenting it continually, in the constant exercise of virtue.

“ All these blessings will be accompanied with the certainty that they are ours for ever. In heaven, where pain and sorrow are no more, and death is swallowed up in victory, we shall feel a sweet security that every danger is past: while eternity presents an endless perspective, a boundless field for the exercise of the noblest virtues, and the enjoyment of constantly increasing happiness.” P. 166.

In

In various parts of this delightful little work, we find citations from English authors, evidently and very honourably denoting the hand of the translator; they are chosen in general with taste, and introduced with judgement. The writings of Milton, Young, Thompson, Armstrong, Dr. Beattie, Miss H. More, and the author of the *Pleasures of Memory*, are the sources whence these pleasing ornaments are taken.

We are not inclined to object to any thing in a tract which has given us so much pleasure, nor indeed is there any thing material to which we could object if we had the disposition; but we think it right to hint to the author, male or female,\* in case of a revision, that the expression *here below* is not so elegant in English, as *ici bas* may be in French; and that it occurs rather too frequently in the latter part of the essay, in places where it might with ease be varied.

---

\* We suspect the latter: and Miss Bowdler, of Bath, particularly falls under our suspicion.

---

## BRITISH CATALOGUE.

### POETRY.

ART. 17. *The South Downs, a Poem.* 8vo. 2s. Symonds.

**I**N a short advertisement prefixed to this poem the author informs us, that it is “a maiden essay,” and seems to expect censure from professional critics; but desires that it may not be “unaccompanied by instruction.” Our wish is always to give this tendency to our remarks; and where it is so particularly requested, we surely ought not to neglect it. In this spirit we shall give the author two articles of advice; one respecting his poetry, and the other on the subject of his temper. We give him credit for a poetical turn of mind, worthy of cultivation; but we think it necessary to suggest to him, that without care and study, nothing can be written that will be worthy to be read, much less to live. We inform him, therefore, that such lines as these,

“And at each look discover something new.”

“And all our wealth she nearly calls her own.”

“Because, forsooth, she helps t’extend our trade.”

With a prodigious number more, dispersed through this poem, are mere prose: that he ought not to offend against usage and grammar,  
by

by employing *unison* as an adjective, as in ver. 57, *dexterous* as an adverb, in 60, &c. &c. &c. nor against taste, by the introduction of such barbarous, alien, or misapplied terms, as *chevage*, *chafable*, *allusion*, *menstrual*, &c. &c. or such conversations as that beginning at v. 339. or such *brazen-candlestick* lines, as

“ Reas’n now demurs ’gainst flatt’ry’s venal fame.”

Or,

“ Behold carp, flounder, roach, bream, chub, and pike.”

Nor, lastly, against common sense, as well as verse, as when he says of the martin,

“ Unwearied *chamberlain* of the ambient sky,

“ In vain she *sweeps* the stagnant fields of air.”

With respect to his temper, we shall admonish the author by the following example: “ A certain philosopher of Greece, when he sat  
“ down to write a book, took a dose of hellebore, that he might dis-  
“ charge his bile, and be in good-humour with all the world.” He, on the contrary, seems in ill-humour with all the world. He satirizes human-nature itself, in his note K; and in all his notes, and throughout his poem, he evinces that his bosom overflows with the bitterest of all bile, the bile of democracy; by means of which his jaundiced fancy

“ One great republic sees from pole to pole.”

ART. 18. *Fables in Verse; or, Present Life under Different Forms.*  
8vo. 1s. 6d. Murray.

The medium of fable in skilful hands becomes a ready vehicle for moral instruction; but it happens that each departure of literature, which is intended to improve the mind, requires a more than common attention to the ornaments of style. Daily observation proves, that to amuse idle readers is an art easily attained, their appetites are generally gross, and their tastes undiscerning; but the moralist must provide for delicate appetites, and fastidious tastes; his guests will at least expect that neatness should preside at his table, and perhaps will not hastily repeat their visit, if they do not even meet with elegance. We cannot think the publication before us likely to furnish entertainment to visitors of such a description. We are occasionally offended by the breach of grammatical propriety, the inaccuracy of versification, and the admission of colloquial vulgarity. We shall subjoin one instance only of each:

“ Though you to me this morn *was* rude.” P. 5, v. 4.

“ *Pert and saucy, vain and proud,* P. 65, v. 1.

“ A jay harangu’d the vulgar crowd.”

“ And when they’ve told you o’er and o’er,  
“ Grin self-applause to grace *the bore*.” P. 67, v. 6.

## DRAMATIC.

- ART. 19. *Sprigs of Laurel: a Comic Opera, in Two Acts. Written by John O'Keeffe. 8vo. 1s. Woodfall.*

The business of this little drama, of Mr. O'Keeffe, turns upon an incident, which, whether it be fictitious or real, is natural and interesting. The characters are aptly enough imagined, and the dialogue lively and well suited to the persons who support it. We doubt not that, with the decorations of scenery, and the music of Shields, its representation was attended by the applauses to which it seems entitled.

## NOVELS.

- ART. 20. *Argal; or, the Silver Devil: Being the Adventures of an Evil Spirit, comprising a Series of interesting Anecdotes in public and private Life, with which the Demon became acquainted in various Parts of the World, during his confinement in the metalline Substance to which he was condemned. Related by himself. 12mo. 2 vols. 6s. Vernon.*

This work is a manifest imitation of Chrysal, or the adventures of a guinea; and upon the examination of their comparative merits, it may, perhaps, be allowed to possess its proportionate degree of worth. *Vilius argentum est auro!*

- ART. 21. *Letters from a French Nobleman to Mademoiselle de P——, written in the Months of June, July, and August, 1792, with an Appendix. 12mo. 2 vols. 6s. Debrett.*

These letters are professedly translated from French; but if we were never to exercise our powers of discrimination upon them, we should not hesitate to say, that they have never spoken any other language but our own.

A French nobleman, flying from democratic persecution, is supposed to take refuge in a deserted hermitage within a forest, from which he writes to his wife. In a cottage on the confines of his forest he finds another fugitive of the same kind, who tells him his adventures. The little incidents and reflections seem by far too trifling for the situation; and some of the great incidents related, are crowded too rapidly on each other; yet the book is not devoid of merit. The appendix is chiefly filled with the atrocities of popular fury in France. ✓

- ART. 22. *Hartlebourne Castle; a descriptive English Tale. 12mo. 2 vols. 6s. J. Bell, Oxford-street.*

This tale is styled descriptive, because it contains some real names and circumstances of local designation, interwoven with fictitious events. Such adaptation gives an interest to the relation, as it increases the appearance of probability. It affords likewise an occasion

I i



sion for displaying those powers of painting, which indicate and excite taste. By the quotation from Mason, in the title page, we are led to suppose, that the accounts have some foundation in fact, and real occurrence. They are such, however, as are brought forward without much use, except that of amusing a vacant hour without improvement. Nor are the characters in these volumes delineated with skill, except that of Russel; in which we see, what is too often displayed in real life, noble qualities depressed and degraded by a sense of dependence.

## SURGERY.

ART. 23. *A Treatise on the Extraction of the Cataract. By Frederick Bifchoff, F. M. S. Oculist to his Majesty, in the Electorate of Hanover, and to her Majesty in England. 8vo. 3s. G. Nicoll.*

The author of this tract sets out with stating, that his work is intended more to explain what is already known, than to offer new matter to the public; but gives us reason to expect that his directions respecting this operation are more full, explicit, and minute, and better calculated to instruct the young practitioner, than those of any former work.

A work published upon such principles has every claim to candour; but candour demands from us an impartial review. In giving, which we must confess, that the author lays too much stress upon a particular chair, and other circumstances, which may mislead the young surgeon, by making him attend too much to secondary matters. His objections to a surgeon as his assistant, are not at all in favour of his surgical friends, since their curiosity and obstinacy, according to him, more than counterbalance their knowledge, and therefore make them more improper than any other persons.

The instrument for raising the upper eye-lid, appears to us only necessary when the operator is obliged to have an obstinate assistant.

The mode of enlarging the incision by scissors, is a very proper one, but should only be had recourse to when the incision is found too small for the passage of the crystalline humour, as the incision by the knife must always be preferred to that by the scissors.

The use of the Parma Spear has never been a general practice, and in particular cases oculists must judge for themselves; it is an instrument that may answer better in the hands of some operators than others; but in very few instances will it be found necessary.

In making the incision where a spasm comes on, or any other motion of the eye, so as to prevent the incision being completed, the introducing, the second time, a knife with a blunt point, appears to be a very judicious practice. The opening the capsule freely is certainly proper; but the attempt to remove a circular portion, appears to be more a theoretical refinement, than a practical remark.

The mode of performing the operation is very distinctly described, as well as the after treatment; and in both the one and the other, the author shows himself master of the subject; and we make no doubt but the work will prove useful, by making this operation, in all its parts, more generally understood by the younger practitioner.

## POLITICS.

ART. 24. *Fact without Fallacy: or, Constitutional Principles contrasted with the ruinous Effects of Unconstitutional Practices. Together with other illustrative Matter. In a Letter from an impartial Observer in London to his Friend in the Country.* 8vo. 1s. 6d. Jordan. ✓

This is a well written letter, but by no means constitutional, in favour of the French revolution, on the political situation of this country relative to foreign countries; and on the political concerns of Great Britain and Ireland, as they apply to our actual situation: this necessarily introduces much miscellaneous matter; the present war—the glorious French revolution—the Russian and Spanish armaments—the regency bill—the libel bill—taxes—parliamentary reform—bankruptcies, &c. This writer is a democrat of the *sombre* cast; but fomenting discontent, and croaking ruin, are bad methods either to lighten burdens or to increase happiness.

The vulgarism *no how*, frequently disgraces the style of this writer.

ART. 25. *Short Address to the Public on the Practice of Cashiering Military Officers, without a Trial, and a Vindication of the Conduct and Political Opinions of the Author. To which is prefixed, His Correspondence with the Secretary at War.* By Hugh, Lord Sempill. 8vo. 1s. Johnson.

The political opinions of Lord Sempill, which he brings forward, in order to persuade a loyal and enlightened people that his dismissal was injurious, and unwarrantable, betray such wild democratical principles, and sentiments so adverse to the English constitution, that they are not likely to call forth the sympathies of his countrymen. The sentiments of this address seem to form a sufficient comment upon the address, which Lord S. had the honour to subscribe, and send to France. With such political conduct, and opinions, we cannot think it sufficient for his Lordship's justification that his military conduct was regular. A man may surely be very justly defended who discharges the most exact and diligent servant, should he discover that he conceals designs dangerous to the peace and safety of his family, by punctuality in his common duties; and his majesty certainly might be so unfortunate as to find among his Guards a diligent officer who was but a suspicious subject. ✓

ART. 26. *The Village Association; or, the Politics of Edley; containing the Soldier's Tale; the Headborough's Mistake; the Sailor's Tale; the Curate's Quotations; and Old Hubert's Advice.* 8vo. 1s. 6d. Ridgway. ✓

This collection, made by a person whose abilities have been dreadfully misapplied, is calculated to render soldiers and sailors discontented with their stations, to degrade the character of kings, and the order of hereditary succession, to magnify the expences of courts, and to ridicule the ranks of nobles. Under the flimsy veil of parliamentary reform, the author scarce attempts to conceal the vilest sedition.

The professions of the love of peace, and Christian charity are introduced to favour the general delusion.

ART. 27. *Thoughts on the New and Old Principles of Political Obedience*, 8vo. 1s. Rivingtons.

Though we do not perfectly agree with this author in the advantages to be drawn from the doctrine of compact, which, with the modifications he allows, seems to be reduced to the mere shadow of the little substance it had originally, yet we have derived great pleasure from the perusal of his sensible and well-written pamphlet. It very justly exposes the fallshood of the universal right to interfere in government, and the consequent right of majorities; and reproves the folly of being prejudiced against whatever has preceded our own times, as still worse than the bigotry which is blindly attached to every ancient institution. The author points out several other errors, such as the over-estimation of riches arising from the prejudices of envy and ignorance, false notions concerning the ancient republics, &c. and illustrates the whole with a degree of classical and historical allusion, that gives it an air of elegance, besides its actual solidity. It is a small tract, but of considerable merit.

ART. 28. *Considerations on Reform; with a specific Plan for a New Representation. Addressed to Charles Grey, Esq. Member of Parliament for Northumberland.* By Miles Popple, late Fellow of Trinity College, Cambridge. 8vo. 1s. Debrett.

Mr. Popple seems to think, that if a reform in Parliament took place, there would be no variance between the constituent and representative body: immediately afterwards, he says, "that the freedom of debate, aided by the freedom of the press, conclude<sup>d</sup> the American, and prevented a Russian war." The obvious conclusion seems to be, that the freedom of the press cannot be so obstructed as some take pains to represent it; and that a reform in parliament seems less necessary than certain *Friends of the People* would admit. One argument, adduced by Mr. Popple, we cannot deny ourselves the satisfaction of transcribing: "Whilst those who live under any system are not dissatisfied with it, all endeavours to subvert it by force, violate the very first principle of society." The author concludes his pamphlet with an outline of a reform of parliament: he would confine the right of voting to every person assailed to the land-tax; and, dividing the kingdom into 279 districts, would have each return two representatives; then the number of the House of Commons would be the same as at present. He would have the Proprietors of private Boroughs indemnified, by every elector's paying, for a certain period, an annual sum not exceeding five shillings; and with a calculation what this assessment, to which thousands would object, might produce, the pamphlet concludes.

ART. 29. *Letter on the present Associations. From an Officer to a Friend in the Country.* 6d. Brewman.

This gentleman presumes the associations to have been not only unnecessary,

necessary, but as giving importance to clubs avowedly seditious. He embraces this opportunity of making a warm profession of his own loyalty, and of declaring his opinion, that the number of the disaffected among us is extremely contemptible. The allusions unquestionably made it appear, that the number of the disaffected was extremely contemptible.

ART. 30. *Thoughts on the Causes of the present Failures.* 6d. Johnson.

Whatever were the real causes of the numerous failures which unfortunately took place at the commencement of the present war, the evil is unquestionably checked in its progress. This writer imputes the calamity altogether to the extensive circulation of paper, to the duration of a system of which kind peace is indispensibly necessary. He is of opinion, that the directors of the Bank should have stepped forward, and placed a confidence in the resources of the Nation; and that their example would have been followed by others: he thinks the restoration of peace would alone restore commercial credit, and is, consequently, an enemy to the continuance of the war. This is, certainly, a sensible pamphlet; and although we are not converts to the reasoning which it involves, we willingly allow it the credit of manly and dispassionate argument.

## DIVINITY.

ART. 31. *The Duty of Relieving the French Refugee Clergy stated and recommended. A Sermon preached in the Parish Church of Droxford, Hants, on Sunday May 26th, 1793. By James Chelsham, D. D. Rector of Droxford, and Chaplain to the Honourable and Right Rev. the Lord Bishop of Winchester. Published, at the Benefit of the French Refugee Clergy, Winchester printed. Rivingtons.*

This very judicious and interesting sermon is dedicated, with great propriety to John Wilmot, Esq. the active and principal patron of those distressed worthy men whose cause it attempts to serve. It is a discourse on Matt. xxv. 36. "I was a stranger, and ye took me in," in which the learned and benevolent author, after enforcing the duty of charity to the stranger on christian considerations, with a particular application to the circumstances of the French Clergy, compelled by severe necessity for conscience sake, to fly from France, urges, by a very forcible representation, their claim to our assistance. Among other arguments the author observes, that these persecuted sufferers have endeavoured, as far as possible, not to be chargeable to others, but have reduced their necessary expences by their own rigid and laboured œconomy to the lowest level; and have spared and preserved, even to the latest moment, the liberal and willing contributions of our countrymen; a strong proof of this he subjoins in a note. The Author combats the illiberal objections that have been made against this bounty, by several strong and pertinent observations, and endeavours to overcome the national prejudices which contract the limits of Christian benevolence; and observes, that we may well persuade ourselves, that this intercourse in the hour of need shall prove a



bond of future amity and peace between two great and powerful nations. The whole discourse is well worthy of attention; the arguments are very full, and the exhortations animated. We are glad to find the sentiments of benevolence and compassion for these sufferers prevailing so strongly in a country where so many of them reside.

ART. 32. *A Sermon preached before the Rev. the Archdeacon and Clergy of the Archdeaconry of London, at the Visitation held in the Parish of Christ Church, April 27, 1793: and published by Request of the Rev. the Archdeacon, and others of the Clergy present. By Joseph Holden Post A. M. Vicar of St. Olave, Old Jewry, and St. Martin's, Iron-monger Lane, and Archdeacon of St. Albans.* 4to. 1s. Rivingtons.

The advantage of order is the topic of this discourse, on Joel i. 14. "call a solemn assembly." The arguments by which it is recommended are such as cannot easily be controverted; and it is particularly pointed out, that in separating from the Romish communion our church did not attempt to be independent of the general body of Christ, except in such matters as concerned its private liberty of self-government.

ART. 33. *Gideon's Cake of Barley Meal. A Letter to the Rev. W. Romaine, on his preaching for the Emigrant Popish Clergy; with some Strictures on Mrs. Hannah More's Remarks, published for their Benefit.* 12mo. 6d. Jordan.

This is a most rancorous and virulent attack on Mr. Romaine and Mrs. H. More, for their laudable exertions in favour of the exiled Romish Clergy. Violent fanaticism and bitter invective are substituted for sound argument, and Christian charity. We are sorry to see the holy scriptures thus perverted; and cannot but lament, that the direct tendency of this pamphlet is to excite malignant passions, and to rouse the mob in our streets, to insult and abuse the unfortunate emigrants.

Let any one compare this with Mrs. H. More's remarks, which this bigotted writer despises. In the publication of Mrs. More, he will see wisdom and compassion ennobling the heart, and pleading the cause of the unfortunate; while in that of this despiser, appears rancorous hatred, breathing abuse, and exciting violence and persecution.

#### FAST SERMONS.

ART. 34. *Dr. MacLaine's, at the Hague; entitled Religion a Preservative against Barbarism and Anarchy.* 4to. 1. 6d. Cadell.

If the name of Dr. A. MacLaine, the learned translator of Mosheim, the judicious corrector of Soame Jenyns, prefixed to any publication, excite, as naturally it must, expectations of sound sense and rational piety, those expectations cannot fail to be gratified on the perusal of this sermon. It should be recollected that it was written during the "temporary success of the romantic exploits of France," while the  
false

fate of Holland was yet uncertain, and its internal divisions increased by the temptations held out to the malevolent, and the terrors that overhung the weak; and it will be found most admirably calculated to produce the best effects. The solemn warning of Jeremiah to the Israelites, (xiii. 16.) is well applied to Holland in that state of alarm; and the preacher considers, first, the time, in which trying scenes of calamity were to be apprehended. 2dly, The Duty of the Day. With respect to the time, he points out the three plagues of Europe, originating from the pretended philosophy of France. 1. The spirit of irreligion. 2. The spirit of popular commotion, and intestine discord. 3. The plague of war. With respect to the duties of the day, he recommends acknowledgement of the supreme power of God, gratitude, contrition, and resolutions of amendment. The part that chiefly applies to the prefixed title is the first division of the first head.

On the subject of their internal divisions Dr. M. very vigorously recalls to the memory of the Hollanders the virtuous union of their ancestors, and its glorious effects; and, what is very animating to us, he excites them also to that patriotic junction of hearts by the recent example of this country. He says:

“ We have lately seen a noble and animating proof of this in the British Isles. They are not without *their* portion of party-spirit and political dissension. But when the prospect of common danger called for their union; when they saw a plan, equally absurd and portentous, formed by the distracted regicides of our day, to overturn thrones, to extirpate sovereigns, and to propagate universal disorder and anarchy; what happened? They forgot their divisions; they suspended the execution of unseasonable projects; they united, as in a phalanx, in support of their liberty, their laws, their constitution, and their country, and (with few exceptions) rose in one virtuous and majestic body, under the standard of their pious monarch, to *play the man* for the salvation of their Israel and the *cities of their God.*” P. 22.

France Dr. M. justly considers as the most corrupt nation in Europe, and the corruptor of all the rest; particularly of Holland.

The Dr. is certainly a correct and able writer, yet so inveterate are early habits, that the Scotticism of *would* for *should* occurs three times in the 29th page. All writers of English, not educated in England, should recollect that *would*, joined with the first person, implies the will of the agent, and supposes the matter in question to be within his choice.

We give this observation for the use of writers so circumstanced, not by way of cavil on the sermon, which, on all accounts, we most strongly recommend.

ART. 35. *By Joseph Priestly, L. L. D., F. R. S. &c. at the Gravel-Pit Meeting in Hackney.* 8vo. 1s. Johnson.

Certainly a very moderate, and rational discourse; *O si sic omnia!* the doctor in allusion to his text, Ps. xlv. i. “ *God is our refuge and strength,*

*strength, a very present help in trouble."* directs his auditors to consider war as an instrument in the hand of God, for the moral government of men, and to fix their eyes upon him, and their own hearts, rather than to scrutinize too rigidly the actions of others. We cannot but object, however, to the false reasoning of his conclusion in p. 27. that because the establishment of a corrupt religion in France was prejudicial to the cause of christianity, therefore no establishment should any where exist. The doctor professes his expectation, that the present calamities will turn out to be those, which, according to the prophecies, are to precede the restoration of the Jews, and the happy state of christianity, and he cites Dr. Hartley in support of his opinion. In his preface, he complains, that Mr. Burke treated him injuriously, in calling him an enemy to the constitution.

ART. 36. *The Blessings enjoyed by Englishmen; a Motive for their Repentance. A Sermon preached at Greenwich, by the Rev. Andrew Burnaby, D. D.* 4to. 1s. Payne.

The text is from Romans ii. 4. The preacher first enters into a comprehensive description of the natural blessings which Englishmen enjoy. These, it is piously urged, are so manifold and great, as to demand the warmest tribute of our praise to the bountiful Giver of them. He next considers our civil advantages; these he represents as so inestimable, that we cannot be too contrite and penitent for our sins and transgressions. The contrast which France exhibits to all these examples of national happiness, is next introduced; and we are advised not to risk the solid happiness we enjoy for a *shadow, a phantom, a chimera*.

It will be objected to this discourse by some readers, that the arguments are too common and familiar; but the good sense and good intentions of the preacher cannot be disputed.

ART. 37. *At St. Mary Magdalen, Taunton. By the Rev. John Gardiner.* 4to. 1s. 6d. Stockdale, &c.

From the secret attempts made by the nations who were neighbours to the Jews, to prevent Nehemiah from rebuilding Jerusalem, Mr. Gardiner takes occasion to animadvert on the artifices and treachery of the Gallic nation, employed to accomplish that among us which they despaired of effecting by more open and manly measures. There is much spirit and energy in this discourse; the calamities of a neighbouring nation, and the comparative blessings of our own, are pointed out and explained with a considerable degree of elegance and animation.

ART. 38. *By the Rev. Septimus Hodson, M. B. at the Asylum.* 8vo. 1s. Cadell.

This sermon was published at the request of so large and respectable a body, that it would be invidious in us to enter into any minute criticisms concerning it. The author very generously bestows the profits of its sale to the general purposes of the Asylum, and that those

profits

profits may be as large as possible, he makes an apology to his friends for not distributing any presentation copies. The text is from Zachariah, ix. 10.

ART. 39. *At Portman Chapel, by the Rev. Ser-vington Savory.* 4to. 1s. Robinson.

That the judgments of the Lord are in the earth, and that the inhabitants of the world ought to learn righteousness, according to the assertion of the text, Isaiah xxvi. 9 is the argument of this discourse. The most original and striking part of it, consists in the following comparison between what the democratic philosophers promised, and what they have done :

“ We heard much of the truth of their tenets and the purity of their principles. Human virtue and human wisdom were to be all-sufficient, without the aid of religion, or any of its sanctions. Man was represented as the slave of bigotry and superstition, and almost every crime and public calamity have been traced to religion by some writers, or complicated with a steadfast belief in its doctrines, and an outrageous zeal for its duties. Under the auspicious influence of reason, uncorrupted and unimpeded by religious prejudice, we were to see the golden age of human nature restored. Perfect laws, sublime virtues, extended science, lasting peace, in short, wisdom, liberty and happiness, in every varied form, were to be the fruits of these philosophical teachers.” P. 8.

The contrast is thus worked up:

“ Alas! these were the fruits of promise only.—“ Instead of the myrtle-tree, briars are come up.”—“ They looked for judgment, but behold oppression; for righteousness but behold a cry.” So far, indeed, are the vain and deceitful prospects of infidelity from being realized; that instead of the wisdom, virtue, and happiness held forth to our imagination, we behold folly in all its guilty excesses, vice in every disgusting shape, and misery and oppression beyond all former example!” P. 10.

ART. 40. *An Estimate of the religious Character and State of Great Britain. By Thomas Scott, Chaplain of the Lock Hospital, &c.* 8vo. 6d. Jordan.

We are told that this sermon was not preached exactly as it is printed, at either of the two places (the Lock, and St. Mildred's Bread Street) in which it was delivered. It is probable that it was preached in both places from notes only, and had then much more of that pedestrian familiarity which still pervades it, but which, doubtless, has its effect upon some auditors.

We do not perceive that the estimate of our religious character is made with much precision or much force; though evidently with abundance of good meaning. Some of our heresies and infidelities are indeed strongly touched; and it is said, with reason, that these defections are here less excusable than in France, where the religion forsaken was so corrupt.



ART. 41. *The Duties of Man.* By W. Gilbank, M. A. Rector of St. Ethelburga, London; Reader and Afternoon Preacher at King-street Chapel, St. James's, Westminster, and Chaplain to his Royal Highness the Duke of Gloucester. 4to. 1s. Robson.

This discourse merits much commendation. From the datum of the existence of a God, the preacher urges the necessity of relative obligations in society, of living in dutiful subjection to the laws, and of cultivating, in our different stations, the no less important ties of social union. It is plainly made to appear, that human happiness is not attached to riches, splendor, or influence; but that it must arise from the discharge of those claims in every station, the neglect of which invariably renders the vicious, the thoughtless, and the prodigal miserable.

ART. 42. *A Nation reminded of its Transgressions.* By Robert Lewin, At Ben's Garden Chapel Liverpool. 8vo. 6d. Richardson.

A plain, rational, and modest discourse: from the substance of which we see little or no reason to dissent. The author, in the first division, points out our blessings, in the second our faults, in the third our duties. The most singular part is the fear expressed of profanation in too frequently, or too lightly, singing *God save the King*. The text is 2 Chron. xxviii. 10.

ART. 43. By George Burgess. B. A. At Whittlesea St. Mary's, in the Isle of Ely. 8vo. 6d. Evans.

As far as page 15, a declamation against war, which is pronounced diabolical and *ridiculous*! Then four pages, "more immediately *referrible* to the occasion." The author is evidently one of those who admire our constitution for original qualities which it never had; and would *restore* it to what it never was, nor ought to be. But he writes with caution.

ART. 44. By the Rev. Thomas Waters, A.M. at St. Dunstan's in the East. 4to. 6d. Rivingtons, &c.

"I have not sinned against thee, but thou doest wrong to war against me." Judges xi. part of v. 27. From these words, the preacher takes occasion to show, that we are not the aggressors in the present war with France. The following true statement of the political situation of the minister of this country is not attended to by those who accuse him as rushing into a war which he might have avoided:

"It is well known at how critical a period he took the helm of state, and to what imminent dangers it was exposed, till, setting before himself two grand points, as the most eligible and effectual to give relief—namely, a *reduction of the national debt*, and an *abolition of taxes*, he bent its sails towards the haven of prosperity.

"There cannot then be a plainer fact, than that his system was laid on the probable basis of a lasting peace; because war, by obstructing

frustrating the operation of its principles, must necessarily deprive the public, for a time, of the various benefits, which his measures were calculated to produce."

It is strange, that so plain a fact, as that war was, of all things, the most adverse to the views of the administration, should have been overlooked by any who attend at all to matters of state policy.

ART. 45. *By William Corser, A.B. in the Parish Church of St. Leonard, in Bridgenorth.* 4to. 1s. Gitten, Bridgenorth; Robinsons, London.

The text of this sermon is one of those strong and striking passages, in which the dignity of inspired writing puts to shame the authorship of mere men :

" Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity : the earth also shall disclose her blood, and shall no more cover her slain." Isaiah xxvi. 21.

The Discourse upon these words is pertinent and well written. The French are considered as more particularly under divine chastisement, in which the other nations of Europe are, in some degree, involved.

#### MISCELLANEOUS.

ART. 46. *Letters and Essays, Moral and Miscellaneous.* By Mary Hays. 8vo. Knott.

These letters and essays contain some just and important observations, conveyed with much spirit : they bear the marks of a mind highly improved by that cultivation which the author very forcibly recommends to her sex ; though it must be lamented, at the same time, that they betray a strong tincture of the false and superficial philosophy of certain modern writers, with whose works she appears to be too well acquainted ; a little of that pride and assumption, which has been lately excited by the advocates for the rights of women, and by the peremptory and presumptuous decisions of those who are not contented with the civil and religious liberty which prevails in this country. That the education of women in England is too much directed to frivolous, and, in some cases, pernicious objects, may perhaps, in part, be admitted ; and that the female mind is capable of attaining a considerable elevation of knowledge, many examples might be produced to prove. We cannot, however, forget, even when we admire the productions of this lady's improved understanding, that diffidence in decision, particularly in important points, is a great ornament to the female character ; and that the adoption of those novel and paradoxical sentiments, which have been generated in the shallow reasonings of the present day, displays no happy effect of a higher mode of instruction.

Nor can we hesitate to say, that Mrs. Woollstonecraft is a dangerous saint for any female votary to worship; and that to be a materialist, a necessitarian, and to be spinning webs of feeble reasoning on such subjects as original sin, free-will, fore-knowledge, the origin of evil, &c. can neither make a woman valuable, nor amiable. The moral tales of the younger sister deserve commendation, and had the elder confined her talents to such essays, she also might have obtained it from us with less reserve.

**ART. 47.** *Saggi sulla Gran Bretagna, Tomo Primo, contenendo un Ragguaglio Statistico dell' Impero Britannico, un Ristretto della sua Istoria ed un Saggio sulla Costituzione Inglese. Stampato a spese dell' Autore F. Saffres, e trovasi vendibile da J. Robson, R. Faulder, &c. &c. Londra, 1793.*

This undertaking, we are informed in the preface, was suggested to the author by respectable persons, in consequence that his long abode in England, and opportunities of investigating truth on the spot, might enable him to produce a work useful to strangers. His intention, it encouraged, is to publish two other Volumes of Dissertations on the Laws, on the Mode of administering Justice in the various Courts; on the Commerce, Manufacture, and Marine of England: but if he should, by unforeseen circumstances, be prevented, the present volume may be considered as complete. A small and neat map of Great Britain is prefixed. The Introduction, which consists of above 300 pages, contains a Geographico-political Description of the British Empire, with judicious Remarks on the advantages of situation, and circumstances that have contributed to its Prosperity; and Notes on the Soil, Climate, and Air; the Rivers, Productions, Population, Divisions, and Characters of the People. The account is sketched with a fidelity which argues an intimate acquaintance with the subject. The flattering description of the English character is not so partial, but that the author finds some shades of self-interest intermingle with their patriotism and their love. The accounts are enlivened with some sprightly anecdotes. We are further furnished with an accurate and particular description of each country, of their respective productions, and of many local circumstances. Of the principality of Wales, of Scotland, and of Ireland, and of the islands adjacent to the coast of Great Britain; with Alphabetical Indexes; which, though they complete the work, may, perhaps, be considered as redundant: we are afterwards presented with a slight account of the British possessions in Europe, Africa, Asia, and America, and of the countries which have been recently discovered and annexed to the British Empire. Much of the work is compiled, we presume, from Guthrie and other writers; but it is judiciously arranged, and the reflections occasionally introduced, are sensible, humane, and liberal.

The Second Part contains an Epitome of the History of Great Britain, divided into six grand Epochs, composed with general accuracy and impartiality, and well calculated to furnish Foreigners with a compendious view of our History, or to instruct the student in Italian.

## FOREIGN CATALOGUE.

## FRANCE.

ART. 48. *Voyage dans le desert de Sabara; par Follie, officier d'administration dans les colonies.* Paris, 1793.

**M**ANY travellers have attempted to explore the interior parts of Africa, who have, however, found insurmountable obstacles to arrest their progress. Among these are to be reckoned hardships, of which it is exceedingly difficult to form an adequate idea; such as poverty, or rather famine (it being, in general, impossible for the traveller to carry with him the means of subsistence), as Vaillant did, and slavery, which almost inevitably terminates his other misfortunes. Shaw, to whom we are unquestionably indebted for the best description of the Levant, was unable to penetrate into the vast deserts of Zaara, which form one of the countries of Barbary. The climate there is insupportably hot, and the inhabitants remarkable for the brutality of their manners, and their shocking cruelty.

The voyage which we have now before us, was not undertaken from that insatiable desire to contribute to the improvement of science and the increase of useful information, to which we owe many similar attempts, the author having been charged, in quality of officer in the administration of the colonies, to exercise his functions in Senegal. He embarked on the 19th December, 1783, on board the *Deux Amis*, commanded by Capt. Carfin. At first favourable winds seemed to promise an happy voyage, and it was not till the night between the first and second of January that the weather began to be stormy; that union and concord likewise, which are so necessary in the management of a vessel, no longer existed in this. No accident, however, happened till the 17th, when the vessel struck on some rocks. The captain, who had fancied himself near the coast of Mogadore, found himself in the morning off the cap of Nun, at the distance of 60 leagues from that point, and of a quarter of a league only from the land.

The first part of this work gives an account of the reception our author and his companions met with from the Negroes, with the terrible and continual dangers to which he was exposed, till the time of his ransom by some French merchants resident at Mogadore, which are of so extraordinary a nature as to give his narrative the air of a romance, from which, indeed, his style itself is not altogether exempt. Among his numerous, and, for the most part, judicious reflections, we are sorry not to find one, which, in his situation, it would have been natural for him to have made, namely, that the Whites act with the same inhumanity to the Blacks; that they employ means at least equally unjustifiable to get possession of them, and that their conduct, on these occasions, is the more reprehensible, in proportion to the greater degree of civilization to which they pretend.

Mr. Follie begins the second part of his work with an account of the manners of the inhabitants of Zaara, whose origin he traces to the Arabs, Moors and Portuguese, who took refuge there when the family of the Sherifs had seized upon the three kingdoms of Barbary. Having  
then



then informed us, that they are subdivided into, and known by the several names of Mougeares, Trafarts, and Bracnarts, he confines his description chiefly to the first.

"Their religion," says he, "is a mixture of Mahometism and other different superstitions, all religions, the Jewish only excepted, being tolerated by them. If, unfortunately, one of this profession should happen to be discovered among them, which, on account of their different external appearance, frequently is the case, he is instantly burnt alive." It is a very extraordinary circumstance, that they are, by their law, required to exercise hospitality to all those persons who are not thrown on their coast by shipwreck, in its greatest extent.

The priests are charged with the instruction of the hordes, and of the greater children, who teach the younger to read, tracing, on boards, in Arabic characters, certain maxims of the Coran. At the age of seven they are circumcised, when their heads are likewise shaved, four small locks only being left, of which one is taken off for every remarkable action which the child performs. They are not considered to have attained the state of manhood till none of these remain.

Though a plurality of wives is permitted them, it rarely happens that the same man has more than one, and the married women are much more respected by these people than by their neighbours, particularly if they have had the good fortune to produce one or more male children. Both the men and the women rub themselves with grease, as a preservative against vermin; in case of indisposition, their principal remedies are diet and rest: they cure wounds, as our author himself experienced, by burning the part with plates of hot iron, and applying afterwards a mixture of tar and tortoise oil. In disorders of the eyes, they put on the eye a powder, made from the skin of certain serpents, with a bandage of the same. Their country is, in general, unimproved and desert, containing few trees, though interspersed with beautiful plains, which, however, the inhabitants are too idle to cultivate. The sand forms itself into high mountains, which often change their situation."

Our traveller next proceeds to the description of the nation of the Moselemis, from which we shall present our readers with the following extract:

"The religion of this people," says he, "allows a general chief, for whom they entertain a degree of respect approaching to adoration. This man, who has neither estates, troops, nor titles, is, notwithstanding, the most powerful personage in all Africa: if he proclaims war against the emperor of Morocco, he is obeyed; the Moselemis, instead of acting on the defensive, become aggressors, and extend their ravages to the greatest distance in that empire: the war ceases when he thinks fit. Without particular possessions, he has every thing at his command. Every family offers him its annual present, which it is solicitous to make as valuable and splendid as possible. He dispenses justice to the whole community: without the title of king, he is so in effect. His power is founded on the love of the people, and on religion. Differing in his maxims, opinions and conduct from the emperor of Morocco, he does not consider himself to be inspired by the prophet; he is directed by the example of his ancestors, being persuaded that any other mode of conduct would destroy his credit with his people. His dominion, or rather

ther his credit, extends itself among all the Mosslemis, and the inhabitants of Zaara. Even the Moors, in their disputes, often refer to him for his decision. The emperor, all powerful as he is, has never ventured to question his authority, nor to march his troops, even in time of war, into the country which he inhabits. His name is *Sidi Mohammed Moussa*."

The author concludes this work with some observations on the empire of Morocco, which had already been well described in Shaw's Travels into that country, and still more circumstantially in the *Recherches sur les Maures*, in 5 vols. 8vo. by the Abbé Chenier, some time French Consul in Barbary.

*Journ. Encycl.*

ART. 49. *Fragmens de Politique & d'Histoire, par Mercier. En 3 vol. in 8vo. A Paris, 1792.*

The author confesses, that in publishing these fragments he had not the ambition to propose a system of government; it was his intention only to communicate his ideas in a free and unconnected way on topics at present so generally agitated, in doing which he has endeavoured to support his opinions by facts, which were again to give rise to further reflections. It cannot, however, be said, that every article is here insulated and independent on the rest, since, in the midst of all this disorder, real or apparent, the reader will easily perceive a certain uniformity in the political principles of the author, and discover what are his leading notions on these subjects. With respect to the style, we shall only observe, that its faults are, at least, as numerous as its beauties; and that if Mercier had not before distinguished himself by other publications, this would not place him very high in the opinion of the literary world. The following extract on the love of glory, may be considered as a specimen of our author's best manner:

" Sans l'amour de la gloire, qui est un sentiment qui nous conduit à la vertu, en même-tems qu'à la renommée, l'homme en place n'aura pas le ressort nécessaire pour courir la carrière de l'héroïsme. Le contempteur de la gloire l'est aussi des vertus qui y mènent; celui qui se dirait à lui-même que l'estime publique n'est pas un bien, ajouteroit bientôt et se persuaderoit, que le mépris public n'est point un mal. Placez l'homme-d'état dans une de ces conjonctures délicates où il doit s'immoler lui-même pour sauver sa vertu. C'est en songeant aux jugemens de l'avenir qu'il ne balancera pas un seul instant, et qu'il préférera l'honneur à sa vengeance; il faut attendre des grandes choses de celui qui se lie au siècle futur, qui est jaloux d'exister dans le tems d'une manière honorable, et qui veut transmettre un nom glorieux et sans tache aux générations suivantes. Il sera faible et petit, sans énergie et sans grandeur, l'homme qui borne sa vie au court espace de la vie même, qui, semblable à la brute qui naît sans aïeux et meurt sans postérité, consent à terminer son existence dans l'intervalle placé entre sa naissance et sa mort."

Mercier, in imitation of several late writers of his country, has endeavoured to recommend the present work by an attack on the character of Louis XIV. whose ambition was certainly more excusable, as it was infinitely more innocent than that of Alexander, of whom he says, without sufficient authority " qu'il avoit voulu mettre en prati-

que

que les vuës de Socrate, de Platon, de Zenon, si touchantes en théorie ; qu'il étoit assez puissant sur la terre pour y établir ce gouvernement heureux & sage que la vertu avoit fait imaginer aux philosophes." The nation will not, however, easily forget the many public establishments for which it is indebted to Louis XIV, the improvement of military discipline during his reign, the creation of corps of artillery, of the marine and of fortification ; the construction of so many fortresses, which form a rampart round the country ; the public roads which he opened in his dominions ; the canal of Languedoc, the ports of Toulon, Brest and Rochefort, with an hundred other indetractable monuments, that will, in spite of the ravages of democracy, attach themselves to his name. In the eighteenth century, at least, the characters of those persons by whom that in which he lived was distinguished, will not be forgotten. It will be remembered that Turenne, Condé and Villars commanded his armies ; that Beauvilliers, Fenelon, Montausier and Bossuet educated his children ; that Boileau and Racine had the direction of his amusements ; that his gardens were embellished by le Notre, his palaces decorated by Le Sueur, and that Vauban fortified his towns. It will not be forgotten, that he raised these and similar men to these situations, in which he afterwards continued to protect them.

This work of Mercier, as will naturally be expected, abounds with declamation against the clergy and against kings, on the former of whom he bestows the opprobrious epithet of refractory. An impartial writer, however, who is acquainted with the import of the terms he employs, would be careful not to apply, without the strictest propriety, such expressions to these unfortunate men, as may be calculated to encrease that spirit of persecution from which they have already suffered so much. Indeed, whatever other charges may be brought against them (and it does not appear that any have been substantiated) those persons who, when they had the option of taking a certain oath, or of renouncing their functions and forfeiting their property, preferred the latter, cannot with justice be called refractory, or disobedient to those laws, to which it is evident they conformed. It is necessary, however, our readers should be told that Mercier, notwithstanding his general invective against kings, does ample justice to the humanity of Louis XVI.

The limits of our Review will not allow us to enter into an examination of our author's notions on the subject of taxation, of which some judgment may be formed from the following quotation : " Le bonheur de l'homme, says he, & ses richesses, ont été attaché à la terre ; c'est cette merenourrissante qui a été chargée de pourvoir à tous nos besoins, & de payer tous les frais de notre séjour ici-bas, puisque l'homme n'apporte avec lui que sa nudité, triste caissier, & bien peu propre à remplir le trésor royal ; c'est donc à la terre de payer pour nous & d'acquitter tous les impôts."

*Ibid.*

ART. 50. *Reflexions présentées à la nation Française sur le procès intenté Louis XVI ; par Mr. Necker, 1792.*

Though this composition has been insufficient to give a different bias to the opinions of those for whom it was more immediately intended, it will however be found very interesting to the distant spectator, and deserves to be carefully perused by all such persons as wish to obtain an accurate knowledge of the incidents which it describes. Much



indeed of its contents is already before the public, but in such a multiplicity of occurrences so important and unexpected, it is often necessary that we should be reminded of events once sufficiently notorious, of which however more recent facts may in some degree have obliterated the remembrance. Even justice requires that the services which the late unfortunate monarch had rendered his country, should be recorded, and perhaps no one could have been found more competent to this task, than the person who has here undertaken it, who was, by the office which he held, so intimately connected with him. On closing the list of those services the author observes “ que le Roi en faisant le bien, s'est effacé lui-même, tant il craignait de chercher la louange; tant il avait d'éloignement pour tous les genres d'ostentation; qu'il avait été defservé dans l'opinion par ce caractère, comme aussi par une difficulté d'expression, dûe en grande partie au combat habituel de son extrême modestie, avec le sentiment de la dignité de son rang.”

Mr. Necker's defence of the late king relates chiefly to his pretended collusion with the Emigrants and the foreign hostile powers, to which he opposes, among other arguments, a letter of the then minister Delessart, dated from his prison at Orleans the 20th June 1792, in which he bears testimony to the friendly disposition of those powers during his administration. From the paragraph extracted from a letter said to have been written by the king's Brothers,—“ Si l'on nous parle de la part de ces gens là nous n'écouterons rien, mais si c'est de la votre nous écouterons, mais nous irons tout droit notre chemin; ainsi si l'on veut que vous nous fassiez dire quelque chose, ne vous gênez pas,” from which it had been inferred that the Monarch approved of the steps taken by his brothers, he concludes, on the contrary, that the Princes wished to excuse themselves for their resolution to oppose the determination of the king, whose acquiescence in the new political constitution of France it was for their interest to represent as the effect of fear or necessity only. The pamphlet intitled *Liste des personnes de ma connaissance*, by some persons ascribed to the queen, the author proves not to have been written by her, which indeed was the opinion of M. Mallet du Pan in his *Lettre sur les événemens du 10 Aout*.

Mr. N. is persuaded that Louis XVI. never ceased to labour for the good of his people, even in the sense of the Constitution. Any apparent inequalities in his conduct therefore should, he thinks, have been attributed to the disagreeable situation in which he found himself, and to the difficulty of a sudden transition to principles diametrically opposite to those which he had imbibed from education and habit. But even supposing that he had attempted to withdraw himself from the restraint in which he was held by the newly constituted authorities, which he might look upon to be so many usurpations on his own, the Author maintains that the case did not admit of a more severe punishment, than that of the forfeiture of his throne. On so important a subject the reader may be glad to see his principal arguments expressed in his own words.

“ Ce n'est pas sans motifs,” says he, “ mais par autorité d'une loi fondée sur la raison éternelle, que, d'un commun consentement, on a considéré la personne des rois comme inviolable; on a senti que leur tâche étoit au-dessus des forces humaines, et que dans un tems de révolution, où ils pourroient se trouver seuls contre tous, il seroit trop aisé



de leur trouver des torts, en reprenant, avec une intention ennemie, cette multitude innombrable d'actions qui composent leur vie publique. Voilà la véritable origine de l'inviolabilité des monarques. . . . .

Et qu'on ne dise point, pour éviter l'application d'une loi si juste, qu'on ne dise point qu'un roi dechu de sa couronne, n'est plus alors inviolable! Sans doute il ne l'est plus, pour toute la partie de ses actions postérieure à cette époque; mais si on le rendoit responsable après sa déchéance de la conduite qu'il auroit tenue pendant son regne, l'inviolabilité d'un monarque, n'auroit alors aucun sens, et ce principe universellement consacré se trouveroit sans application; car ce n'est pas dans le tems qu'un Prince est sur le trône, ce n'est pas dans le tems où sa volonté est un des élémens de la puissance publique, que l'on peut l'accuser et le poursuivre.

L'inviolabilité des rois se rapporte encore à une considération importante, à l'impossibilité de les faire, juger par leurs pairs, et j'explique ce mot selon l'esprit de la loi, en appelant leurs pairs des hommes instruits, par l'expérience et par une parité de situation, des dangers et des séductions dont les Princes sont environnés, les hommes instruits de même de la faiblesse des moyens de résistance que leur ont ménagés la nature de leur éducation et l'habitude de toute leur vie.

L'inviolabilité des rois se rapporte aussi à l'impossibilité de les faire juger par des hommes dont l'impartialité soit certaine; car, dans le cours d'un long regne, le chef de l'état, le Prince duquel émane une multitude innombrable de décisions, a dû nécessairement blesser une infinité de personnes, ou dans leur amour-propre, ou dans leurs intérêts.

Que, si maintenant on veut particulariser ces principes généraux, on verra que l'inviolabilité du monarque François a été stipulée de la manière la plus expresse, par la constitution politique à laquelle il a souscrit. . . . .

En effet, la constitution, qui a consacré le pacte entre la nation et son roi, a déclaré non seulement la personne du Prince inviolable; mais en prévoyant des fautes, et jusqu'à des trahisons de sa part, elle en a fait un motif de déchéance, et là s'est arrêté sa rigueur. Une telle convention est d'autant plus sacrée, que si, dans l'acte constitutionnel, on eut présenté au roi un autre danger que la perte du trône, il est probable que Louis XVI. n'auroit point accepté la couronne à ce prix; et tout au moins, on auroit demandé pour lui, que s'il devoit jamais être exposé par un jugement à un danger personnel, cette action ne seroit intentée qu'après un espace de tems suffisant pour laisser calmer toutes les passions. . . . .

Ainsi soit que nous considérons d'une manière générale ou particulière le principe de l'inviolabilité des rois, nous le trouvons également juste, également nécessaire. La responsabilité des ministres suffit dans les gouvernemens libres à l'intérêt de l'état; et si l'on examine le véritable sens de cette responsabilité, on verra qu'en obligeant les divers agens d'un monarque à refuser de lui obéir quand il exige des choses reprehensibles, on a voulu tacitement que leur acquiescement à ses volontés devint son absolution, ou sa garantie: ainsi la même loi qui a considéré le prince comme un pupille, ne sauroit le prendre ensuite personnellement à partie."

## ITALY.

ART. 51. *Busti del Museo Pio Clementino*, Tomo sesto. *In Roma*, 1792. *Imp. fol.*

To this Volume is prefixed a dissertation on this species of antiquities, which are by the author referred to the time of Alexander, and in Rome to that of the Emperors, together with an account of what is properly termed Iconography. Of the word *busto* itself we are here presented with an etymology, which seems to be more probable, than any of those from which it had been usual to derive it. The author thinks it may have originated in Italy itself in the middle ages, when *bustum* signified a monument on which it was usual to place busts, so that the name of the former may afterwards have been transferred to the latter. Of the 61 plates, which compose this work, the first 17 represent deities, and those from No. 18 to 27, heroes and famous Men of Greece; as the rest are confined to the busts of Romans, beginning with Julius Cæsar. The busts themselves are recommended by their beauty and rarity, many of them having been very lately discovered; and the manner in which the Editor, in describing them, has taken occasion not only to illustrate several obscure points in ancient history and mythology, but likewise to explain and correct various passages of the Greek and Latin classics, as Apollodorus, Orpheus in Argon. Archilochus in Anthol. Propertius, Juvenal, Horace, Cicero, &c. clearly evinces his profound skill in this department of Literature. To the whole are annexed *aggiunte*, in which an account is given of different coins, inscriptions and other antiquities which had, in our author's judgment, been improperly described.

*Efemeridi di Roma*

ART. 52. *Delle antichità di Ercolano*, Tomo ottavo, *o sia delle Lucerne, delle Lanterne, de' Candelabri.* or according to another title, *Le Lucerne ed i Candelabri d'Ercolano, e Cotorni, Incise, con qualche spiegazione*, Tomo unico. *In Napoli*, 1792.

In this collection the number of plates is 93, exclusively of a variety of head and tail pieces connected with the subject, and the text itself consists of 346 pages. As the lamps of the ancients are already known to us from the works of Bartolo, Passeri and others, this Volume will not be likely to excite the same curiosity with those by which it was preceded. Connoisseurs will however discover many things in it highly worthy of their attention; the beauty and variety of the design, the elegance of the execution, the richness of the accessory ornaments, all serve to demonstrate the perfection to which the ancients had carried the arts. Even the specimens of earthen ware and bronze destined for the most common uses and made without doubt by ordinary workmen, equal, at least, the most esteemed productions of modern artists in point of execution, whilst with respect to invention, they infinitely surpass them. As the designs of the ancients are generally very expressive, a great part of the text might have been dispensed with, which often contains only illustrations by the *Accademici Ercolanesi* of what is evident to the sight, and conjectures regarding intentions which the workman might perhaps never have had; as for instance, where in order to account for the form of a goose being given to a lamp, they inform us that it was because geese, being remarkable for their watchfulness

are sacred to the Lares; so again another, on which there is the figure of a dolphin, must of course have been dedicated to Neptune; and a third with that of a mufcle, to Venus. In the preface an Oil-press, found at Stabixæ, represented here in three plates, and corresponding exactly with the account given by Cato, is described, and the passage in Cato judiciously explained. *Ibid.*

ART. 53. *Οἱ τοῦ Καλλιμαχοῦ Κυρηναιοῦ Τραγοὶ τε καὶ Ἐπιγραμμάτια.*  
 Parmæ, typis Bodonianis, 1792. in fol. with small and uncial letters, and in 4to.

It is not said after what text these editions. of Callimachus, which, like the Horace and other classical authors published at the same place, are to be regarded only as specimens of elegant typography, are printed. The Italian metrical version, by Sig. Pagnini, exprocurator of the Carmelites, who had before rendered some of the other Greek poets into his own language, will perhaps, by the generality of our readers, be considered as an unnecessary addition to the work. *Ibid.*

## SPAIN.

ART. 54. *Investigaciones sobre la fundacion y fabrica de la torre llamada de Hercules, situada à la entrada del puerto de la Coruña, por D. Joseph Cornide, vecino de la dicha ciudad y Academico de la Real Academia de Historia.* En Madrid 1792. 58 pp. 4to.

The Academy of History at Madrid being commissioned by the minister of the Marine to prepare an inscription in Latin and Spanish for the tower of Hercules, as it is called, at Corunna, in Galicia, requested the author to favor them with the antiquarian and historical notices respecting this monument, which he had been at the pains to collect; this he has accordingly done in the present essay. The tower was probably built by Trajan, of whom there are other remains in Galicia; at least, it did not exist in the time of Cæsar, when the appearance of a fleet was something entirely new to the inhabitants of that country. The first writers who mention it are Æthicus and Paulus Orosius in the fourth century, by whom it is denominated *Pharus Brigantium* or *Specula*, which denotes the use to which it was applied as a light-house or watch-tower. Even the name of Corunna or Cruna, given to the town by Alfonso IX in the 13th century, seems to have had a reference to this tower, the word *Cruna* in the Galician language signifying a pillar, which this tower at a distance resembles. But since the time of Alfonso the wise, by whose order the *Cronica general* was compiled, it has been called the tower of Hercules, and it is in this chronicle we first meet with the notion that it was built by the Egyptian Hercules, and that it contained a mirror, in which vessels might be descried at an immense distance, an invention perhaps of the Arabs, by whom Alfonso was generally attended, and who might possibly have confounded the word *specula* with *speculum*. After several alterations it was at last completely repaired in 1791, and restored to its original destination. Near the tower is the following ancient inscription on a rock, on which a statue appears formerly to have stood: MARTI AUG. SACR. G. SEVIUS LUPUS ARCHITECTUS A QUÆ

FLA) VIENSIS LUSITANUS EX V (OTO). It is conjectured that this Mars with a stick or club may have been mistaken for Hercules.

## PORTUGAL.

ART. 55. *Documentos arabicos para a historia Portugueza, copiados dos originaes da Torre do Tombo com permissão de S. M. e vertidos em Portuguez por ordem da academia real das Sciencias de Lisboa por Fr. Ioaõ de Soufa, interprete de S. M. para a lingua Arabica. Em Lisboa.*

*Arabic documents relative to the history of Portugal, copied from the originals preserved in the archives of the kingdom, and translated into Portuguese at the request of the Academy of Sciences at Lisbon, by Fr. I. de Soufa, &c. 4to. 190 pp.*

These documents, communicated by a person to whom the public had already been indebted for other works in the same department of literature, noticed in the British Critic for June p. 226, do not appertain to the history of the government of the Arabs in Spain and Portugal, as might have been expected from the title, but consist chiefly of letters written by certain Asiatic and African Princes, as the kings of Cananor, Melinda, Calcutta, Ormus, Mofambique, Fez, &c. and from other Mohammedan potentates or cities, not only to the Portuguese kings Manuel and Joan III, but likewise to other persons with whom the Portuguese were concerned on account of their colonies, together with two from the abovementioned Kings of Portugal to the inhabitants of Azamor and the Sherif of Fez. Of the 58 letters contained in this collection, the first was written in the year 1503, and the last in 1528. They are ranged according to order of time, accompanied with historical elucidations and with references to ancient chronicles.

These letters, though perhaps not generally interesting, must, however, be peculiarly so to the Portuguese, as they are calculated to remind them of the epoch of their greatest prosperity. In p. 53. sq. we are presented with the laws, forming thirteen articles only, which the Sheich of the Arabic Tribe Harras بن الحارث received from the Prince of Afasi, or, as he is here called Cafi, for the better government of his people, one of which is, that for adultery with the wife of a musfulman, the adulterer is to pay a fine of an hundred dinars, and the injured person to take his (the adulterer's) wife; and by another it is ordered, that the property of a man who flies in battle shall be forfeited, whilst the person himself may be killed with impunity. In pp. 89, 95. we meet with two letters from Mattheos, Bishop of Abyssinia and Ambassador from the Emperor to king Manuel, who here styles himself the Ambassador of Prester John فرست جهان apparently out of complaisance to the Portuguese, to whom his sovereign was known under that title.

The Arabic text printed at the side of the version is exceedingly elegant, and the translation itself in general accurate, though it may perhaps sometimes be found too paraphrastic. In the original many words and phrases occur, which are not to be found in the common dictionaries.



## HOLLAND.

ART. 56. *Aardrykskunde d's Bybels, door Ysbrand van Hamelsveld, Derde Deel.*

*Geography of the Bible, by Y. v. Hamelsveld; 3d volume, Amsterdam, 1792. 8vo. 464 pp.*

In the third book, which forms the first part of the present volume, the author gives an account of the domestic geography of Moses, describing in the first chapter the ancient inhabitants of Canaan; in the second the Canaanites, as inhabitants of Palestine in the time of the Patriarchs and of Moses, and in the third the origin of these people, their manner of living, together with their civil and religious institutions. In the fourth chapter we have a description of the cities and other places in Palestine, mentioned in the Mosiac writings, and in the fifth an account of the first unsettled state of the Patriarchs in Canaan. The geography of the book of Joshua constitutes the subject of the fourth book, or the second part of this volume; in the first chapter of which we are made acquainted with the state of Canaan at the period when the Israelites entered the country, whilst the second contains some general information respecting the Israelites. The third describes the residence of the Israelites in Egypt, and their wanderings in the deserts of Arabia. In the fourth chapter, is discussed the right that the Israelites had to Canaan, which is followed, in the fifth, by an account of the distribution of the land among the twelve tribes, and the first partition of the country eastward of Jordan among the two tribes and an half. In the annexed chart are represented the place of residence of the original inhabitants of Palestine, and of the posterity of Canaan, together with the countries of the Philistines, Amalekites, Edomites, Moabites, Ammonites, Midianites, Ismaelites, and others.

Upon the whole, we consider the present work, which appears not only to be drawn from the best sources, but likewise to be digested in a clear and intelligible manner, as a valuable accession to the stock of biblical literature. A German translation by Mr. Jänisch is likewise published at the same place.

*Hedendaagse Letteroefn.*

ART. 57. *De Bybel, door beknopte Uithbreidingen, en ophelderende Aanmerkingen verklaard, door I. van Nuyk Klinkenberg, Hoogleraar in de H. Godgeleerdheid en Kerkelyke Geschiedenis te Amsterdam. XXIV Deel.*

*The Bible, with a paraphrase and remarks, by I. v. N. Klinkenberg, Professor of Divinity and Ecclesiastical History at Amsterdam. Vol. XXIV, consisting of 546 pp. besides the Introduction of 188 pp. 8vo. 1792.*

The present volume of a very extensive compilation contains a paraphrase of, and observations on, the epistles to the Thessalonians, Timothy, Titus, Philemon and the Hebrews, with an introduction in the same manner as those prefixed to the former volumes. As many circumstances respecting the epistle to the Hebrews have given rise to a

variety of opinions among the learned, the professor in his introduction dwells particularly on this epistle, where he endeavours to ascertain the author of the epistle, the persons to whom it is addressed, the language in which it was originally composed, the place where, and the time when it was written, the motive by which the author was induced to write it; its contents and divisions; to all which is subjoined a list of the different commentaries on, and explanations of this epistle, that have appeared in the Dutch language. *Ibid.*

ART. 58. *Romeinsche Geschiedenissen, door M. Stuart. Met Kaarten en Platen, Eerste Deel; behelzende de Geschiedenis der Koningen.*

*Roman History, by M. Stuart; with Maps and cuts. The first volume, containing the history of the kings. Utrecht, 1793. 520 pp. 8vo.*

The author complains that there has not yet appeared in the Dutch language any original history of Rome. As far as we have been able to judge from an attentive perusal of the preface, it seems that Mr. Stuart is very well acquainted with the ancient and modern writers on that subject, at least, as far as they are pointed out in Meusel's *Bibliotheca Historica*, and he may therefore be sufficiently qualified to supply the defect; we are sorry, however, to find that he reckons among the newly discovered sources of information the pretended Arabic version of certain lost books of Livy, from the 66 to the 70, of which a Latin translation has been promised by the Abbé Vella, whom we cannot but regard as a second Annius of Viterbo. For the convenience of those persons who do not understand the Dutch language, a French translation of this volume is soon to be published. *Ibid.*

## GERMANY.

ART. 59. *Aristotelis opera omnia, græce. Ad optimorum exemplarium fidem recensuit, annotationem criticam, librorum argumenta, & novam versionem latinam adjecit Io. Theoph. Buhle. Volumen tertium. Ex typographia Societatis Bipontinæ 1792. 700. pp. 8vo.*

With this volume, containing the topics and the book de Elenchis Sophisticis, which is to be considered as a sequel to the topics, is concluded the *Organon*, or one of the great divisions of the Aristotelic writings. In addition to the materials, described in the former parts, and which have likewise been employed in this, Mr. B. has availed himself of an edition of the *Organon* by Pacius (Morgii 1584. 4to.) with MSS. various lections, communicated by Mr. Langer, the librarian at Wolfenbüttel, and of another by Ludovicus Lucius (Basil 1619, 4to.) received from Mr. Niclas of Lüneburg, which however is little more than a reimpression of that of Pacius. Annexed are various readings to the books de Categoriis, de interpretatione and to the first book of the *Analytics* from the MS. at Wolfenbüttel, together with some literary notices. The rhetorical works of Aristotle are to form the fourth volume. *Goetting. Anz.*

## DOMESTIC LITERATURE.

---

An Edition of *Aristotle's Poetics*, with the corrections and copious notes of the late Mr. Tyrwhitt, published under the care of Dr. Burgess, will soon appear from the Oxford Press, in Quarto and Octavo.

At the Clarendon Press also, editions in Octavo are going forward of *Hooker's Eccl. Polity*; *Burnet on the Articles*; *Peckson on the Creed*, and other important works.

From the Cambridge Press will soon appear, a publication of *Hoggeveen*, on *Greek Analogies*.

Mr. Vince, of that University, is preparing a Work on *Astronomy*.

Mr. J. Whitaker has prepared for the Press, a Volume, which will be printed in Octavo, designed to ascertain the *Course of Hannibal over the Alps*.

Mr Taylor, the translator of *Proclus*, &c. is engaged in a translation of *Pausanias*.

Dr Ryan, of Dublin, will publish, early in the Winter, the second volume of his *History of the Effects of Religion on Mankind*, which completes that Work.

Mr Locke's Works, in 9 vol. 8vo. are in the press.

---

## TO THE PUBLIC.

As our Review for the present year will comprise only eight Months, it is thought most convenient to divide it into two Volumes, of four Numbers each. For this reason, a Title-page, Preface, and Index for the first Volume, will be given with our next Number.

A N

# I N D E X

TO THE

## REMARKABLE PASSAGES

IN THE

### CRITICISMS and EXTRACTS in the VOLUME.

A

	PAGE
<b>A</b> BRIDGMENTS, the use of	238
Abscels, on the treatment of	266
Acid Fluor, the nature of	170
Acid, marine, dephlogisticated	170
Afflictions, advantage of	383
Afghans, their descent from the Jews	121
Africa, some account of	466
— the religion and customs of the Mougeares and Mosselemis	466
Age, the literary character of the present	308
Age, Old, man's own fault	316
Aguish quality of the air in part of Kent	184
Alarm, causes of the late	436, 440
Alhambra, description of	45
Amelia, a poem, by Lady Burrel	147
Anecdotes, the utility of	324
<i>Aneurism, Popliteal</i> , Mr. Hunter's operation	389
<i>Animal Matter</i> , essay upon	267
Antiquities, importance of the study of	289
Arabia, extent of	118
— never subdued	118
— distinction between the A- rabic and Sanscrit languages	118
Archimedes, account of him and his writings	321
Argonne, author of the <i>Melanges</i> <i>d'Histoire</i>	326
Army, on attention to the drefs of soldiers	248
—, on the subsistence of an	250

Afam, description of	254
Asiatic society, design of	118
Associations, necessity of the late	436
— at the Crown and An- chor, established and conducted without ministerial support	439
Astringent explained	287
Astronomy, state of, in India	3
— observations of the Hindus	257
Athens overawed by the partizans of Oligarchy	436
Atonement, the doctrine of, con- sidered	163
Authors, danger from inferior and prostituted	68
Authorship, the fate of ambitious	309

B

Bakery for an army described	251
Barretier, anecdote of	327
Barrows in Greenwich Park open- ed	292
— on Chatham Downs	293
<i>Baya</i> , or <i>Indian Cross-bill</i> , docility of	122
Black, method of dying linen and cotton	296
Botany, on the study of	142
— explanation of some terms in	143
— garden at Kew	176
Brahma, on the doctrines of	153
Bramin's address to the deity	153
Bridaine's specimen of his pulpit eloquence	195

L l

British



British Constitution characterized	27	Dying with red Saunders.....	170
Burial, conjectures why some are		—— method of dying linen and	
buried east and west, others		cotton black.....	297
north and south .....	290		

## C

Calx, aerated contents of.....	297
Canine madness, observations and	
heads of inquiry concerning ....	392
Caractacus, his behaviour before	
the throne of Claudius .....	359
Cards, their origin .....	353
Carnicobar, description of.....	260
Celts, on the mythology of ....	294
—— conjectures respecting .....	294
Charcoal, a remedy for strong	
breath .....	298
Charity in a public sphere charac-	
terized .....	377
Charles I. observations on the de-	
capitation of .....	162
Chemistry, on the science of ....	165
Chefs, on the Indian game of ....	124
Chinese, account of the language	255,
263	
—— Ode paraphrased .....	256
—— anniversary discourse at	
the Bengal Society, on the ....	262
Church established, vindication of	157
Cimon the Athenian, character of	446
Climbing of trees in Norfolk	
island described.....	86
Comic Sections, on .....	371
—— the writers on .....	372
Constitution, the knowledge of,	
necessary in the practice of physic	285
Consumptions, the cause of and	
signs .....	286
Cornwallis, Lord, character of ....	12
Cowling Castle .....	184

## D

Dance, circular, explained.....	3
Darnley's, Lord, mausoleum and	
park .....	185
Deglutition, a case of a paralysis	
of the muscles of deglutition cur-	
ed .....	389
Delhi, the entrance of Timur, de-	
scribed .....	151
Demoniacs on .....	90
Dependence, mutual principles of	397
<i>Dog Mad</i> , remedies for the bite of	
126, 392	
Donatus, St. Phial .....	112
Dress of soldiers to be attended to	248
Drydale, Dr. biographical account	
of .....	375
Duck, Stephen, account of.....	175
Dumb Borsholder of Chart .....	187

## E

Earth, on phosphorated calcareous	168
Education of ancient and falling	
Rome contrasted .....	369
—— of women in England	
censured .....	463
Egotism characterized .....	269
Elizabeth, Queen, remembrances	
for her majesty's entertainment	
on a visit to Sir John Puckering	
at Kew .....	173
Eloquence of M. Bridaine, speci-	
men of .....	195
England and Wales, comparative	
state of .....	201
Epiphora, or Watery Eye, method	
of cure .....	341
Epistolary writing, advantages of	198
Equality, danger of .....	22, 24
—— the natural, of man.....	395
—— consists in mutual de-	
pendence, and parity of obliga-	
tions among all .....	396
Eutochius, account of him and his	
works .....	421
Experiment, danger and cruelty of	21

## F

Falsehood, specious, its affinity to	
truth .....	394
—— characterized .....	394
Faults, directions for discovering	
our real .....	382
Fayette, character of .....	280
Fenelon, sketch of his life .....	50
Ferdinand of Spain, description of	
his entrance into Granada ....	46
Ferrets, cruelty to .....	283
Fever, epidemic remittent, of Buf-	
forah.....	387
<i>Fluor acid</i> , the nature of .....	170
Foreknowledge of God defended	244
France, picture of the state of ....	27
—— on the revolution and pre-	
sent state of .....	101
—— the present conduct of.....	139
—— state of Paris after the 10th	
of August.....	140
—— Voltaire's prophecy of the	
revolution .....	141
—— dislike to the French in	
Germany .....	253
—— their cruelties in Hanover	253
—— the former affability and	
case of .....	273
—— thoughts on the revolution	273
France,	

France, behaviour in the galleries of the convention .....	274
— danger from the sudden change of government .....	275
— proceedings of the 10th of August .....	275
— in national character, not averfe to foreigners .....	279
— conduct of priests defend- ed .....	280
— carnage of Sept. 2 & 3 .....	281
— apofrophe to the infant king .....	404
French academy characterized .....	327
Friudfbury, fingular custom of the boys there on May day .....	185

G

Galba, character of, from Tacitus .....	361
Galgacus, his fpeech to animate his army againft the Romans .....	363
Gainfborough Tho. account of .....	177
Gate, Afatic explanation of .....	154
Geography, difcoveries in .....	231
Geometry taught in Egypt by the overflowing of the Nile .....	5
Germans, ancient, virtuous conduct refpecting marriage .....	362
God, the name of God not mentioned in any of the new French oaths .....	34
Gold mine pretended to be difcovered at Port Jackfon .....	79
Goofberries, the acid of .....	296
Government neceffarily in a few .....	62
Granada, the entrance of Ferdinand of Spain .....	46

H

Heaven, on the joys of .....	448
Hebrews, on the predilection of the Almighty to that nation .....	245
Henbane, account of .....	288
Henry VI. plays not written entirely by Shakfpeare .....	128
Hindus, chronology of .....	123
— origin of the language .....	150
— divisions of the country .....	152
— mythology of .....	155
— feftivals .....	260
Hiftory-writing, difficulty of, even to eye witneffes .....	6
Holy Ghoft, on the fin againft .....	163
Honeywood, Mary, had 367 defcendants at her death .....	186
Horace, life of .....	330
— character as a writer .....	332
— b. i. ode 5. translated .....	425
— b. iii. ode 13. translated .....	431

Humanity to the brute creation recommended .....	416
Hunger, ordinary effects of .....	414
Hydatids, obfervations on .....	387
Hydrocele, feveral cafes .....	191

I

James II. on the expulfion of .....	162
Jews, on their return to their own land .....	93
India, <i>East</i> , progrefs of the war .....	7
— march of the allies defcribed .....	10
— Englifhmen murdered by Tip- poo .....	11
— deftruction of Tippoo's garden lamented .....	12
Indifference, ode occafioned by a lady profefling an attachment to .....	18
Indian and Tartarian languages, fimilitude of .....	150
Inquifition, melancholy effects of the power of .....	47
Intolerance on .....	162
Joufon, Ben, and his Zany Tom Randolph, verfes on .....	60
Iran, religion of .....	121

K

Kamichi, natural hiftory of .....	41
Kent, aguish quality of fome parts of .....	84
Kew, hiftorical account of .....	173
— defcription and account of the houfe .....	173

L

Lamballe, Princefs, account of the murder of .....	282
Lely, Sir Peter, account of .....	175
Leopold II. character of .....	59
Levelling notions, abfurdity of .....	399
Louis XVI. defence of, by Necker .....	468
Liberty defcribed .....	202
Literary characters of the prefent age .....	308
Lover complaining of unkind- nefs .....	96
Lucian, paffage of, explained .....	4

M

Macbeth, obfervations on the tra- gedy of .....	133
Magiftrate, his power in matters of religion .....	160
Majorities and minorities charac- terized .....	202
Man in a ftate of nature defcribed .....	241
— the perfectibility of .....	312

Man, a machine.....	313
—the natural equality of.....	395
—the mutual dependance.....	396
—absurdity of levelling principles.....	399
—abuses and excellence of an exalted station.....	401
Marat, the supposed robber of the Ashmolean Museum.....	281
—his character.....	281
Mercellus, Palingenius's acrostic on.....	326
Malboro' Duke, the quick passage of his army through Germany.....	248
—history of his campaign wanted.....	248
Marriage, virtuous conduct of the ancient Germans respecting.....	362
Mary, Virgin, a man in France beheaded for wounding a wooden image of.....	274
Mary Queen of Scots, view of the controversy respecting.....	406
Medicine, knowledge of constitution necessary.....	285
—an attempt to improve the evidence of.....	391
Mercury worshipped by the Gauls.....	294
Metals, the dissolution of in acids.....	170
—obtained from simple earths.....	171
Meyer [painter] account of and epitaph.....	176
Midwifery, observations on.....	205
Military Miscellanies.....	247
Millenium, the doctrine of.....	92
Miracles, argument in favour of.....	30
Molybdena, the reguli of.....	167
Morescopes, their expulsion and sufferings.....	48
Mosaic theology supported by Indian Chimeras.....	156
Mosslemis, religion and customs of.....	466
Mother and children on the sea-shore described.....	404
Mossagares, their religion and customs.....	466

## N

Names, elucidation of ancient.....	3
Necessity, the doctrine of.....	311, 313
Népál, the religion of.....	259
—their barbarity in war.....	259
Newfoundland, on the government of.....	192
—objections to a court of common pleas there.....	193
—freedom of the fishery.....	193
Nile, on the inundation of.....	5
Norfolk Island, account of.....	81

New South Wales, pretended discovery of a gold mine at.....	79
—ill treatment of their women.....	84
—custom of their cutting off two joints of the little finger.....	85
—remarkable climbers.....	86

## O

Oaths New French never mention the name of God.....	34
Oczakow, importance of, to Russia.....	52
Ophir of Solomon, situation of.....	151
Orleans Duke, anecdote of a former.....	187

## P

Palestine, religion of.....	242
Paradise contemplation on.....	75
Patagonians, conjectures concerning.....	17
Paterculus, character of his writings.....	365
Penshurst-place, account of.....	187
Pennant, Thomas, particulars of his life.....	16
Pensions, observations on the propriety of many of them.....	146
Pericles Prince of Tyre, observations on the play.....	131
Persia, extent of.....	120
—language.....	120
—religion.....	121
Petersburg, late improvements in.....	354
—population of.....	355
—literary and military establishments.....	356
Phenix, account of the.....	365
Philip, Gov. wounded by a spear in New South Wales,.....	81
Plants of India.....	261
Poem in praise of a lady, sung in a pulpit in France.....	285
Polthumous child, poem on the birth of.....	394
Preaching, specimen of Mr. Bridaine's method.....	196
Principles, causes for change of.....	20
Property, on the right of.....	315
Punishment, on.....	315
Pyramids of Egypt.....	242

## R

Rajah of Lahore, his wealth.....	152
Rail, water, natural history of.....	45
Reformation, the liberty of the, explained.....	157
Religion, on national.....	36
—established vindicated.....	157
—power of magistrates in matters of.....	160
Religion.....	

Religion, the origin of .....	242
—— of Syria and Palestine .....	243
—— and sensual pleasures contrasted .....	378
Representation personal .....	23
Representatives what they are .....	24
Resurrection, contemplation on .....	77
Rheumatic Complaints, causes of .....	286
Right, Man's best, considered .....	334
Rochester, singular inscription there .....	185
Rome, education at ancient and falling, contrasted .....	369
Roussau, character of .....	344
Russia, danger to be dreaded to Europe from .....	51
—— importance of Oczakow to .....	52

S

Saints, on the reign of .....	94
Salamis, description of the engagement at .....	414
Samaritan, explanation of the parable .....	161
Sanscrit literature, state of .....	2
—— distinction between the Arabic and Sanscrit languages .....	118
Scheele, C. W. account of .....	166
Scotch pension list, approved on publication .....	146
—— anecdote of a Scotch soldier in 1745 .....	280
Seditious writing, propriety of punishing .....	202
Sermons, simplicity in, recommended .....	415
Serpent, on the symbolical image of .....	243
Shakspere, various editions .....	58
—— plays of Henry VI. not written wholly by him .....	128
Ship wrecked in India and crew saved, by Alwi .....	122
Shurland, Sir Robt. de, anecdote of .....	183
Sinecure places and pensions, observation on the propriety of .....	145
Sleep, a mere disorder which may be abolished .....	316
Small Pox, on the versatility of the disease from inoculation .....	285
—— observations on, and the cause of the fever .....	385
Social Worship, the duty of .....	406
Society, on the distinction of ranks in .....	380
Soldiers' attention to dress necessary .....	248
Song ' From whom am I descended' .....	340
Sonnet .....	149

Soranus and Servitia, the affecting scene of .....	360
Soul, the belief of the ancients in the immortality .....	367
Spain, on the manufactures of .....	113
Sphinx, the Indian .....	260
Spikenard of the ancients .....	264
Steeptill, poem on leaving .....	304
Stoue, operations for .....	188
—— solvents .....	189
Style improved by writing much .....	197
Swift, Dean, anecdote of .....	186
Syria, religion of .....	242

T

Tacitus, his works characterized .....	358
Tartary, extent of .....	119
—— language .....	119
Thompson, Robert, epitaph .....	186
Tiberius, his affected reluctance to take the empire .....	364
Tillotson, Abp. his character as a writer .....	197
Timur, his entrance into Delhi described .....	151
Tipra, manners, &c. of the inhabitants .....	256
Torelli, Jos. biographical account of .....	319
Townson, biographical, account of .....	70
—— Alcaic ode on the death of his friend and schoolmaster Mr. Wyatt .....	74
Trinity, on the doctrine of .....	163
Truth, the omnipotence of, considered .....	311
Tumulus, account of one opened .....	290
—— various ornaments found in .....	291
Tungstein, the reguli of .....	167
Turkish Spy, written by Marana .....	326
Tyrants, the circle of vices in .....	281
Tyrwhitt, Mr. character of .....	59

V

Vanity a sign of insignificance .....	307
Varus's camp described by Tacitus .....	359
Veins, of the inflammation of the internal coats of .....	386
Verses upon Ben Jonson and his Zany, Tom Randolph .....	60
Vespasian, the pretended miracles of .....	366
Vinegar, the means of obtaining it in its highest degree of concentration .....	170, 296
Vitellius, his disgraceful end .....	361
Voltaire's	



Voltaire's prophecy of the revolution of France .....

141

----- Satyrical Poem of .....

344

Uranium, chemical investigation of .....

169

## X

Xenophon, authority of, preferred

to Herodotus .....

442

Xerxes's answer to Artabanus .....

443

## W

War, the question of, considered

24, 33

Wish .....

336

Woodpeckers, natural history of .....

40

Women ill treated in New South

Wales .....

84

## Y

Yarmouth, Sonnet to .....

182

## Z

Zodiac, antiquity of the Indian .....

257



END OF THE FIRST VOLUME.









c

7902

British Critic.  
Vol. 1, 1793.

P LE B

University of Toronto  
Library

DO NOT  
REMOVE  
THE  
CARD  
FROM  
THIS  
POCKET

Acme Library Card Pocket  
Under Pat "Ref. Index File"  
Made by LIBRARY BUREAU



